A COMMENTARIE VPON

The seuen smaller Epistles, called *Catholike*; And The Booke of the *Reuelation*.

Representing the Diuers Expositions thereof, out of the Workes of the most learned, both ancient Fathers and moderne Writers, and hereby sifting out the true sense of euerie passage, for the benefit of all that desire to read with vnderstanding.

By IOHN MAYER, Doctor of Diuinitie.

REVEL. 1. 3.

Blessed is he that readeth, and they that heare the words of this prophecie, and keepe them.

LONDON,
Printed by *Iohn Haviland* for *Iohn Grismond*, and are to be sold at his shop in *Iuie Lane* at the signe of the Gun.
1631.

C1283.163*
Harvard College Library
Theol Fund
April 2, 1939

COMMENTARIE

A Catalogue of thoſe Authors, out of whom any thing is taken in the following Expoſitions.

Ambroſius.
Artopæus.
Auguſtinus.
Anſelmus.
Athanaſius.
Arerius.
Adam Sasbout.
Alcaſar.
Ambroſ. Compſæ.
Abbot.
Andreas.
Alphonſus.
Arethas.
Abbas Ioachim.
Baſilius magnus.
Beda.
Brightman.
Beza.
Bernard.
Blaſius Viegas.
Baronius.
Bibliander.
Bullinger.
Bellarmine.
Beard.
Brocardus.
Chryſoſtomus.
Clemens Alexand.
Cicillus Alexand.
Caietan.
Cælius.
Clemens. 1.
Chitreus.
Collado.
Catharinus.
Dydimus.
Dionyſius.
Dent.
Epiphanius.
Euſebius.
Erasmus.
Forbs.
Franciſcus Breus.
Fox.
Fulke.
Faber Stapul.
Franc. Lambert.
Gregorius Magnus.

Glossa Ordin.
Glos. Interlin.
Græca Scholia.
Gagnæus.
Giffard.
Gorran.
Grasserus.
Hieronymus.
Haimo.
Herodotus.
Hugo.
Irenæus.
Iosephus.
Ioan. Leonard.
Illiricus.
Iunius.
Luther.
Liuy.
Lyranus.
Lorinus.
Methodius.
Marlorat.
Mason.
Nicephorus.
Napier.
Osiander.
Oecumenius.
Origen.
Orosius.
Petrus Aureolus.
Parens.
Petrus Damascen.
Piscator.
Petrus du Moulin.
Pirkins.
Primasius.
Pannonius.
Prosper Aquitan.
Ribera.
Rupertus.
Richard. de Sancto Victore.
Ruffinus.
Syrus Interpres.
Strabo.
Sebastianus Meyer.
Sixtus Senensis.
Scaliger.
Sabellicus.
Suarez.
Sleiden.
Surius.
Thomas Aquinas.
Tertullian.
Ticonius.
Tremelius.
Tossanus.
Turrianus.
Vict. Zeger.
Viterbiensis.
Victor Vticensis.
Victor Antioch.
Whitaker.

TO

TO THE HIGH AND MIGHTY, *CHARLES* by the grace of God, of great *Britaine*, *France*, and *Ireland* King, Defender of the Faith, &c. Grace, Mercy and Peace in Christ Iesus.

DRead Soueraigne, for so much as I haue now a long time deuoted my selfe by writing to doe some seruice to this Church, whereof the great God of Heauen hath made your Maiesty, vnder his Sonne

Christ, supreme Head and Gouernour; I haue thought it my duty (now that by the Diuine assistance I haue finished this difficult Worke, which is the first that I haue put forth since your Maiesties auspicious comming to the Crowne) to present it to your Royall hands, as being the best way that I haue to expresse my vnfained hearty loue and affection, and exceeding great ioy for the happy Inauguration of another very Dauid *againe for courage, after such a* Solomon *for wisdome; of another* Iosuah *after* Moses; *after a Writer, a Fighter of the Lords battels: Onely I pray, that he who alone moderateth the warres, would likewise grant Victories to our* Iosuah *and to his Forces and Confederates; that no idolatrous Amorites may be able to stand before him, but now that their wickednesse is come to such an height, they may be confounded*

and

and diſſipated. This muſt be their end, as the Fountaine of all profound wiſdome did long agoe reueale vnto Iohn, *neither can it bee long before they come to this end, as the following expoſitions vpon* Iohn *I hope will make plaine to euery intelligent Reader. The* Reuelation, *the expounding of which, is the chiefe part of this Worke, was a Booke, into the myſteries whereof your Maieſties Father of bleſſed memory delighted much to ſearch, as appeareth by that moſt worthy Monument which he hath left to all poſterities hereupon; and I doubt not, but your Maieſty being Inheritor not onely of your Fathers Dominions, but alſo of his Vertues, is likewiſe affected with ſuch holy Studies, being indeed as a furtherance of courage and reſolution, ſo of true bleſſedneſſe, as is peculiarly by the Spirit pronounced vpon this Booke, ſaying,* Bleſſed is hee that Reue. 1. 3.

readeth

readeth and they that heare the words of this Booke. *The distractions of Kings, I grant, are great, by reason of their manifold most important affaires, yet*
Deut. 17. 18. *it is the constitution of the King of Kings that they should haue his Word before them, and be reading therein all the daies of their liues, that they might learne to feare God, and not haue their hearts lifted vp aboue their brethren. The marke at which he would haue them to aime, is the feare of God and humility, amidst so many and great temptations to pride and contempt; the meanes to helpe to these glorious ornaments is daily reading. My hope therefore is, that my seruice tendred in this kinde, though by the meanest amongst many, will not be vnacceptable to your Royall Maiesty, but that notwithstanding the great and diuers present distractions, there shall be some times spared*

to

to meditate vpon these Expositions. That speech of Chrysostome *was notable to secular men, making their continuall worldly imploiments a Supersedeas to the reading of the Scriptures. What sayest thou (O man) that thou hast no leisure by reason of thy worldly businesses to reade the Word of God, the more thy distractions are, the more need hast thou to reade, that amidst the tossings of these tempestuous waues, thou mayst enioy the perpetuall comforts and directions of the Scriptures.* Chrysost. conc. 3. de Lazaro.

Theodosius *the second, though his distractions could not but bee great through the amplitude of his Dominions, yet spared so much time in his priuate Closet to the Word of God, that hee wrote the new Testament ouer with his owne hand:* Theodos. 2.

and Alphonsus, *King of* Spaine *and* Naples, *is said to haue read the Bible with the ordinary glosse fourteene times ouer.* Alphonsus.

Which

Which things I mention not (most Gracious Soueraigne) but onely to adde fuell to your fire and oyle vnto your flame: that the zeale which your Maiesty is well knowne to haue vnto the Word of God and to the truth therein set forth, may bee yet increased till it commeth to be doubled, as the spirit of Elijah *was vpon* Elishah. *For what seruice is there, that wee, the Ministers of Christs Gospell can doe comparable to this of seeking the through Sanctification of the Lords Anointed ouer vs, and of polishing the rich Diamonds of grace vpon his Crowne, that they be more and more resplendent and shining? The bent of our Prayers both publike and priuate is daily this way, and therefore let my Lord, the King, pardon the zeale of his seruants, if when they can get any opportunity, their exhortations bend this way also. We reade of Gods blessings vpon the people*

people of Israel *vnder* Dauid, Solomon, *and* Iosiah, *and generally how in the dayes of all the godly Kings and Gouernours that haue beene, the Graces shining in them haue beene so acceptable, as that the Lord hath delighted to doe good to the whole Kingdome for their sakes. Your Maiesty is the very breath of our nosthrils and the light of our eyes, that great Tree mentioned in* Daniel, *vnder which we your Subiects, as beasts and birds doe shroud our selues and make our nests, being alone worth* 10000. *of vs. It is therefore the height of our ambition in our inward desires and outward endeuours, that your Maiesty may be vpright hearted and valiant as* Dauid, *wise as* Solomon, *and of ardent zeale like vnto* Iosiah. *And to this end doe we presse, as into the Court of Heauen by our Prayers, so into your Maiesties Court with Exhor-*

tations,

tations, Treatiſes, Diſcourſes, and Expoſitions, not paſsing for any toile and labour, any carping and cauilling of cenſorious Critikes, or any enmity of Sycophants, ſo that what we doe may be cordiall to him, to behold whoſe vertues increaſe with his yeeres our eyes and hearts are all fixed. The times are dangerous, and the enemies of the truth haue of late yeeres greatly preuailed, and ſtill they vnite their forces like Gebal, *and* Ammon, *and* Amaleck, *and theſe of* Tyre: *but God, who is the patron of the truth, hath ſhewed that he will put an end to theſe troubles, and one day theſe incendiaries of warres ſhall haue a battell, wherein they ſhall fight their laſt, euen in* Harmaged-don. *In the meane ſeaſon yet, were I a* Daniel, *though to ſpeake before ſo great a King as* Nebuchadnezzar, *or a* Ioſeph, *though to ſpeake before a King as*

renowmed

renowmed as Pharaoh, *I would not only preſent the explication of theſe darke myſteries, but giue counſell alſo what is to be done by your Royall Maieſtie, who by the Grace of God are the moſt potent and chiefe Defender of the truth at this day in Chriſtendome. But I am a childe in vnderſtanding, neither haue I the ſpirit to be able to giue counſell in State affaires. Onely I pray God, from whom is the ſpirit of ſuch deepe vnderſtanding, to inſpire your Maieſties noble Councellors, that they may giue the Counſell, and your Royall Heart, that you may accept of it, whether it tendeth to the animaduerſion againſt ſinne and all notorious ſinfull perſons, and to the diſcountenancing of them, to the embracing with loue and fauour of the moſt godly and zealous for the truth, or to a more ſtrict proceeding for the diſabling, if not for the rooting out of thoſe*

whoſe

whose cause is common with the enemies that threaten danger and ruine to vs all. And touching my present worke, my humble suit vnto your Maiesty is, that you would accept of it, at your vacant times peruse it, and suffer it to passe vnder your Royall Patronage, though not for his sake that publisheth it, being indeed vnworthy of such a fauour, yet for the sakes of those Worthies, with whom hee comes accompanied, euen almost all the most famous Instruments that God hath euer vsed to giue light to these obscurities. My desire and first purpose was to haue presented together to your Maesties view the whole new Testament, expounded and handled in this manner in all the passages that most need exposition, a Worke of that sort that I know not any yet that hath laboured in it, but as I conceiue such as may be of great vse

and

and benefit to all that are ſtudious of the holy Scriptures, and herein by the Grace of God I haue proceeded ſo farre that I want not much to the perfecting thereof. But for ſo much as partly through my bodily infirmities, and partly through my many weekly anocaments in my paſtorall charge, I muſt be a long time in doing a little in this, wherein ſo many Authors muſt be peruſed; I haue made bold to come with this Modell that I haue ready till the whole ſhall be finiſhed, which if it may be acceptable, ſhall be altogether then at your Maieſties ſeruice. In the meane ſeaſon, crauing pardon for this my preſumption, I doe out of a true and moſt affectionate deſire, commend your Maieſtie to the Grace, Bleſſing, and Protection of the Higheſt, beſeeching him to make you as happy as any of your Progenitors in a truly Religious and fruitfull Queene, wiſe

Counsellors, learned and holy Ministers, loyall and obedient Commons, and in victorious proceedings for the defence of the distressed Gospell, and after this life endend (to which may it long be) in the participation of an vncorruptible Crowne of glory.

Your Maiesties most
humbly deuoted,

John Mayer.

THE EPISTLE TO the READER.

Courteous Reader, it is about foure yeeres ſince I promiſed, as my firſt worke done in this kinde ſhould be accepted, to put out ſomething of like nature vpon other myſticall and darke places of the holy Scriptures. Now I cannot but acknowledge my ſelfe herein a debter vnto thee for thy good acceptation, both of that, and of ſome other Bookes of mine alſo; and therefore as my weakneſſe would giue me leaue, and the manifold diſtractions of ſickneſſes, remouings, worldly incombrances, and miniſteriall Offices lying vp-

on me permit, I haue prepared another part of the intended Treaſury which thou here ſeeſt. Not as haply is expected, vpon the Epiſtles of Saint *Paul* which are next in order, but vpon the ſeuen ſmaller and more neglected Epiſtles and the Reuelation. For I obſerued that faith without relying vpon workes for iuſtification, is not ſo needfull to bee preſſed now adaies, which is a chiefe thing inſiſted vpon in the Epiſtles of Saint *Paul*, but true loue and works flowing here-from, together with an holy and vnblamable life, to ſtirre vp vnto which, if we ſpeake of the firſt, the Epiſtles of Saint *Iohn* are excellent; of the ſecond, the Epiſtle of Saint *Iames*; and if of the third, thoſe of Saint *Peter*. Againe, there are few that haue written vpon theſe Epiſtles in compariſon of the other, and therefore for a ſupply of this defect, I thought it would be more acceptable, ſeeing I cannot doe all together, to doe ſome thing firſt hereupon. Laſtly, becauſe of all the Bookes of Scripture, the Reuelation is leaſt vnderſtood, and therefore is leaſt read and meditated vpon, and yet moſt neceſſary comforts in theſe tumultuous times are to bee fetchted here-from, as ſingularly pointing at them, and a finall

deliverance of the Church of God from all her troubles, my speciall aime in anticipating the proper time of it hath beene, that thou mayest not be longer left without the knowledge of this common place of comfort, but be stayed and stablished in an assured expectation of a ioyfull and blessed end, through the certaine and speedy downfall of the Romish Antichrist, and the vniuersall preuailing of the truth that then shall be, and the great triumphs that shall be made amongst the faithfull in all places therefore. In this Worke I haue not persisted barely to explicate the difficulties of the Texts vndertaken, laying only together what I finde in my Authors, and briefly concluding vpon my Exposition imbraced. But in the seuen Catholike Epistles which are handled according to the method of my former workes, I haue supplyed, which was there wanting. First, a Preface to each Epistle. Secondly, an Analysis of each Chapter. Thirdly, choice Historicall sentences opposed in the margin. Fourthly, a confutation of those Expositions which I follow not. Fiftly, a paraphrasticall Exposition of the verses comming betweene Text and Text, wherein there is for the vnlearned more ioy

Sixtly, some short Annotations at the end of euery Text. Touching the Reuelation, because after the three former Chapters it is all most obscure: for according to *Ierome*, *Quot verba sunt tot sunt mysteria*, there are as many mysteries as words: I haue therefore altered my order before vsed, handling it throughout by Questions, as *Augustine* sometime did many parts of the Scriptures. And because, if I should here haue brought in my Authors speaking, the worke would haue growne too great, the mysteries to bee expounded being so many, and the Expositors so many, I haue spared this labour, and onely shewed the diuersity of their expositions, so proceeding to examine and determine about euery question. And whereas in my determinations I haue sometimes gone from such Authors, as many of good iudgement and zeale doe approue of, and sometimes from all, venting mine owne ἐπιφανῶς, as Mr. *Fox* did his, I must intreat the friendly Reader to pardon me in so doing. For I hold it vaine for any man to write vpon any place of Scripture, if he propounded to himselfe to square all his Expositions according to that which some other haue done before him, as *Anselme* is a

Hieroxim. Epist. ad Paulim.

Augustine.

Fox.

Ansel.

ſtrict follower of *Auguſtine* in all things, and *Gorran* of *Thomas Aquinas*; though *Anſelme* be for this vſefull, becauſe hee hath collected his expoſitions out of diuers workes of Saint *Auguſtine*, and fitted them ſo to the Epiſtles which he hath written vpon, that hee hath thereout made a iuſt Comment vpon them. The liberty taken by that Greeke Expoſitor, *Oecumenius* liketh mee better, who though hee followeth *Chryſoſtome* much, yet hee ſpareth not oftentimes to frame a different ſenſe of his owne, as the Latine Interpreter, *Marlorat*, hath alſo done. It is a true ſaying, *Bernardus non vidit omnia.* No man, how intelligent ſoeuer, but may bee weake ſighted in ſome things, and therefore the Lord hath appointed by his Apoſtle, that when ſome Prophets haue ſpoken, others ſhould iudge, and after their prophecyings ended, if God hath reuealed any different matter to them, to ſpeake alſo. Now though wee haue no Reuelations in theſe times, yet being by our calling *Lights of the world*, the Spirit teacheth not ſuch as ſtudy and pray with aſſiduity without illuminations, by the benefit whereof diuers in diuers ages haue giuen great light to many obſcurities, many yet remaining vn-

Gorran.

Oecumen.

Marlorat.

1 Cor. 14. 29.

Mat. 5. 14.

sufficiently cleared, that still in these times there might not be wanting doubts about the dissoluing whereof we might bee exercised. And it is not to be condemned in vs (though much inferiour to the Worthies that haue gone before vs) if hauing, beside the assistance of the same Spirit of Light, the helpe of their labours, and of more experience by reason of the time wherein we liue, wee in all modesty refusing some of their Expositions, deliuer something new and of our owne, so that we haue always respect to the analogy of Faith, and the consent of the holy Scriptures, as Saint * *Augustine* excellently directeth saying, When wee reade the Bookes of God, amongst so great a multitude of true Expositions, which goe vpon few words, and are warrantable by the soundnesse of the Catholike Faith, let vs choose that Exposition chiefly which shall certainly appeare to be his meaning that wrote it. But if there be no such certainty, then that which the circumstance of the place hindreth not, and which agreeth with sound faith, but if from the circumstance of the place it cannot be discussed, then that only which the sacred Faith prescribeth. For though the meaning of the Writer

* *August. Cum diuinos libros legimus in tanta multitudine verorum intellectuum qui è paucis verbis eruuntur & sanitate Catholicæ fidei muniuntur, id potissimum deligamus quod certum apparuerit, eum sentisse quem legimus: si autẽ hoc latet, id certè quod circumstantia Scripturæ non impedit & cum sana fide concordat. Sin ex circumstantia Scripturæ discuti nequit, saltem id solum, quod sacra fides præscribit, Etsi enim voluntas scriptoris incerta sit, tamen sanæ fidei congruam non inutile est eruisse sententiam.*

ter be vncertaine, yet it is not vnprofitable to frame an Expoſition agreeable to ſound faith. For mine owne part, I am ſo conſcious to my ſelfe of mine owne weakneſſe and want of iudgement, that howſoeuer, that which I haue written ſeemeth to mee moſt probable of all other Expoſitions in theſe darke and doubtfull paſſages, yet I force it not vpon any man, but now that I haue aduentured it to the publike view, I doe in all humility ſubmit all to the iudgement of the learned, crauing (for the good ſucceſſe of that which is here done, and for the ſeaſonable and moſt ſufficient perfecting of that which is further to bee done in this kinde) the helpe of thy moſt feruent and faithfull prayers.

for the vncertaine, yet is not vnpreiudicable to
[illegible] and faith.
For mine owne part, I am couetous to any
fide of mine owne weakenesse and want of
iudgement, that beholdeth, that which I haue
written [illegible] probable of all
other [illegible] and doubtfull
passages, yet I force it not vpon any man, but
now that I haue aduentured it to the publike
view, I doe in all humility submit all to the
iudgement of the learned, craueing (for the good
successe of that which is here done, and for
the leasonable and most sufficient perfecting
of that which is further to bee done in this
kinde) the helpe of thy most fernent and faith-
full prayers.

The Texts handled in this Booke.

Text

Text

Text

THE

THE CATHOLIKE EPISTLE OF THE Apoſtle IAMES.

His Epiſtle together with the ſix following, haue gone vnder the name of Catholike Epiſtles amongſt the Greekes, and of Canonicall amongſt the Latines a long time; but vpon what reaſon it is vncertaine, ſaith *Pareus*. The reaſon which is yeelded by *Lyra*, *Oecumenius* and *Gorran*, that they haue the name of Catholike from the vniuerſality of thoſe, to whom they are directed, either to all the Iewes diſperſed into all countries, or to all Chriſtian people in all Countries of the world; whereas Saint *Pauls* Epiſtles are directed to particular Countries, ſeemeth vnto him to be no good reaſon, becauſe ſo the Epiſtle to the Hebrewes being written to all the Iewes whereſoeuer, ſhould haue beene intituled Catholike likewiſe; and the two latter Epiſtles of Saint *Iohn*, being to particular perſons, could not by

Pareus in Iac. Epiſt. Lyra, Oecum. Gorran.

this reason be called Catholike. And touching the name canonicall, it is more disliked by *Beza* also, because not these seuen Epistles, but all the rest are canonicall alike. But the reason of the name Catholike seemeth to me to bee good, notwithstanding the exceptions alledged: for the Epistle to the Hebrewes haply was sent to Ierusalem, the proper place of the Hebrewes, where they still offered their Sacrifices, as seemeth by the Argument of the Epistle; and therefore might not so well be intituled Catholike, but onely The Epistle to the Hebrewes; as that to the Romans, The Epistle to the Romans: but this of *Iames* is named to the Iewes scattered in all parts. And touching the two latter Epistles of Saint *Iohn*, although they are directed to particular persons, yet the Argument of them is Catholike or Vniuersall, alike concerning all Christians; and not particular, as the Arguments of the Epistles of *Paul* for the most part of euery of them are. For although, euen in them generall duties concerning all are set forth, yet each of them is principally directed to particular points, to dispute of which, particular occasion was ministred by the Christians of that place, to which the Epistle was sent.

Beza.

This Epistle in order is the first, not because *Iames* is to be preferred before *Peter*, who was the first and chiefe of the Apostles, if there were any such; but, as some haue well noted, because this Epistle is to all Iewes in all Countries, who were the first people of God, and had the Gospell first preached vnto them; whereas the other of the Catholike Epistles, are to the Gentiles that beleeued in all parts of the world. Wherefore *Ierome* setteth them in this order also, though the Latines, respecting the dignity of *Peter*, placed his Epistles first. *Pareus* holdeth, that they should rather bee put in another order, first, 1 *Peter*, and then *Iames*, because *Peter* wrote that Epistle first, and then *Iames* following *Peter* in the same, after both which *Paul* wrote to the Hebrewes. Howsoeuer, this matter needeth no great dispute, seeing order in the placing of the Bookes of holy Scripture is not so precisely obserued: yet in reason, seeing Saint *Iames* his Epistle is *nominatim* to the twelue Tribes, but Saint *Peters* is not so, and his second Epistle is to all Christians; if any preference be giuen

Gorran.

Hieron. prolog.

Pareus.

to

to an Epiſtle in the placing thereof in reſpect of them to whom it is written, this of *Iames* ſhould be firſt, and then thoſe of *Peter* together, it being neuer vſed to ſeparate the Epiſtles of one and the ſame Author, but to place them together. This Epiſtle is ſaid to be of the Apoſtle *Iames*, and ſo it is intituled by *Beza* both in Greek and Latine, and both *Euſebius* and *Ierome* doe teſtifie, that this Epiſtle was counted Apoſtolicall in their times. *Cyprian* alſo citeth it, as Apoſtolicall, and *Auguſtine* and *Concilium Mileuitan. Can.* 7. *Pareus* alſo ſubſcribeth to this. Yet ſome thinke it was written by *Iames*, ſurnamed *Iuſtus*, or *Oblias*, that is, Mute, who according to *Epiphanius*, was called the Brother of our Lord, becauſe hee was the ſonne of *Ioſeph* by a former Wife, and hee was one of the 70. ſent forth by our Lord, being afterwards conſtituted Biſhop of Ieruſalem. To this *Luther* ſubſcribeth, and the Lutherans following him, who doe not therefore hold it to be canonicall Scripture. But for as much as it hath anciently beene receiued as Canonicall and Apoſtolicall, not onely by the forenamed Authors, but alſo by *Origen*, *Athanaſius*, *Epiphanius*, *Iſidorus Hiſpalenſis*, *Nicephorus*, and *Damaſcen*; and the very directing of it to all parts after an Apoſtolicall manner, doth argue it to be written, not by a Biſhop of any particular place, but by an Apoſtle, who was ſent vnto all, I hold it, without doubt, to be the Epiſtle of the Apoſtle *Iames*, and conſequently Canonicall, as the Epiſtles of other Apoſtles are. It it be demanded, which *Iames* wrote it, for there were two of that name, *Iames* the ſonne of *Zebedeus*, and brother of *Iohn*, and *Iames* the ſonne of *Alpheus*, a Kinſman of our Lord, and therefore called his Brother alſo, as *Iames Oblias* before ſpoken of was? I anſwer with *Pareus* and others, that the conſideration of the time when it was written argueth, that the firſt of theſe, *Iames* the brother of *Iohn* cannot be the Author of it, but *Iames* the ſonne of *Alpheus*, otherwiſe called *Iames* the leſſer: for the elder *Iames* was ſlaine by *Herod* before the diſperſion of the Iewes the ſecond yeere of *Claudius*, who did afterwards caſt the Iewes and Chriſtians out of the City, and then in the time of their diſperſion was this Epiſtle written vnto them, as appeareth by the ſuperſcription

Euſeb. Eccl. hiſt. lib. 3. cap. 25. Hieron Epiſt. 41. ad Paulin. Cypr. lib. ad Nonat. Aug. Epiſt. 29. Epiphan. in Hæreſ. Antidicomarianorum. Luther. Orig. Hom. in Ioſ. Athan. in Synopſ. Epiph. lib. 3. hær. 76, Iſid. Hiſp. lib. 6. Etymol. cap. 1. Niceph. lib. 2. hiſt. cap. 46. Damaſc. lib. 4. de fide, cap. 11.

Act. 12.

Sueton. in Claud. cap. 25.

Euseb. lib. 2. c. 22. Hieron. in Catal.

scription thereof. If it be obiected, that *Eusebius* and *Ierome* both doe report, that it was anciently doubted of, whether it be Canonicall or no: I answer, that they did onely mention such a thing, but they did not doubt hereof themselues. If it be further obiected, that he doth not call himselfe an Apostle, but the seruant of Iesus Christ, I answer, that *Paul* in some of his Epistles in ituleth himselfe likewise, the name of an Apostle being omitted; and neither *Iohn* nor *Iude* write themselues Apostles, but only *Peter*. Lastly, if it bee obiected, that here is something deliuered contrary to that of Saint *Paul*, touching iustification not by faith onely but by workes, and anointing with Oile is mentioned, which none of the other Apostles speaketh of: I answer, that I haue already shewed vpon *Rom.* 3. that the seeming contrariety betwixt Saint *Paul* and Saint *Iames* is nothing, they being rightly vnderstood; and touching the anointing with Oile, it shall be considered in the proper place. As for any thing else obiected, it is not worth the naming, and therefore I come directly to the Epistle it selfe, wherein after a salutation, he comforteth them, as the present occasion of their distressed estate did require; and hauing called their troubles herein temptations, he taketh occasion to speake also of inward temptations tending vnto euill, *vers.* 13. proouing that they come not from God, one speciall reason of which is, that euery good and perfect gift is from him, *vers.* 17. and to proue this, hee doth instance in the great gift and grace of our regeneration, which is of God by his Word, *vers.* 18. and therefore inferreth a readinesse to heare this Word, remouing the ill effects that through mens owne corruption follow of hearing, wrath and speaking in wrath, *verse* 19. *&c.* and setting downe the right vse and end of hearing, *verse* 22. *&c.* And lastly, to driue all men from speaking in wrath, he sheweth the vanity of his religion that doth so, *verse* 26. and to perswade to loue and pure affections in hearing, the contrary to which he had commanded to lay apart, *verse* 21. he commendeth charity, whereby our loue is most declared, and of which it is said, *Giue almes of that yee haue, and all things shall be cleane vnto you:* and purity from the inquinations of the world, to which a man is subiect by

Luk. 11. 41.

ouer-

ouervaluing the things thereof, *verſe* 27. How the other Chapters of this Epiſtle doe cohere, each one with the former and in it ſelfe, ſhall bee ſhewed, as wee come to the expounding of them in order.

CHAP. I.

THe former words of this Chapter haue little difficulty in them, and therefore I will runne them ouer briefly. *Verſe* 1. The twelue Tribes vnto which hee writeth, ſaid to be ſcattered abroad, or in diſperſion, are the beleeuers of euery Tribe, now expelled from Ieruſalem by CLAVDIVS CESAR, as hath beene already touched. But it is to be vnderſtood, that ten of the twelue Tribes were ſtill in that baniſhment vnder *Salmanaſar* King of *Aſſyria*: for wee reade not of the returne of any, but of the two Tribes and an halfe in the dayes of *Ezra* and *Nehemiah*, or at any time ſince, and therefore it is likely that the Apoſtle had reſpect to that diſperſion alſo, if happely his Epiſtle ſhould come to any of their hands. *Verſe* 2. he comforteth them in their troubles, firſt, by reſoluing them what theſe troubles are, viz. *the triall of your faith*, verſ. 3. Secondly, by ſhewing the effect of this triall, *patience*. Thirdly, the benefit of this patience, *perfection*, when a man being tried is found to haue patience indeed. Fourthly, how we may be ſo wiſe, as for the good that is in trouble, being conſidered, to vſe ſuch conſtant patience, *verſe* 5. *Aske wiſdome of God*. Fiftly, by ſhewing what vaine and inconſtant things riches are, for which there is no cauſe but to ioy, notwithſtanding the loſſe of them, *verſ.* 10, 11. Sixtly, by pro-

Verſ. 1.

2 Kings 17.

pounding the Crowne of life, as the reward of troubles be-
borne patiently, *verſ.* 12. Touching the firſt of theſe, *temp-
tations are the triall of our Faith*, whether wee will beleeue
in God when hee ſeemes to neglect vs or to bee againſt vs.
Verſe 3,4. Touching the ſecond and third, trying of a man worketh
patience, if he hath faith, becauſe then he quietly beareth the
Croſſe laid vpon him, which to doe is Patience, and this pa-
tient bearing with conſtancy is the next thing to be lookt vn-
to, which who ſo doth, neuer being weary, is a perfect wiſe
man, and wanteth not the ſpirituall wiſdome to ſee into the
Verſ. 5. benefit of temptations. And for the fourth, the words are
plaine and eaſie, there muſt be no wauering through vnbe-
liefe in our ſeeking vnto God, but wee muſt firmely beleeue,
that God is, and that hee can ſupply all our wants: hee that
doubteth of this is a wauering minded man, who is vncon-
ſtant in all his waies, and therefore ſuch conſtant holding on
in time of temptation cannot be expected at his hands. Tou-
ching the fift, there is ſome more difficulty in the words, and
therefore I will ſet downe the diuerſity of Expoſitions here-
vpon.

IAMES Chapter 1. Verſe 9, 10.

*Let the brother of low degree reioyce in his exaltation. But
the rich in his humiliation, becauſe, as the flower of the
graſſe, he paſſeth away.*

Tho. Aquin. in Iac. Gorran.

HEre is ſhewed the manner of perfect patience,
namely, when a poore deiected man glorieth
not onely inwardly and in himſelfe, but out-
wardly in reſpect of others through the hope
that he hath of future exaltation: for it is pro-
miſed, that he which humbleth himſelfe, ſhall
be exalted. That which followeth of the rich man glorying in
his humiliatiō is expounded by the Gloſſe, as ſpoken ironical-
ly, Let him reioyce in his humiliation and fall to come, for his
pride

pride, and loue of worldly riches. Or elſe it may be vnderſtood of a voluntary humiliation in doing dutie to the poore through humility.

The Apoſtle hauing ſhewed who is fluctuating like the Sea in his prayers, now teacheth how a man may be ſtable and ſteddy, *viz.* if being poore, that is, deiected in a ſenſe of his owne ſpirituall pouerty, he perſeuereth in this his humiliation, which indeed will produce all good vnto him. By the rich hee meaneth the proud and ſupercilious, to whom he aſcribeth humility, becauſe whileſt he exalteth himſelfe, hee is in a lowe and baſe eſtate; his meaning is, that hee ſhould be confounded herein, though hee would not vſe the word, leſt hee ſhould ſeeme too harſh. *Occum. in Iac.*

The Apoſtle doth not here, as ſome thinke, enter vpon a new argument touching the rich and the poore, but repeateth in other words what he propounded before, *verſ.* 2. about reioycing in temptations, adding ſome new reaſons, after that of faithfull prayer brought in, as it were by a parentheſis. Hee that is vnder temptations is humbled by the Lord, and this the Lords humbling of him is ioyned with exaltation in his fauour to be his ſonne, and an inheritour of his heauenly kingdome, which none aduerſity can depriue him of. Let the poore therefore, that is, the deiected reioyce in this his ſpirituall exaltation by adoption and grace, as *Paul* did, *Rom.* 8.35.

Let the rich man, &c. I doe not thinke with ſome that this is an exhortation of the rich to humility, for that is done afterwards *Chap.* 5. But the rich here is he that is not humbled by reaſon of his proſperous eſtate: in willing him to reioyce in his humiliation, he meaneth, that he ſhould prepare himſelfe and be ready to ſuffer for Chriſt, when hee ſhould be called thereunto, and herein ſeeke matter of true ioy, that in minde he was humbled to beare Chriſts croſſe, and to follow him, whenſoeuer it ſhould come, and in that he had a fellow-feeling of the miſeries of others in their ſufferings. And that they who were for the preſent in proſpetity, might be the rather moued to this humiliation, he ſheweth their fleeting eſtate and condition, euen like the flower of the field. The poore here is the poore in ſpirit, whoſe exaltation is, that his is the kingdome of heauen, *Parens in Iac.*

Math. 5. The rich made lowe, is he that suffereth the losse of his goods, being made herein like vnto Christ, who being of heauenly glory became poore, and abased himselfe; and his followers wee are when wee shew patience in the losse of worldly wealth, reioycing in this conformity vnto him. For to be depressed in the world is to be exalted to God-ward, and to be exalted in the world is to be depressed to God-ward. For these are contraries, heauen and earth, pouerty and riches, eternall and fading, God and the world, exaltation to God, exaltation to the world, depression from the world, depression from God; if thou louest the earth, thou losest heauen; if riches, the pouerty of Christ; if fading things, eternall; if exaltation to the world, exaltation to God.

Vt à terrenis depressio est ad Deum exaltatio, ita ad diuitias exaltatio est à Deo depressio. Pugnant ex opposito Cœlum, terra, paupertas, diuitiæ: æterna, caduca; Deus, mundus: exaltatio ad mundum, exaltatio ad Deum: depressio à mundo, depressio à Deo.

* Though the Expositours alleaged differ in words, yet the sense rendred by them all is almost one and the same. By the poore I vnderstand with *Pareus* and *Piscator*, a man vnder affliction, according to that which was spoken before, *vers.* 2. he is bidden to reioyce in his exaltation, that is, the glory to come: for *the momentany afflictions of this life doe worke vnto vs a surpassing weight of glory.* The rich must ioy in his humiliation, that is, according to *Piscator*, if hee hath an humble minde in the middest of his riches, whereby he maketh himselfe equall to the poore. For, contrary to the manner of the world, he ascribeth exaltation to the poore, and humiliation to the rich, who hath good cause yet to humble himselfe by reason of the vanity of his riches, being like vnto the flower of the field. That of *Oecumen.* followed by *Faber*, applying it to the poore in spirit, doth not agree so well here, because poore is opposed to rich, which is meant of worldly riches, and therefore the poore here is one poore and brought lowe in the world.

* *Mayer.*

2 Cor. 4 17.

Note. This would be noted, that we may not be carried on according to the manner of the world, to be ouerwhelmed with sorrow in time of aduersity, and neuer to be so merry as when worldly wealth floweth in, as though happinesse consisted in these things. For this is a meere delusion. The onely true and solid ioy is in the future exaltation in heauen, the way vnto which is by pouerty and crosses in this world, and in an humble minde here in the middest of worldly wealth.

Let

CHAP. 1. VERS. 13. 14. *Let no man being tempted, ſay, I am tempted of God: for God cannot be tempted of euill, & he tempteth no man.* 14 *But euery one is tempted, being drawne away by his owne concupiſcence, and inticed.* 15 *Then luſt hauing conceiued bringeth forth ſinne, but ſinne perfected breedeth death.*

Hauing ſpoken hitherto of externall temptations, now hee ſpeaketh of internall, that is, euill cogitations ſuggeſted to the minde, whereby a man is enticed and drawne to euill, theſe come not from God, but from our ſpirituall enemies. God indeed is ſaid to tempt *Abraham*, and likewiſe to tempt the people of Iſrael: but it is to be vnderſtood that there is a twofold temptation, the one of triall, the other of deceit; by the firſt God tempteth, that men may be more purified, as the gold being tried in the fire; but not by the other. The Deuill tempteth thus, that he may deceiue vs, the fleſh that it may allure vs, and the world that it may draw vs away. Concupiſcence within a man as originall tinder, otherwiſe called the law of the members, and the fleſh luſting againſt the ſpirit, that tempteth by drawing away from good, and enticing to euill, for by theſe two words are ſet forth the two termes, the terme from which, and the terme vnto which; the right way from which, and the wrong way vnto which; or the immutable good from which, and the mutable good vnto which: *Ob.* The deuill tempteth ſometimes, and therefore not concupiſcence onely. *Sol.* Although the deuill tempteth, yet he can doe nothing if concupiſcence were not, euen as wood is not kindled by blowing, vnleſſe there be fire.

Tho. Aqui. in Iacob. *Gorran.* Geneſ. 22. Deut. 13. Rom. 7. Gal. 5. *Aug. Peccatum eſt, ſpreto incommutabili bono, commutabili bono adhærere.*

Concupiſcence when it hath conceiued bringeth forth ſinne, &c.] The degrees of temptation are here noted out; firſt, there is delight alluring; ſecondly, conſent conceiuing; thirdly, worke performing; fourthly, cuſtome perfecting. Luſt conceiueth by the deuill, who is (as it were) the father, and luſt the mother; this conception is by the conſent of the will, or by delight. *Bringeth forth ſinne*, that is, into act, *Pſal.* 7. It is perfected by cuſtome, and then death commeth, that is, it

becommeth

Rom. 6. becommeth guilty of eternall damnation, *for the wages of ſin is death.* But why is death aſſigned only to cuſtome? doth not ſinne delighted in, or conſented vnto, and acted, bring forth death alſo? *Anſw.* Yes doubtleſſe, but it is moſt properly ſaid thus of cuſtome in ſin, becauſe in ſuch there appeare no ſignes of life, & there is little hope of his returne, but in ſuch as ſometime fall into ſin there are ſignes of liſe, though more in the
verſ. 17. conſenter, fewer in the acter of ſinne. *Euery beſt guift, and euery perfect guift.* This is added further, to proue that no euill temptation is from God, becauſe good onely commeth from him; which hee ſheweth, firſt from the copiouſneſſe of his guifts; ſecondly, from his immutable goodneſſe; thirdly, from his liberality towards vs, in begetting vs; fourthly, from their own iudgement. Touching the degrees here ſet forth, the good are temporall guifts, the better naturall, the beſt gracious. The beſt guift of grace, and the perfect guift of glory. The firſt is called a thing giuen, becauſe it is in the way; the other a guift without end in our Countrey. *The father of lights,* that is, the author of all graces, which are the lights of the ſoules.

Oecum. in Iac. By temptation here vnderſtand that which ariſeth from a mans owne ſinnes and intemperance, whereby trouble is brought vpon him, and fluctuation of the minde; now when trouble is brought thus vpon a man, it is not a temptation from God, but from his owne concupiſcence.

Mayer. *Pareus, Faber, Piſcator, Gagneus,* and all others, that I haue
Auguſt. de verbis Domini. Eſt tentatio inducens peccatum, qua Deus neminem tentat; eſt & tentatio probans fidem, qua tentare Deus hominem dignatur. ſeene, follow *Tho. Aquinas,* vnderſtanding here that inward temptation that is to euill, of which it ſeemed good to the Apoſtle to ſpeake, becauſe he had commended temptations before. For of outward temptations of trouble comming vpon a man by his own default it cannot be meant, as *Oecum.* would haue it, becauſe it is temptation to euill, of which it is ſpoken here, as is expreſſed, when it is added, *God is not tempted of euill,* and the ſequell of this temptation is plainly ſaid to be ſin, not outward trouble in the world.

Pareus. If it be demanded, in what ſenſe God is ſaid to be vntemptible of euill, the Latins reade it *intentator malorum. Pareus* & ſome others, take it both actiuely and paſſiuely, but becauſe the actiue immediatly followeth, *He tempteth no man,* I thinke that it

it is to be vnderſtood paſſiuely only. The meaning is, that our malice cānot ſtir vp euil in him, neither doth he tempt any man to euill; as *Oecum.* hath noted, was the ſaying of an Heathen, *God the diuine Maieſty neither is himſelfe troubled, nor bringeth troubles vpon others.* *Ob.* He hardened *Pharaohs* heart, & whō he will hee hardeneth; and hee moued *Dauid* to number the people. *Sol.* With *Parens* I ſay, that God doth not by tempting make any man euill, but vpon ſuch as are already euill he ſendeth the iudgement of being hardened to the doing of more euill, that hee may in the end receiue the greater damnation. Reade more touching this point vpon *Rom.* 9. and *Auguſt. de bono perſeuerantiæ & Epiſt.* 146. *ad Conſentium.*

Numen & Deus neq; ipſe moleſtias habet, neq; aliis exhibet. 2 Sam. 24.

2 If it be demanded what concupiſcence is, and whether it be not a ſinne, becauſe hee ſeemeth here to make it but the cauſe of ſinne, and how temptation is aſcribed onely to concupiſcence, when as the deuill alſo tempteth, and ſo doth the world too? I anſwer to the firſt, that concupiſcence is generally agreed vpon to be that originall inclination vnto euill, which we draw from the loines of our firſt Parents. To the ſecond, that (S. *Paul* himſelfe being the teacher) it is ſinne, and ſuch a ſinne as is condemned in the tenth Commandement, though Popiſh Writers mince it, and ſay that it is not truely and properly ſinne, but the cauſe of ſinne, and by the Apoſtle *Paul* called ſinne therefore figuratiuely and improperly. But I haue ſpoken of this before in the proper place. To the third *Aquinas* hath anſwered well already, wherein it is generally conſented, that luſt is the next and immediate cauſe of ſinne alwaies, other tempters worke but by our luſt. The deuill could not haue preuailed againſt *Eue*, had ſhe not been drawn by her owne deſire, and ſtirred vp, when ſhe looked vpon the forbidden fruit. *Faber* addeth, that the Apoſtle ſpeaketh of men void of all grace, and liuing onely by ſenſe, like the brute beaſt, whom no carry away to ſinne luſt alone is ſufficient, for ſo much as the ſoule lieth dead as it were in ſuch, and ſo they are carried any whither by ſenſe, euen as a dead Mariner in a ſhip toſſed by the waues of the Sea. Rom. 7. *Faber.*

3 If it be demanded in what manner luſt worketh vnto ſin, and whether death be not due till ſinne is perfected by cuſtome,

ſtome, becauſe hee ſaith, *ſinne being perfected bringeth forth death.* I anſwer that it worketh by a falſe perſwaſion and delight, as the fiſh is drawne by the bait, and therefore the word Δελεαζομενος, taken from a bait is vſed, he is drawne away from good by thinking it not good, and hauing in him a kinde of auerſneſſe there-from, and allured to euill through the ſweet and good apprehended to be therein.

Tho. Aquin. Touching death, the iſſue of ſinne being perfected, *Tho. Aquinas* hath anſwered it well already, that ſinne perfected is ſaid to bring forth death, becauſe there is not that likelihood of being conuerted and turned from ſinne in ſuch as are growne to a cuſtome of ſinning, as in theſe that haue ſometime ſinned

Ier.13.23. onely: yea the Prophet ſpeaketh of it as impoſſible, *Can a Blackmore put away his blackneſſe, or a Leopard his ſpots? ſo they*

Pareus. *that haue accuſtomed to doe euill cannot learne to doe well.* *Pareus* ſaith, that it is ſaid ſo becauſe that euen in the iudgement

Faber. of men ſinne comming into act deſerueth death. *Faber*, becauſe it is not deadly, if in the conception it be diſliked and withſtood. Popiſh Writers gather from hence, that luſt is no ſinne, and that the firſt motions vnto ſinne are not ſinne, and that motions vnto ſinne with ſome conſent are not mortall ſinnes, that is, worthy of death, but veniall. But that luſt is ſinne is plaine; firſt, becauſe the Law ſaith, *Thou ſhalt not luſt:* ſecondly, becauſe *S. Paul* calleth it ſinne, *Rom.* 7. 12. thirdly, becauſe it is the cauſe of ſinne, and by the Law of God, not onely ſinne, but the cauſe and the degrees of it are forbidden. Secondly, that the firſt motions are ſinne is plaine alſo, becauſe they draw a man from good, and intice him to euill, and ſo are the materiall and efficient cauſe of ſinne, and cenſured therefore by Saint *Paul*, as ſinne, *Rom.* 7. 8, 17. And therefore thirdly, much more motions with ſome conſent are ſinne, and worthy of death, ſeeing this is the wages of euery ſinne,

Rom.5.13. yea, euen of the mother of ſinne, Luſt, before that it breaketh forth into act.

4 If it be demanded, what is meant by euery *good gift*, and by *euery perfect gift?* It is to bee vnderſtood, that there are two different words vſed to expreſſe theſe gifts, δοσις, and then δωρημα, in the Latine tranſlation, *datum & donum*, and for

good

good there it is read *euery beſt gift*, which alſo pleaſeth *Beza* beſt. I doe not finde any diſtinction to be made amongſt Expoſitors betwixt theſe two, but onely in *Thomas Aquinas*, which hath beene already ſet downe. Moſt hold, that ſpirituall gifts only are meant here, which alone are truly good and perfect; and this is moſt agreeable to the ſcope of the place, which is, to teach that no euill is ſuggeſted to the minde by God. For he that is the Author of all good and grace vnto vs, cannot be the Author of euill alſo. *Pareus* vnderſtandeth all other good things of this life alſo, and ſo the infinite goodneſſe of God is yet more ſet forth. The gifts of grace, according to ſome, are ſaid to bee perfect, becauſe they tend to the perfecting of the new man; but I thinke rather, that the word δόσις is turned into δώρημα, to ſhew Gods vnchangeableneſſe in his gifts, and ἀγαθὸν into τέλειον, to ſhew that his gifts are altogether good for vs, and not euill or hurtfull any way, as the gifts of men are. *The Father of Lights.* God is ſaid to be Light, and ſo is the Sonne, and ſo is the holy Ghoſt, and according to this we confeſſe him in the Church to be Light of Light, and here the Father of Lights; not becauſe hee begetteth theſe Lights, but amongſt the Lights he is Father, and an effect of this light is grace ſeaſoning the hearts of the faithfull. He may alſo be ſaid to be the Father of Lights, with reference to the Sunne, Moone, and Starres, by the influence whereof the earth is made fruitfull. *With whom there is no mutation or ſhadow of change.* This S. *Auguſtine* hath notably expounded, ſaying, Almighty God is no whit varied towards thee, by the change of the courſe of the time, of the night and of the day. There is indeed a ſhadow of change in the Sunne, when it returneth from tropicke to tropicke, but it is not ſo with God, who is a neuer-failing light, and in whom is no darkneſſe: for in alluding to the Sun mouing betweene the Tropicks, no doubt but the Apoſtle vſeth the word τροπῆς ἀποσκίασμα. And this ſerueth to anſwer an obiection, But God may vary, though now all good commeth from him. *Sol.* No, there is no variation or ſhadow of changing in him. *Auguſtine* elſewhere turneth τροπῆς into ῥοπῆς a moment, ſaying, that there is not any change in God not for a moment of time. If ſuch places of Scripture be obiected

Beza, Piſcat. *Tho. Aquin. Gorran. Faber.*

Pareus.

Faber.

Auguſt. de Speculo. *Deus omnipotens curſus temporis diei noctiſque alternatione aquid te nequaquam variatur, hoc verè eſt ἀποσκίασμα, ſc. per conuerſ. ſolis & reciprocat. à tropico in tropicum: hoc autem in deo non fit, quia apud eum nulla nox eſt, dies autem perpetua, quia lux eſt indefectibilis. Aug. lib. 1. de Ciuit. dei.*

obiected, as wherein God is said to repent, and not to do what he had threatned. It is answered, that herein change is attributed vnto him *per ἀνθρωποπάθειαν*, in regard of the euent; and in threatning, and not doing accordingly, he changed not, because his threatnings are alwaies conditionall. If it be said further, that he altered the seruice sometime constituted by him in the time of *Moses:*

Ans. It was constituted but till the comming of the Messiah, as is plaine, *Dan.* 9.24.

Note. Note that God is not the author of euill to any man, but he is vnto himselfe the author thereof. God is all good and only good, and therefore it standeth not with his goodnesse to suggest euill vnto any man. He indeed made man with all his powers and faculties, who is now euill, but by his creation he was good: *For God made man righteous, but he hath sought vnto himselfe many inuentions.* Nothing is more obuious amongst men, than to impute their sinfull and wicked disposition vnto God; the *Manichees* attributed it to the euill matter of which they were made; and *Homer* bringeth in *Iupiter* complaining of the malice of old being in mans nature; but this is a blasphemous assertion, and to be abhorred amongst Christians.

Ecc. 7.29.

Hom. Odyss. lib. 1.

Note. Note again, that man is drawn to sin by being deceiued, like the silly fish or bird, he thinketh that profitable or pleasing, which indeed is not so. Wherefore euery one must labour to be wise, that he may iudge of things aright, & this very consideration should pull vs backe from sin, that the thing which we are running to is not that which it seemeth to be. In the green grasse of sinne, where we thinke to sleepe sweetly for a time, and then to rise againe, there lyeth lurking a fell venemous Serpent that will sting vs to death; vnder the Sugar of sinne there is deadly poyson.

Note. Note againe to our comfort, that there is no enemy that can preuaile to hurt vs by temptation without, if we by our owne lust be not hurtfull to our selues within. And the deadly hurt of sinne commeth in first by ill motions conceiued and delighted in in the minde, so that giue way to these, and sinne will follow, and death after sinne. It is in vaine to hatch the

Cockatrice

Cockatrice egge, and then to say, I will keepe it from hurting me; if thou wouldst not be hurt by sinne, doe not hatch and conceiue it by euill thoughts and imaginations, *Mark.7.21.*

Lastly note, that God, as he is not Author of euill to any man, so he is the Author of all good to euery man. None are born gracious, but his grace is a light lighted at the great light, the Father of Lights; and this is the comfort of all such as are truly inlightened by him, that their light being derived from his and so the same with it, though by infinite degrees more imperfect, is immutable and neuer fading till it bringeth them to euerlasting light. *Hee that drinketh of this water shall neuer thirst againe, but it shall bee a riuer of water flowing out of his belly to euerlasting life.* Note. Ioh 4.

CHAP. 1, VERS. 18. *Of his owne will begat hee vs by the Word of truth, that we might be a certaine first fruits of his creatures.* 19. *Wherefore (my beloued brethren) let euery one be swift to heare, &c.*

Lest any man should thinke that the good which commeth from God vnto vs is for our merits, this is added, *Of his owne will begat he vs by the Word of truth:* so *Titus* 2. for the Word is as the seed, *Mat.*13. *That wee should be the beginning of the creatures*; that is, in the recreation or regeneration, as it is said of *Behemoh* in *Iob*, that he was the beginning of the creatures, *viz.* of Creation. We that are regenerate, are the beginning of the creation of all things againe in glory, for hereafter the whole creation shall be restored to the glorious liberty of the sonnes of God. Or we are said to be the beginning of the creatures, in respect of the principality ouer the creatures restored in the regenerate, which was lost by *Adam* in his fall. But *yee know, my beloued brethren.* This is the conclusion of all, they of their owne knowledge knew God to bee the Author of all good. *But let euery man be swift to heare*, that is, that he may know how to carry himselfe in temptations outward or inward, whereof is hath beene spoken hitherto, let him with all readinesse attend to the Word of God, whereby hee is begotten vnto God, and not onely heare it, but doe it, as it followeth. *Tho. Aquin. in Iacob.* Iob 40. Rom.8.

eth. *Slow to ſpeake, ſlow to wrath.* Here he remoueth the impediments; firſt the outward: in *Pythagoras* his Schoole, ſilence was inioyned for fiue yeere; ſo hee that will heare profitably muſt heare in ſilence; then the inward, as *Cato* ſaith, anger hindereth the minde that it cannot ſee the truth. Anger here may bee taken both for zeale, for a man muſt not haſtily through zeale be moued, but maturely and vpon due conſideration: and for a deſire of reuenge, vnto which a man muſt be ſlow, that is, no way prone. *The anger of man doth not worke the righteouſneſſe of God:* More is vnderſtood here than is ſpoken, for he *that is angry with his brother vnaduiſedly, is culpable of iudgement.* And hee pitcheth particularly vpon righteouſneſſe, becauſe in anger there is a pretence of righteouſneſſe; or elſe in generall it is meant of righteouſneſſe, to breed which in vs the word is preached amongſt vs, *verſ.* 26. *If any man ſeemeth to be religious, not refraining his tongue, but deceiuing his heart, &c.* Hauing hitherto preſſed to doe the Word which we heare, he returneth now againe to the tongue; by the intemperate ſpeech whereof, our faith and good workes, to which we are prouoked by hearing, are hindred, that they cannot come to perfection, and therefore he impugneth the licentiouſneſſe of the tongue againe. The word religious *is* taken from *religatio*, a binding againe to God by receiuing his Inſtructions, from whom hee was before diuided: or a binding againe together to hold good inſtructions, as a veſſell is bound together by hoopes that it may hold wine that was looſe before. *Not refraining his tongue*, that is, by diſcreet taciturnity; for the tongue being ſet in a watry place hath moſt neede of binding: *but deceiuing his owne heart*, whilſt he thinketh that he ſhall not be puniſhed for his licentious tongue, or elſe whilſt his heart and tongue are diuided, he thinking one thing and ſpeaking another. Such religion is vaine and vnprofitable. *The pure religion and vndefiled*, Pure by the intention of the heart, vndefiled by the execution of the worke; or pure internally in a mans ſelfe, vndefiled externally in regard of others: *before God and the Father*, that is, the Sonne and the Father: *to viſit the fatherleſſe, &c.* that is, to be charitable to the poore, one particular being put for the generall; *and to*

Cato. Impedit ira animum ne poſſit cernere verum.

Mat. 5. 22.

keepe

keepe a mans selfe vnspotted of the world, that is, by not louing the world, for the world is called, *Mundus pure quasi non mundus*, not pure but defiling those that loue it.

That which *Thom. Aquin.* according to the vulgar Latine, readeth, *initium quoddam creaturarum*, is in the Greek, ἀπαρχήν, the first fruits, which were most holy, and the chiefe part for estimation of the crop; this is rendred by other words in 1 *Pet.* 1. 3. *He hath begotten vs of his great mercy, to a liuely hope and inheritance incorruptible, &c. v.* 9. that which he readeth, according to the vulgar Latine, *but ye know*, is not in the Greeke at all, but ὅτι, *wherefore*. This Text and the words following to the end of this Chapter, are now easie to be vnderstood by the exposition already set downe. *Mayer.*

Touching the cohering of the first words with that which went before, here is an instance how the greatest good commeth from God vnto vs, for hee of his owne will begat vs againe by the word, putting life of grace into vs, and not necessarily, but of his owne will, to extoll his grace the more. 1

Touching these words, that *we might be a certaine first fruits of his creatures*, the first exposition of *Thom. Aquinas*, applying it to the renouation of the creatures to come, may well agree vnto it: yet some by the creatures vnderstanding rather, the rest of the *Iewes* and *Gentiles* not yet conuerted, expound the first fruits of his creatures thus: By begetting vs he hath taken vs as his owne peculiar people from amongst others yet left in their vnbeleefe, euen as the first fruits were that little quantitie of corne which being taken from out of the whole crop, were thenceforth accounted more holy than the rest. For so the Greekes expound ἀπαρχὴν τινὰς πρώτους καὶ ἡγιασμένους. Some expound it, the first fruits of the spirituall creature, that is, the first to whom the word of God hath come for our regeneration when as a world of people are yet behind, and this did serue notably to stirre vp to newnesse of life, and this I assent to as most genuine. 2 *Pareus.* *Faber.*

Touching the coherence of the next words, *wherefore let euery man be swift to heare, &c.* it is plaine, and therefore agreed vpon by almost all, seeing that by the word God doth beget 3 Vers. 19. *Pareus.* *Faber.* *Piscator.*

beget vs, let euery man be ready to heare this good word. If by the word, whereby we are begotten, the Sonne of God were meant, as *Oecumen.* expoundeth it, this inference would not come in so fitly: if with *Thom. Aquinas* you referre these words to the temptations before spoken of, the coherence will be further fetcht, but yet good: but I subscribe to the other rather.

4 Touching the words added, *Slow to speake, slow to wrath*, here is both silence inioyned in hearing the word of God, that being sowne in the heart in silence and meeknesse, it may take rooting in vs, and also refraining from the office of teaching others, till that we be throughly taught our selues, and are plainly by the Spirit of God stirred vp to this office. And because nothing doth make a man so vnfit to speake in Gods cause, as anger and the distemper of the minde by heat, hee that teacheth must refraine from anger and vse patience, for *the anger of man doth not worke the righteousnesse of God*, that is, the righteousnesse of this new and spirituall life. Thus some. *Faber.* And this is in effect the same with that of *Thom. Aquinas*, but more full. Some expound swiftnesse to heare, of hearing to doe, but this is brought in afterwards, *vers.* 22. And some apply slownesse to speake, to speaking of any thing which a man heareth taught, before that he doth well vnderstand it, for thus he may soone fall into errour and draw in others with him also; and slownesse to wrath, to a mans being angry with such as doe not in euery point consent with him, or being angry at such reprehensions as whereby he is iustly taxed. *For the anger of man doth not worke the righteousnesse of God*; that is, saith the same Author, doth not perswade or moue men so, as that thereby they are wonne vnto God, or else it is sinne, for all vnaduised anger is such. And all this indeed is most genuine also. *Oecumen.* *Pareus.* *Oecumen.*

5 Touching the words following, *vers.* 21. *&c.* of receiuing the word with meeknesse, here is further expressed, what was meant by slow to speake: when a man in silence and meeknesse of spirit heareth the Word of God, and not only taking heed of anger, but of all filthinesse also, applyeth himselfe vnto the hearing of the Word: the like vnto this is 1 *Pet.* 2. 1, 2.

Touch-

Touching the last words, *v.*26,27. Some expound the word θρησκία, a knowledge of the secrets of the Law, and an exact obseruing thereof. Now if any man thinketh himselfe to be such, & refraineth not his tongue from speaking against his Neighbour, his Religion is vaine, for the Law not onely tieth the tongue from speaking against a mans Neigbbour, but commandeth mercy to be shewed euen to an enemy in his necessity; *if thine enemies beast be fallen vnder his burthen, thou shalt helpe to lift him vp againe. Deceiuing his owne heart*, that is, his conscience, whilst he thinketh himselfe religious & is not. But the word θρησκεία here vsed, commeth indeed from worship, and comprehendeth both λατρεία, δουλεία, and ἐυσεβεία, as *Parens.* *Parens* hath noted, and therefore the worship of Angels is called θρησκεία ἀγγέλων, and will-worship ἐθελοθρησκεία, *Col.* 2. 18,23. But the Latine translation, which *Th.* followeth, is *religio*, and the word is vsually in English rendred *Religion*; whereupon the annotation before going is not impertinent. 6 *Oecumen.* *Parens.*

Now the vnruly tongue is one principall thing to discouer an heart void of true Religion, because *out of the abundance of the heart the mouth speaketh*, and men are apt to thinke it the lightest offence to lash out with the tongue, and therefore the Apostle maketh this in speciall a note of vaine religion, hauing all reference to what was said before, *vers.* 19. *But deceiuing his owne heart*, that is, as *Thomas Aquinas* hath already taught, by thinking that this shall be passed ouer without being counted any such great fault. Touching the duty of mercy here opposed vnto the licentiousnesse of the tongue, whereunto is ioyned, to *keepe a mans selfe vnspotted of the world*, I assent vnto *Oecumenius*, that true Religion is not only not in tongue to be grieuous vnto others, but to be helpfull indeed to them in distresse; and because when the distressed are commended to our charity, in the Word of God, they are set forth vnder the name of widowes and fatherlesse, those are mentioned here, all charity in generall being meant. By the world some vnderstand the flesh, to keepe a mans selfe vnspotted of which, is, not to bring forth the fruits of the flesh, a Catalogue of which fruits is *Gal.*5.17. for of those that *Faber.* *Stap.* *Parens.*

bring forth such fruits the world doth consist, but I rather preferre that of *Thomas Aquinas* touching the loue of the world, wherewith he that is spotted knoweth none other excellency but in riches and honours here, and therefore behaueth himselfe accordingly, shewing all respect to the worldly great ones, and neglecting the best Christians who are poore: against which something followeth immediatly, *chap.* 2. Now it is said to be vndefiled before God, God being here opposed vnto man, that is, not in the account of man, who may be deceiued, but of God, whom none can deceiue. Whereas no mention is made of faith in Iesus Christ, it is to be vnderstood, that he speaketh according to the necessity of those to whom he wrote, who in all likelihood did beare themselues altogether vpon faith, not regarding to shew forth the power of Religion in the workes of mercy and holinesse, as appeareth also further in the next Chapter; which, to put vs out of doubt herein, is also begun with a mention of the *Faith of our Lord Iesus Christ.*

Note. Note, that the very remembrance of our Christian calling should stirre vs vp mightily vnto holinesse, seeing wee are of Gods owne good will graciously made a certaine first fruits vnto God, that is, consecrated and set apart from others that be not Christians, vnto him. To pollute our selues now therefore will be taken far more hainously, euen as if a common person should haue laid violent hands vpon Gods first fruits or offerings. For this was horribly punished euen in the Priests sonnes, 1 *Sam.* 2.

Note. Note againe, that the Doctrines of Christianity, together with the grounds whereupon they are soundly founded, are not so easily and soone apprehended, as that a man may by and by broach vnto others what he heareth or readeth, and with eagernesse pursue such new vndigested tenents: but great deliberation is herein to be vsed. *Be swift to heare, slow to speake, slow to wrath.*

Note. Note againe, that it is most necessary for a Teacher to be Master of his passions, and to vse meeknesse in instructing others, as also he is exhorted, 2 *Tim.* 2. 24. because *the anger of man doth not worke the righteousnesse of God.* He that is hasty and passionate,

paſſionate ſhall not be able to teach others with profit: for they will rather take that which commeth from him, as proceeding of ſpleene and hatred than of loue, and ſo it ſhall fall to the ground without any good effect of turning them to righteouſneſſe, which God is wont to worke by the due and right teaching of his Word.

Note alſo from the Doctrine about the true and vaine Religion, that how little ſoeuer men make account of vnaduiſed ſpeeches in their anger, yet they doe indeed ouerturne all their Religion; hereby alone, if there were nothing elſe, it becommeth vaine and vnprofitable vnto them: ſee *Mat.* 5. 22, &c. *Note.*

Note againe, that workes of mercy are ſo neceſſary, that without them no man can proue his Religion to be true and good: this is the pure Religion before God, howſoeuer one void of workes may ſeeme ſo before men. That onely is a liuely faith that is accompanied with workes. *Note.*

Note laſtly, that the world is a defiling thing, a man cannot eſteeme of and loue the riches and honours thereof, but there will bee ſome aſperſion vpon him hereby, 1 *Ioh.* 2. 15. The truly pure religious man is he that *is mortified to the world, and the world vnto him.* *Note.* Gal. 6. 14.

CHAP. II.

HAuing (Chapter 1. Verſe 27.) ſpoken of the offices of loue and kindneſſes in viſiting the fatherleſſe and widowes, and of keeping a mans ſelfe vnſpotted of the world (which is by an ouer-eſteeme of worldly things, drawing the heart through couetouſneſſe after them, whereby all ſuch loue and kindneſſe is extinct, and it commeth to paſſe that after the manner of the world, the rich only in this world are had in honour) he now commeth more fully to explaine himſelfe, what he meant by ſuch as are ſpotted of the world, and to ſhew ſome reaſon of being rather kinde and louing to the poore, intermixing ſome rebukes for being

harsh towards them. The couetous worldling is spotted of the world, who hath the *faith of Iesus Christ in respect of persons*, from which he dehorteth, *verse* 1. and then explaineth what this respect of persons impugned by him is, *verse* 2,3,4. and reasoneth against it, *verse.* 5,&c.

Reason 1. First, from the consideration of the excellent condition of the poore, *verse* 5.

Reason 2. Secondly, from the ill deserts of the rich, *verse* 6,7.

Reason 3. Thirdly, from the scope and drift of the Law, which is transgressed though it be offended but in this particular only, *verse* 8,9. which he proueth, *verse* 10, 11. and then concludeth from this argument taken from the Law, the iudgement of which cannot be escaped by those that are so void of mercy, and are lead only by worldly respects, from which yet the mercifull are free, *verse* 12,13.

The rest of the Chapter is spent in reproving and confuting those that beare themselues vpon faith, not regarding to doe workes of mercy, wherein he doth resume that which hee began this Chapter withall, *Haue not the faith of our Lord Iesus, &c.* and the last of the first chapter, *to visit the fatherlesse, &c.* And so here is a new argument, to proue that it cannot be pure Religion and acceptable to God, that is void of the workes of mercy. So that this whole Chapter consisteth of two parts: a Dehortation with an explanation and arguments added to moue the more effectually, *verse* 1, &c. and a reprehension with arguments to conuince the vanity of that Religion which is barren of charitable deeds, *verse* 14, &c. the particular Analysing of which is most easie.

IAMES Chapter 2. Verſe 1, 2.

Haue not the faith of our Lord Ieſus Chriſt, the Lord of glory, with reſpect of perſons. Verſe 2. *For if there come into your Synagogue a man with a gold ring, &c.* Verſe 3. *And ye haue reſpect to him that weareth the gay cloathing, &c.*

THe maine doubt of this place is, whether it be vnlawfull to haue any reſpect of perſons by giuing more reuerence to one than to another in regard of his wealth or outward dignity, becauſe this ſeemeth to make againſt all ſuch reſpect, as being partiall and vnreaſonable. *Thomas Aquinas* handleth this queſtion, and cleareth it by the ordinary gloſſe; and *Anſtin* and *Gregory*, for both they and all ſound Expoſitors ſpeake to the ſame effect, and that is, ſimply to giue outward reſpect to the richer and to the more noble in this world, as God hath differenced them by outward dignity, wealth, or office which they beare, is not a ſinne, but may and ought to be done: for it is commanded, *Honour father and mother, Honour the King*, and *Giue honour to whom honour belongeth*; and ſeruants are commanded to reuerence their Maſters, and the younger to riſe vp before the gray-headed. A great rich man is in the office of a great Steward, wherein he may doe good to many, and therefore in ciuility may be reuerenced by the poore, and by all men may ſo bee preferred as his place is. But if out of an interiour eſtimation of ſuch a man in the heart, thinking him to be better, becauſe he is richer, and the poore more vile and worſe, becauſe they are outwardly more baſe; if in this minde, he with the gold Ring and the gay clothes be honoured, and he that goeth in poore clothing be debaſed, this is a ſinfull accepting of perſons, and ſuch as ought not to be amongſt Chriſtians. Muckiſh earth-wormes indeed, that know not wherein true worth ſtandeth, are wont to meaſure their eſteeme of men by theſe things, thinking him a moſt excellent and happy man that hath the wealth and dignities

Mayer.

Tho. Aquin. Auguſt. Greg. Gloſ. ordin.

Epheſ. 6.1. 1 Pet. 2.17. Rom. 13.

of this world: but he that hath his eyes opened, esteemeth in his minde onely vertuous men, and thinketh the vicious most base, though in ciuility, as he is bound, he giueth outward reuerence to him as his place doth require. Againe, to reuerence the rich that are vicious for their riches, and to shew all contempt toward the vertuous poore, is a great sinne, because by those that doe so, riches are preferred before vertue, which is plaine iniustice, sith vertue is a thousand degrees beyond riches, it is to honour the Image of the world before the Image of Christ: for the vicious rich man beareth the Image of the world, the vertuous poore man, the Image of Christ. And both these faults in reuerencing the rich may easily be gathered from the words. For to signifie that hee meaneth the inward esteeme of the minde, he saith, *verse* 3. *yee haue respect ἐπιβλέψατε to him that weareth gay clothing, and say vnto him, &c.* not simply say vnto him, Come sit here, but out of a minde esteeming better of him for his wealth. And for the other, namely preferring riches before vertue; it is plaine, that he taxeth this, *verse* 5,6,7. There is a naturall order, as *Pareus* obserueth, whereby in nature some men are reuerenced aboue others, as Parents by their children, the aged by the young; and a ciuill order, whereby Superiours in place and dignity, as Kings, Magistrates, &c. are reuerenced, all which is according to godlinesse. Thus to respect a person is, as *Augustine* hath it, but the exhibition of honour to him, according to the degree of his dignity and office: and as *Gregory* hath it, to honour a man, not because he is a man, but for something which is about him requiring honour, as his place and dignity. But this is no reason inwardly in the minde to account him better, and therefore to doe so is sinne; and to respect persons in iudgement, by being moued for some outward thing in the person to giue a wrong iudgement, without looking to the equity of the cause, which should alone beare sway, is a sinfull respect also, *Leuit.* 19.15. *Prou.* 6.35. Hauing thus resolued the maine doubt, I come now to consider the words and the doubts herein.

Hieron. Diues impius gerit imaginem mundi, pauper pius imaginem Christi.

Pareus.

August. Accipere personam est exhibitio honoris seruato gradu dignitatis & officij.

Greg. Hominem, non quia homo est, sed propter aliquid, quod circa ipsum est honorare.

Verse 1.

Tho. Aquin.

Haue not the faith of our Lord Iesus in respect of persons: that is, according to some, thinke not that the Lord Iesus doth glory

glory in the acception of persons, or that the faith of Christ is to be distinguished, as though the rich onely were faithfull and not the poore, or as the word *persona* soundeth, *quasi per se vna*, doe not reuerence him alone as a God, as though hee were so singular, as there were none but he. But some expound it, doe not thinke that Faith can stand with the acception of persons, because this is a sinne; and some, haue not Faith in Christ with some confidence and hope to receiue benefit from men, for the true Faith is to rest and rely vpon Christ onely. Of all these, I preferre that as most genuine, that expoundeth it of making more account of some than of others in outward respects, as if not Faith, but worldly things did most dignifie a man; for it is not said, with respect of persons; but, in respect of persons: place not the dignity of those that come into your assemblies in outward pompe and brauery, esteeming one the more because he hath this, and another the lesse when he wanteth it; for this were to hold, that the worth and dignity of Faith standeth in these base and outward things, and so to vilifie and disgrace it, which indeed alone is most excellent, and maketh the true beleeuer to excell all others, though outwardly he be most poore and meane. *Glos. Ordin.* *Pareus.* *Gagneus.*

If there come into your Synagogue, for so it is in the Greeke, the place of their meetings to the publike worship and seruice of God being hereby set forth: for euen hither, not onely Christians, but others came sometime for curiosity; and if any such as was rich and gorgeously apparelled came, it seemeth that they were wont to fawne vpon them, and to the scandall of their Religion, in their sight to vse poore Christians most basely, and therefore he doth so sharply reproue them here. Vers. 2.

Are ye not partiall in your selues, and become Iudges of euill thoughts? that is, according to some that reade it, *Doe ye not iudge in your selues?* Is not this your owne corrupt iudgement, and so a iudgement proceeding from euill cogitations, and not of God? Others reade it passiuely, *Are ye not iudged?* that is, are ye not conuict in your owne consciences, as guilty of euill and vniust imaginations? and this I preferre, because as *Beza* confesseth, διεκρίθητε is a passiue Aorist, and is no where taken actiuely. Vers. 4. *Tha. Aquin.* *Gorran.* *Oecumen.* *Parcus.*

If

Verſ. 8. *If ye fulfill the royall Law, Thou ſhalt loue thy neighbour as thy ſelfe.* Some vnderſtand the Euangelicall Law ſet forth, *Mat.* 22.37. which is called royall, becauſe taught by Chriſt our Lord and King: it maketh vs a royall Prieſthood, and is moſt excellent, and [*as thy ſelfe*] that is, freely, and not for any hope of remuneration, reioycing in his good as in thine owne.

Tho. Aquin. Gorran. Fabr.

Parens. Oecumen. Some take it as an anſwer to ſomething which they might alleage in their owne defence, but though thou doſt herein blame vs, yet we keepe the Law.

Anſw. Admit ye doe, yet this one matter of reſpecting perſons will condemne you, becauſe hee is a tranſgreſſor of the Law that faileth in one point: and by the royall Law they vnderſtand the Decalogue giuen by God the King of all. Some, *to keepe the royall Law*, ſay, is to haue a true faith that worketh by loue, for hereby the Law is fulfilled. Now faith reſpecteth not outward things, and therefore the accepter of perſons not walking by charity, ſinneth againſt this Law; and in a point of charity, to ſinne againſt the Law, is to be a tranſgreſſour of the Law, becauſe all the Law ſtandeth in this one thing, *viz.* loue, and ſo he is iudged as doing nothing, according to the Law, that wanteth loue: thus alſo *Beda* and *Auguſtine.* Touching the royall Law here ſpoken of, it is clearely the Decalogue giuen, *Exod.* 20. thus abbreuiated, *Deut.* 6. 5. for proceeding to ſpeake further hereof, he inſtanceth the command againſt murther and adultery, it is royall, becauſe from the King of Kings. Touching the coherence, that of *Parens* is not amiſſe, that hee doth meet with them in a confidence which they might haply haue yet, that notwithſtanding their reſpecting of perſons, they kept the Law. For this is againſt the Law of loue, *Leu.* 19. 15. if a man loueth his neighbour as himſelfe, he putteth not any ſuch difference, but in his inward eſteeme euery one is vnto him as himſelfe, in whom there is no difference. And as for the aggrauating of this ſinne, as a tranſgreſſion of the whole Law, I aſſent vnto *Auſtin* and *Beda.*

Faber.

Beda. Auguſt.

Verſ. 12. *As they which ſhall bee iudged by the Law of liberty.* Some vnderſtand the ſame Law of the Decalogue, holding, that it is called a Law of liberty, becauſe it hath liberty ouer all to condemne them: but this is forced. Moſt therefore vnderſtand

Parens. Faber.

better

better the Law of faith, becauſe when we come to beleeue we are ſet free from the cenſure of the Law, *Ioh.* 8.32. *Rom.* 8.1. and ſo the meaning is, ſay and doe ſo in your carriage towards others, as they, that when the time of iudgement commeth, ſhall be dealt withall in loue and mercy; going therefore according to the rule of mercy in your dealing with the poore Chriſtian, not deſpiſing him, but rather comforting and releeuing him, which indeed is the chiefe thing aimed at in all this Diſcourſe, that about preferring rich men, being brought in but by the way, doe aggranate the ſinne of neglecting the poore the more.

Here followeth the reaſon of all; *There ſhall be iudgement without mercy to him that ſheweth not mercy, and mercy reioyceth againſt iudgement.* The firſt part of the ſentence is plaine; touching the ſecond, *Mercy reioyceth againſt iudgement*, that is, the mercifull man ſhall ſecurely and with ioy appeare before the Lord at the Day of Iudgement; for ſo much as when the vnmercifull ſhall be adiudged to hell fire, he ſhall be receiued into the Kingdome of Heauen, *Mat.* 25. Verſe 13.

Note, that Faith only, and not outward things, maketh men excellent; and therefore the pooreſt man that hath grace, is more to be eſteemed than the greateſt being void of grace, becauſe the poore man thus qualified, not the other, is the heire of the Kingdome of Heauen. *Note.*

Note againe, that to liue in any one ſinne, doth fruſtrate all that is done well: for he that faileth in one point is guilty of tranſgreſſing the Law. *Note.*

Note thirdly, that loue is ſo neceſſary, as that nothing done without it is acceptable, and therefore thoſe ſinnes which are contrary to the loue of our neighbour, are chiefly to bee auoided. *Note.*

Laſtly note, in what a ſecure and comfortable eſtate the faithfull mercifull man is; he ſhall bee without terrour when the moſt terrible time of the laſt iudgement commeth, neither can any thinke of that time but with horrour and feare, except he be mercifull to the poore and needy. *Note.*

CHAP. 2. VERS. 14. *What profiteth it (my brethren) if one ſaith,*

faith, that he hath faith, but hath not workes, can that faith saue him, &c.

Mayer. From hence to the end of the Chapter, there is onely one point handled against those, that bearing themselues vpon their faith, neglected the workes of mercy; to perswade vnto which, Saint *Iames* hath here vndertaken. The maine question here, is what he meaneth, when he denyeth that a man is iustified by faith only, and affirmeth iustification by workes. Because Saint *Paul* speaking of iustification saith, That it is *by faith without the works of the Law.* *Oecumenius* considering these propositions of these two Apostles, seeming to bee so contrary, and yet that *Abraham* is brought for example by them both, saith, the word Faith is taken two wayes: first, for a simple consent vnto the thing preached that it is true. Secondly, for a consent ioyned with the affection thereof out of an affection, and with obedience: of the first of these *Iames* affirmeth, that a man is not iustified hereby. But *Paul* speaking of the other, ascribeth iustification vnto it. The word Workes is also to be vnderstood two waies, for there are works before Baptisme, and workes after: he that dieth immediatly after Baptisme, dieth iustified by his Faith without workes, because he had no time to doe any; but he that liueth and hath time to doe, is not iustified without good workes: which is to be vnderstood, not as though good workes had a part in the act of our iustification, but because they cannot but necessarily follow as fruits and effects in whomsoeuer there is a sauing and iustifying Faith. Touching *Abraham*, whom *Paul* saith, was iustified by Faith, but *Iames* by workes; both are truly said of him, and doe indeed agree in one. He beleeued that he should be the Father of many Nations, hee beleeued Gods promise touching his seed, and this was counted vnto him for righteousnesse: and when he came to the worke here spoken of, *viz.* the offering of his sonne, hee did not fall from this Faith, for he beleeued that God was able to raise him from the dead againe. All the Ancients generally, as *Oecumenius* intimateth, speake to the same effect about iustification by Faith without workes, *viz.* when there is no time after a mans

Rom.3.28.

Oecumen. in Iac. 2.

con-

conuerſion to the Faith to doe workes, he being preuented by death, as I haue alſo partly ſhewed in ſpeaking vpon *Rom.* 3. 28. How Popiſh Writers vnderſtand it, I haue alſo there declared. In ſhort therefore, to reſolue this place, *Oecumenius* hath rightly ſhewed, that one Faith is ſpoken of here, and another there; and that indeed the worke of *Abraham* in offering his ſonne, wherein it is inſtanced here, is the ſame with his Faith ſpoken of there; his worke is his working Faith, or Faith made euident by his worke, by a Synecdoche, or a Metonymy of the effect, as *Pareus* reſolueth it. That by worke a working Faith is vnderſtood, is plaine from the words following. Verſ. 21. *Thou ſeeſt that faith wrought together, &c.* Verſ. 22. The Scripture ſaith, *That Abraham beleeued God*, this beleeuing being attributed to his worke of offering vp his ſonne, *v.* 24. after *Abrahams* beleeuing mentioned before, he concludeth, *ye ſee then that a man is iuſtified by Workes*, making Faith and Worke all one. And this is in a manner all one with the common ſolution; Faith without Workes truly iuſtifieth before God, that is, maketh a ſinner iuſt by the imputed righteouſneſſe of Chriſt Ieſus: but Workes make a mans Faith euident and conſpicuous to the world; it being hereby proued, that a man is a true beleeuer, and ſo accepted for iuſt and righteous before God. *Pareus in loc.*

Ob. Hypocrites haue good workes, and therefore it ſeemeth, that good workes are no certaine euidence of Faith, and conſequently of one iuſtified. *Obiect.*

Sol. Their workes are not truly good, for ſuch are the proper effects of Faith, but becauſe they are the ſame which the faithfull doe, and it is hidden from man oftentimes who is an Hypocrite; if wee ſhall iudge one to be faithfull, becauſe hee doth good workes, we may bee deceiued. Yet good workes doe manifeſt the truly faithfull, becauſe ſuch a one is not without good workes, though hee that hath good workes in our thinking is not alwaies faithfull; but God ſeeth accurately of what ſort euery mans worke is. He that deſireth to reade more about iuſtification by Faith and Workes, may haue recourſe to *Rom.* 3. 28. *Sol.*

Touching the particular paſſages here, *verſe* 18. *But ſome* Verſ. 18.

man

man may say, thou hast faith and I haue workes, shew me thy faith by thy workes, &c. Here such as trust to bare Faith are confuted by the bringing in of two speaking together, the one seeming to himselfe to be faithfull, the other manifested to bee such by his workes. *But*, that is, but I will oppose thee by this *prosopopeia*; Admit that a man truly faithfull challengeth thee thus; Thou saist that thou hast Faith, but how dost thou proue it, hauing no workes? I can proue my Faith by my workes: here the conscience of him that wanteth workes must needs bee conuinced.

Vers 19. — *Thou beleeuest that there is one God, thou doest well; the Deuils beleeue also and tremble.* To beleeue this, though it be an Article of our Faith, and likewise to beleeue and hold aright the other Articles, doth not make one a true beleeuer, though to beleeue this be to doe well, because here is not all required to a sauing Faith, which is to beleeue to the hauing of the affection moued to all due obedience vnto him, in whom it is beleeued for loue, as *Oecumenius* hath partly touched already, and as *Augustine* sometime speaketh; *Faith with charity is a Christian faith, Faith without charity is a faith of Deuills*, that is, Faith inclining the heart to obey the Law of God, the substance whereof standeth in loue. *Parens*, and others of our Writers generally teach, that a sauing Faith is to beleeue, with application to a mans owne soule in particular. This, I confesse, is true, if we speake of that Faith which is growne to more perfection, such as was in *Iob*, saying, *I know that my Redeemer liueth, &c.* and in *Paul*, saying, *I liue by the Faith of the Son of God who hath died for me.* But the Faith necessary to saluation commended vnto vs in the holy Scriptures, is a beleeuing with loue and affection ioyned hereunto. Such was the Faith of the Samaritans said to be, *Ioh.* 4. 42. Such a Faith *Philip* told the Eunuch if he had, he might be baptized, *Act.* 8. 37. and such was *Abrahams* Faith, *Rom.* 4. 21. And this is such a Faith as none but the Elect can haue, the Deuill cannot haue it, for he beleeueth with an auersation; the wicked cannot haue it, for there is the like auersenesse in them also, or at the least a deadnesse of affection, for their Faith worketh not by loue, of which they are void. Here is also a certainty without

Faith what.

Augusti. Fides cum charitate est fides Christiana, fides sine charitate est fides dæmonis.

Iob 19. 25.

Gal. 2. 20.

out wandring or doubting, which is set forth as a property of true Faith: for it is without all doubting assented to, that Iesus is the Sauiour of the world, and that whosoeuer rightly beleeueth on him shall haue euerlasting life. But as for certainty of a mans owne particular estate in grace, I suppose that is not so of the Esse of Faith, as that hee should bee said to haue no Faith who is not able for the present to apply Gods promises without doubting vnto himselfe: for then wofull were the case of many true Christians, who in time of temptation finde many feares and perplexities in themselues: in so much that they are ready to say with *Dauid, they are cast out of Gods presence*; though afterward they see their weaknesse, and recouer their hold againe. Besides this, particular assurance is a thing that is to increase daily as men grow vp in Christ: and therefore no maruell if in those that are yet children in the Faith it be not so strong as it should be. Certainly, true loue is an inseparable companion and fruit of a true Faith: and then who can deny it to be a liuely Faith, wherewith true loue concurreth, though such assurance touching a mans owne particular estate be not yet attained vnto. Iam.1.5.

Thou seest, that Faith wrought together with his workes, &c. that is, for so much as I haue spoken of his iustification by his worke, I would not haue it vnderstood but with reference to his Faith, whereby he brought forth this worke, so that Faith as the cause, and worke as the effect, did perfectly iustifie him, so that his worke was in no part cause of his iustification, as though his iustice stood herein, but hereby his Faith was perfected, because without it his Faith could not haue beene a perfect and liuing Faith, as it is not in any other man. Euen as he that from his heart, without any dissimulation, assenteth to any thing that is iust and equall, is in that instant honest and iust, but this assent of his is perfected by his act, when he doth accordingly. Vers.22.

And the Scripture was fulfilled saying, that Abraham beleeued God, and it was counted to him for righteousnesse; that is, by this fact he shewed that he beleeued, and in his beleeuing, whereby he did it, stood his iustice, and not in the doing of this thing: nothing can be plainer for iustification by Faith; Vers.23.

and

and to declare, that what is attributed to worke in *Abraham*, is meant of a working Faith, as hath beene touched already.

Verſ. 24. Touching the concluſion, *v.* 24. it muſt not be vnderſtood, but according to the Premiſes, that when a man bringeth forth the fruit of Faith, he is iuſtified, and not when he doth barely beleeue, not being able to ſhew his Faith by any ſuch

Verſ. 26. fruits. And to this alſo do the laſt words, *v.* 26. agree, *as the body without a ſpirit is dead, ſo is Faith without workes.* Faith only iuſtifieth not; becauſe being alone without Workes it is dead and vnprofitable, as a Carkaſſe without a ſoule.

Note. Note, that to beleeue only in Chriſt doth not auaile vnto ſaluation, but when with the apprehenſion of the loue of God towards a man in Chriſt, which is the greateſt loue that euer was, doth concurre the loue of our Neighbour for his ſake; for this is a liuely and working Faith, the other Faith onely. And therefore this hearty loue, vttering it ſelfe in the acts of mercy, is moſt neceſſary vnto ſaluation; not becauſe ſaluation is hereby merited, but becauſe the life and ſoule of a true Faith lieth herein. So that they are wonderfully deceiued, that thinke to be ſaued by beleeuing onely, hauing their hearts hardened in ſinne in the meane ſeaſon, and hauing no regard to doe good workes: and we are vniuſtly taxed by the Papiſts, as crying downe good workes, when we teach iuſtification by a true and liuely Faith, and deny it to bee in part by Workes. For we preſſe vnto good workes as much as they, but that we doe it vpon a true ground, holding, that it is no liuely Faith that wanteth Workes; they vpon a falſe, holding, that Workes, together with Faith, doe iuſtifie; or, that Faith maketh a man iuſt, but Workes more iuſt; that of iuſtification by Workes in part, being a preſumptuous inlargement of that which of old was taught touching *Abraham, who beleeued God, and this was counted to him for righteouſneſſe:* this being made more iuſt, a wicked inuention of their owne braines, without all ground in the holy Scriptures.

Note. Note againe, that a man may beleeue the Articles of the Chriſtian Faith, and hold much truth in fundamentall points, and yet be in no better eſtate than the Deuill; ſo that it maketh nothing

nothing for the credit of the Ieſuites, that in many points they hold the truth, for ſo much as their practiſes are deuilliſh and damnable, and it may be ſaid likewiſe of the whole rabble of Papals ſeduced by them.

CHAP. III.

HOwſoeuer there may ſeeme to bee no coherence betwixt this Chapter and thoſe that went before, yet if we looke backe to Chapter 1. 19. and Verſe 25. it will appeare that it cohereth very well. For hauing there fallen vpon an Argument concerning ſpeech and the abuſe of the tongue, vnto which he ioineth an exhortation to doe the Word, and not to heare it onely; and ſpecially by emptying out all maliciouſneſſe and filthineſſe, and putting on meekneſſe and exerciſing mercy towards the poore, and not contempt; hee keepeth as we may well obſerue, within theſe bounds thorowout the reſidue of his Epiſtle. Firſt, more largely treating vpon that of vſing the poore contemptuouſly, and vpon workes of mercy, *chap.* 2. Secondly, in a like large manner returning to ſpeake of the miſgouernment of the tongue, *chap.* 3. after which, thirdly, in the ſame Chapter he alſo reſumeth his exhortation vnto meekneſſe and againſt maliciouſneſſe, *verſ.* 13. vnto the end of the Chapter. Fourthly, he returneth to ſpeake againſt filthineſſe alſo, againſt which he had giuen a touch, *chap.* 1. 21. and this hee doth, *chap.* 4. mixing his reproofe of this together with that other of malice and enuy, whence ſtriſe ariſeth, a certaine Argument of pride, and therefore hee toucheth vpon that alſo, *verſ.* 6. Touching the reſidue of that Chapter, wee ſhall ſee more when we come to the handling of it. Here then are two points, firſt, againſt the abuſe of the tongue; ſecondly, againſt ſtriſe and contention ariſing from the want of meekneſſe in the heart, which ſtriſe doth alſo vtter it ſelfe by railing and curſed ſpeaking. Touching the firſt, he reproueth it firſt more obſcurely, *verſ.* 1. then plainly, *verſ.* 2, *&c.*

Iames Chapter 3. Verſe 1.

My brethren, be not many maſters, knowing that we ſhall receiue the greater damnation. Verſ. 2. *For in many things we ſlip or ſtumble all.*

Tho. Aquinas. Gorran. Gloſ. ord.

THere were many Iewes in the daies of the Apoſtles, who went, before they were well inſtructed in the doctrine of Faith, from Ieruſalem to Antioch, preaching the neceſſity of circumciſion, and other errors. Againſt theſe hee oppoſeth this ſpeech, *Be not many maſters*; that is, becauſe the knowledge requiſite in a Teacher is but of few, bee not yee, that are vnlearned and ignorant, Maſters and Teachers; neither be ye many by your diuiſions through ignorance, into many opinions: for it is not a thing reprehenſible, that there be many Maſters, which are ſufficient and teach all one truth, becauſe thus they do altogether performe but the office of one Maſter, Chriſt, as he calleth himſelfe, *Mat.* 23. Such *ſhall receiue the greater damnation*, becauſe it is a greater ſin to ſet forth falſe doctrine, than for a mans owne particular to hold it, though he ſhall alſo periſh for ſo doing. *In many things we offend all*; that is, we that teach the Truth onely, haue yet our frailties and ſinnes; and therefore no need, that we ſhould ruſh further in by vſurping ſuch an high Office, vnto which ſufficient skill is wanting; he ſpeaketh thus of himſelfe, together with them, that he might the more freely reproue them in this fault.

Pareus. Piſcator.

This ſpeech is directed againſt raſh iudging of the ſpeeches and deeds of others, alike vnto which is *Luk.* 6. 37. Now it is an vſuall Catachreſis in any Language to call ſuch ſupercilious perſons, as will take vpon them to cenſure and to ſpeake euill of others, Maſters. *Be not many*; that is, let there be no ſuch, the ſpeech being framed according to the occaſion; becauſe there were many faulty this way, he biddeth, *Be not many Maſters*: Hee ſaith, *We ſhall receiue the greater damnati-*

on

on for thus iudging others, becauſe the euill in our ſelues is aggrauated hereby before God; and as it is iuſt with him, hee will prouide that we ſhall haue the like meaſure meeted vnto vs againe, and he numbreth himſelfe amongſt them, leſt he ſhould ſeeme guilty of that which he taxeth, if he ſhould ſpeake of others only, exempting himſelfe. *In many things we offend all*; that is, hereby we ſhould be ſtaied from iudging of others, becauſe in iudging we condemne our ſelues, who are many waies offenders alſo, *Ioh.8. Gal.6.1.*

Obiect. By this reaſon none can cenſure the faults of o- *Obiect.*
thers.

Soln. It followeth onely, that none can rightly doe thus *Sol.*
without a calling, wherein he that iudgeth, ſtandeth as Gods Deputy to cenſure for him, for thus he iudgeth not, but God iudgeth by him. Secondly, hauing a calling, he ought not to be ſwaied by corrupt affections in cenſuring others in ſpleene and hatred, or being proud ouer poore Malefactors, as though there were nothing worthy of cenſure in himſelfe, but out of a conſcience of his owne guiltineſſe before God, cenſure with mercy and clemency.

Faber, and *Gagneus*, and Saint *Auguſtine* alſo, and *Beda* *Mayer.*
follow the firſt expoſition, and *Luther* likewiſe. See *Auguſt.* *Faber. Gagneus.*
prolog. in lib. 1. retract. Be not many Maſters, ſaith he, diſſenting *Beda. Luther.*
from the Doctrine of Chriſt our onely Maſter. *Beza*, and *Iuni-* *Auguſt. Ne ſitis*
us, and others, follow the newer expoſition. For my owne *multi magiſtri, i.*
part, I ſee no reaſon to goe from the old receiued interpreta- *diſſentientes à*
tion. That which *Pareus* obiecteth againſt it, that thus vnder- *doctrina vnici*
ſtood, it ſhould be againſt a multiplicity of Doctors, which is *Magiſtri Chri-*
rather commended, *Numb.* 11.29. *Mat.* 9.38. is anſwered *ſti.*
already, that hee impugneth not a multiplicity of able Te- *Beza.*
chers, but of intruders into this Office without ſufficiency. *Iunius.*
That indeed, which ſome Sophiſters turne it to, that there ought not to be many cenſurers in Eccleſiaſticall matters, but one, *viz.* the Pope of Rome, is abſurd. It may agree well vnto Teachers, both by the method here vſed, this being one of the greateſt abuſes of the tongue, to vſurpe a teaching Office, to the reprehending whereof hee returneth now againe, and in regard of other places, from which we may gather, that this

vſurpation was then vſuall, and taxed likewiſe by other inſtruments of God, as *Act.*15.1. 1 *Tim.*1.7. But if it ſhould be taken for iudging, as *Luk.*6.37. the name of Maſters would not ſo well agree, and it ſhould rather haue beene ſaid, *Be none of you Maſters:* it being a thing vtterly vnlawfull in this ſenſe.

Note. Note, that it is a moſt dangerous thing to aſpire to the Office of a Teacher, when a man is not ſufficiently grounded in knowledge and learning. Rom.10.15. For this is not the office of euery one, but of ſuch as are called and ſingularly inabled vnto it. If any raſhly intrude themſelues, their condemnation ſhall bee the greater, becauſe hereby ambition is added to their other ſinnes, as in *Saul* and *Vzziah*, ſacrificing; being thus puft vp, 1 Tim.3.6. *they fall into the condemnation of the Deuill.*

Note. Note againe, that if God ſhould marke ſtraightly the doings of the beſt, all muſt needs be found ſinners, and that in many things, and ſo liable to his iudgements; wherefore wee had need to be circumſpect and wary againſt ſinne, being aſſured, that when we haue done the beſt that we can, we ſhall ſtill haue ſinnes enow to anſwer for; and therefore in our greateſt circumſpection and beſt doing we ought to acknowledge our imperfections, and becauſe ſinnes haue beene in the very beſt, it will not be ſafe for vs ſhrouding our ſelues vnder any example to aduenture vpon any ſinne.

CHAP. 3. VER. 2. *If any offendeth not in word, the ſame is a perfect man, able to bridle alſo the whole body, &c.*

Pareus. This is not ſpoken to teach, that any are ſo perfect, that they are without ſinne, but rather on the contrary ſide, to conuince all of ſinne: for hauing affirmed immediatly before, that all of vs ſinne in many things, what better proofe can there be hereof, than to inſtance in the ſinfulneſſe of the tongue, ſo little a member? for if a man hauing a whole body to gouerne well, cannot ſo much as gouerne this little member, but that hereby he ſinneth ſo much, how can he be counted perfect and without all ſinne? He is farre alſo from iuſtifying hereby, ſuch as ſteale, murther, or commit adultery, if they can well gouerne their tongues: for his onely drift is to ſhew by the ſinnes of the

the tongue, that all ſinne in many things, *If any ſinne not in word, he is a perfect man*, is no more therefore, but as if hee ſhould haue ſaid, hereby it appeareth, that none are ſo perfect, but that they ſinne in many things, becauſe if but this one way of ſinning, *viz.* in ſpeech, be conſidered, there is not one but is guilty; for to proue a generall vnrulineſſe of the tongue tendeth his whole diſcourſe here.

So the tongue is a little member, and boaſteth great things. Verſe 5. As the bridle in the horſes mouth, and a little rudder in the hand of the gouernour of a ſhip; ſo the tongue but little in compariſon of the body, boaſteth great things; in the Greeke μεγαλαυχῶ, doth magnifically lift vp it ſelfe, ſaith *Beza*, is a word that is no where elſe vſed in the holy Scriptures, and it may haue reference both to good and euill, according to the examples of good going before, and of euill following after theſe words, *The tongue is a world of wickedneſſe*, that is, becauſe Verſe 6. it hath in it all manner of vices, as the world hath all kinds of things. *Setteth on fire the whole courſe of nature*, that is, the whole courſe of this life, that is infected with it, and *is ſet on fire of hell*, that is, of the deuill, who as he is a lyer and ſlanderer, ſo he corrupteth the tongues of men vnto the like.

The whole nature of beaſts and birds, &c. that is, ſome of e- Verſe 7. uery kinde are tamed by man, yea Lions, and Beares, and Panthers, &c. haue beene brought to dance, to follow men vpon a line, and to make letters, as *Pliny* writeth. Fiſhes are brought to take meat at their Maſters hands, and Serpents haue beene tamed ſo, that their keepers could handle them, & make them without hurt to twine themſelues about their neckes.

Non vniuerſaliter de ſingulis generum, ſed reſtrictè de generibus ſingulorum intelligendum.

That he might deterre them from the deſire of prelation to teach in the Church of God, he ſheweth the inciuitable offences of ſpeaking, ſo that hee is a rare man that offendeth not, *Eccl.* 19. *There is no man that offendeth not with his tongue:* of ſuch offending at large it is not ſpokē here, but of offending in teaching, of which a man may beware, or of offending in a more hainous manner by lying, railing and ſlandering, according to the gloſſe. Now, that there are ſome perfect men, though but few, that offend not thus, he ſheweth by two ſimilitudes, of a bridle guiding an horſe, and of a rudder guiding a

Th. Aquinas. Gorran.

ſhip. His reaſon is this, he that can turne about and guide his whole body to a good worke, is perfect: but he that can gouerne his tongue well can doe thus; *Ergo*, the minor is proued, becauſe he can put a bridle vpon it.

Verſe 5. *The tongue being little, exalteth great things*, that is, either the ſoules of men to great rewards, or to great puniſhments, *Behold how much wood a little fire kindleth.* Hauing hitherto ſpoken of the vertues of the tongue; now he ſpeaketh of the vices. It is called *a fire*, becauſe it enflameth others; *a world of wickedneſſe*, becauſe hereby we ſinne againſt God, blaſpheming; againſt our Neighbour by railing, &c. and againſt our ſelues by vaine boaſting.

Verſ. 7. All are ſaid to be tamed by man, becauſe ſome of all kindes.

Plin. *Plinie* telleth of an huge Aſpe in *India*, that came daily out of

Marcellinus. his hole to receiue meat at a mans table. *Marcellinus* telleth of a Tygre that was made tame, and ſent from *India* to *Anaſtaſius*. Or according to the Gloſſe, this may be vnderſtood metaphorically, by beaſts, men that are theeues and murtherers; by Birds, inſtable perſons; and by Serpents, ſuch as are cunning to hurt, for theſe may be conuerted ſooner than the tongue tamed.

Faber Stapul. Hauing ſhewed that he which is able to order his tongue aright, in teaching nothing but the truth, is a perfect man; he deſcendeth to the ſhewing of the tongues vnrulines, that Teachers may be the more wary in ſpeaking. And this he doth by compariſons from horſes, and ſhips, and fire, &c. yet this little member, he ſaith, *boaſteth of great things*, eſpecially in ſuch as doe arrogate vnto themſelues the skill of teaching, and are ambitious of the name of Maſters. It is a fire, and the people gathered together as a thicke wood, &c.

Oecumen. in Iac. He that can gouerne the tongue, may well be ſaid to be able to gouerne the whole body, becauſe the tongue is more voluble, but the body heauie, and ſo longer in turning about. And if it ſhould be ſaid, Why, what maſtery is it to rule the tongue, which is but a little thing? a thing that is little can doe but little hurt; he addeth theſe ſimilitudes of a Bridle, and of a little Rudder, and of a little fire, and ſo forth: for as theſe (though they be little) are of great force, ſo is the tongue to do much

much good or hurt. And as by the Bridle and Rudder the horse & ship are guided, so the tongue is to be guided by right reason to that which is good. *It is a world of wickednesse*, that is, according to some, a multitude of wickednesses, as the word World is sometime vsed; according to others, the ornament of wickednes, as the word κόσμος signifieth, *ornatus*, because hereby oratoricall eloquence is vsed to entice vnto sinne. *It setteth on fire the wheele of hell*, according to some translations, so that hell fire is hereby rolled vpon vs, as vpon *Dives*, whose torment was in his tongue especially, which he had abused to vaine speaking, and to the tasting of dainties so much: or if it be read according to most, *(the wheele of nature)* γενέσεως, the meaning is, that all our whole life is corrupted and made lugubrous hereby; *Can no man tame the tongue?* This surely is the right reading with an interrogation, and not, *the tongue can no man tame*, for then in vaine doth he afterwards say, *these things ought not to be so (my brethren.)* All that is said therefore is no more but thus much in effect: As ships are directed, so should the tongue be, neither is this an hard thing, seeing all things are tamed by man, and can none then rule their tongue? it is not so.

By the conferring of these expositions together, we may the better now conceiue the meaning of these words. *Mayn.*

Touching the first, *verse* 2. I assent to them that deny perfection vnto the best in this world, and expound this as an argument against it, because none can rule the tongue so, as not to offend some way hereby; and to this also *Tho. Aquinas* and *Gorran* consent, and it is the inference of *Oecumenius*, though the two former turne the sense of the place another way, as *Faber* doth, to Teachers. But he began plainly in the former words, *In many things we offend all*, to intreat of the generall case of all, whom he proueth here to be sinners, according to *Pareus*. The argument lyeth thus; Euery one that is not perfect is a sinner: but none are perfect, so as not to fall in any thing, *Ergo, &c.* the Minor is proued by the consideration of the ill that is in euery mans tongue. Hee that cannot gouerne his tongue so, as not at any time to offend hereby, is not perfect, (for the onely perfect man is hee that offendeth not in Vers. 2. *Tho. Aquin.* *Oecumen.* *Pareus.*

ſpeech, ſeeing ſuch an one in ouercomming an harder labour is doubtleſſe able to ouercome the leſſer in gouerning the whole body, which is not ſo voluble as the tongue) but no man can thus gouerne his tongue, *Ergo, &c.* the Minor of this is proued in the words following, *verſe 7, 8, &c.*

Verſ. 3. Touching the next words, *Behold, we put bits into horſes mouthes, &c.* the word of attention ἴδου, is diuerſly read; the vul-

Beda. gar tranſlation readeth it, *ſi, but if.* *Beda, But euen as*, and he expoundeth it with a ſupplement thus; if we gouerne the horſe & the ſhip by ſo ſmal a thing as a Bridle & Rudder, then ought we much more to haue the bridle of reaſon in our mouths. But

Gagneus. the moſt approued reading is ἴδου, *Behold.* For the ſenſe, *Gagneus* ſeemeth to me to come neereſt vnto the right, that a compariſon is here made betwixt the tongue, and a Bit, and Rudder, ſmall things, yet of great force: and therefore though the tongue be ſmall, it is not to be neglected for the danger that may be therein. For *verſe 2.* hauing affirmed, that *hee which offendeth not in ſpeech is a perfect man, and can bridle the whole body:* the next words wherein a compariſon is taken from a Bridle, follow moſt fitly, if they be thus vnderſtood; as the bridle is to the horſe to guide and to rule him, ſo is the tongue to the whole body. Now the Bridle being rightly vſed, guideth the horſe to goe well, and to doe good ſeruice to his Rider; and ſo the tongue being rightly ordered, carrieth the whole man on in a right way of glorifying God, and promoting the ſaluation of others, as *Piſcator* ſpeaketh; for a good heart is the

Piſcator. fountaine of the right ordering of the tongue indeed. But if the tongue be vngouerned, it carrieth the whole man on to deſtruction, euen as the reines being laid looſe vpon the horſes necke, hee runneth and carrieth his rider with him into miſchiefe; and therefore he applieth the ſimilitude accordingly:

Verſ. 5. ſo *the tongue being a little member boaſteth great things*, μεγαλαυχεῖ. *Faber* readeth it *magnifactrix*, a doer of great things;

Faber. Beda. the vulgar, *exalteth great things.* *Beda, exulteth of great things.* But ſeeing the word is compounded of μεγαλὸς, *great*, and that which maketh it vp into a verbe, is ſeldome or neuer any where elſe found, and ſo vncertaine how it ſhould be rendred; I rather hold with *Faber*, that the doing of great mat-

ters

ters is meant; and thus it agreeth beſt to the ſimilitudes going before, and following after: as the Bridle hath a great worke in the horſe, and a ſmall Rudder in the ſhip, ſo hath the tongue in man, which is alſo further declared by the ſimilitude of a little fire. *Pareus* agreeth, that the word μεγαλαυχεῖ may be taken in a good or euill ſenſe. But both he and *Tho. Aquinas* and *Piſcator* will haue the ſimilitudes of the Bridle, &c. to be vnderſtood in a good ſenſe onely, and this that followeth of a little fire &c. in an ill ſenſe, vnto both which theſe words *the tongue being a little member* μεγαλαυχῶν, hath equall reference, ſo that, they ſay, it lifteth vp it ſelfe ſometime to much good, according to the former ſimilitudes; ſometime to much euill, according to the latter. But the fore-going ſimilitudes may be applied both waies, as I haue ſhewed, and ſo it will be more full.

Touching theſe words, *The tongue is a fire, a world of wickedneſſe, &c.* they are eaſie to be vnderſtood, as the fire, though it be but little, inflameth and burneth downe great buildings, ſo the tongue bringeth the whole man to deſtruction, for hell fire is the reward of a wicked tongue, and oft-times the intemperate tongue kindleth a fire, as it were in the body, which appeareth by the eyes ſparkling, when a man ſpeaketh furiouſly, and the voice ouermuch extended in this kinde pierceth to the inward parts, to the breaking of ſomething there, whereupon bleeding to death enſueth; as in *Scylla* the Roman Dictatour, from whom through the ouermuch extention of his voice, the bloud guſhed out, and he died. For *the world of wickedneſſe*: wherefore the tongue is called ſo, ſee *Pareus*, and *Thomas*; the ſecond mentioned by *Oecumenius* is too curious, though *Beza* hath alſo the ſame note. And for the reſt of the words, they are ſufficiently explained already. Whereas *Oecumenius* readeth theſe words, *The tongue can no man tame*, interrogatiuely, he doth herein differ from all others, neither is that reading probable, for the ſcope of S. *Iames* here, is to ſhew that the tongue is more vnruly than any thing. Whereas he obiecteth, if it ſhould be read poſitiuely, it were in vaine for any man to ſtriue to gouern his tongue; I anſwer, that it followeth not, no more thã that it is in vain to ſtriue to be righteous, becauſe

Verſ. 6.

Naucler. fol. 369.

Eccl.7.20. becauſe it is ſaid, *There is no man righteous*: for as in this caſe yet euery good man will ſtriue to be as righteous as poſſibly he can, being aſſured thus to be accepted, according to that hee hath; ſo he will ſtriue to gouerne his tongue, at leaſt refraining from the euill here taxed, curſing, and railing, &c. though he cannot keepe free from idle ſpeeches, and ſuch like ſmaller offences.

Verſ.11. Whereas he impugneth ill ſpeeches againſt our neighbour, out of this conſideration, that we bleſſe God with our tongues, comparing bleſſing to ſweet water, and curſing to bitter, which cannot both come out of one fountaine; *Tho. Aquinas* and *Faber* inferre, and that rightly, that the bleſſing of thoſe that bleſſe God, when their mouthes are full of curſings againſt men, and railings, and corrupt talking, is no bleſſing, but a ſinne alſo in them, euen as ſweet water and bitter being mingled together is made all bitter, there being more force in the bitter to turne the ſweet into the ſame taſte with it ſelfe, than in the ſweet to turne the taſte of the bitter, becauſe bitter is an extreme, and ſweet the *medium* of the taſte.

Tho. Aquinas. Faber.

Note. Note of what great neceſſity it is to haue a ſpeciall care of the gouerning of the tongue: for as a man is in this reſpect, ſo is he accounted of before God. Words are not winde, as the common ſaying is, but fire and deadly poiſon, if they be euill, to the deſtruction of the whole man. They come out of the heart, *Mark.7.* and defile indeed, *Matth.12.37.*

Note. Note againe, that an euill tongue worketh from fire to fire, from hell and the deuill to the kindling of heat, and fury, and contention here, and to the bringing of a man to ſuffer in hell fire hereafter. The lewd tongued perſon is vpon a wheele turned by the deuill, till he be brought to the ſame deſtruction with himſelfe. He is more ſauage than the wildeſt and ſaugeſt beaſts, which may be tamed, but he is vnreclaimably barbarous.

Note. Laſtly note, that the beſt ſpeeches which an ill tongued man can vſe, are all corrupted and diſtaſtfull before God, by meanes of his ill language at other times, which is as bitter water to the making of all his water bitter, to the turning of him into a bramble, vpon which no Figs grow. Let railers, and ſwea-

rers,

rers, and curſers, and filthy ſpeakers, conſider of this and tremble.

CHAP. 3. VERS. 14, &c. *But if ye haue bitter enuying and ſtriſe in your heart, glory not, neither lye againſt the truth, &c.*

In the 13. *verſe*, hee returneth to ſpeake of meekneſſe againe, as I haue already noted in my generall Analyſis, and that very fitly, becauſe, according to *Pareus*, it is ſo good a meanes to reſtraine the tongue from the offences before condemned: the contrary vnto which *bitter enuying, &c.* here named, are the very fountaine of all irregularity, and of all the euill of the tongue, which if they be in them, he biddeth them not to glory in the Chriſtian profeſſion, as though they were wiſe and good Chriſtians, for ſo they ſhould lye againſt the truth, ſeeing they are the blots and ſpots of Chriſtianity, that are thus tainted. Some expound *bitter enuying* ζῆλον πικρὸν, of zeale towards God made bitter by contentious words with our neighbour, but the firſt is better; and lying *againſt the truth* they expound, either of lying againſt Chriſt who is the truth, or of doing contrary to that which was promiſed in Baptiſme, *viz.* to forſake the pompe of the world, which is not done by thoſe that are proud of their good workes. But the firſt is moſt genuine and ſimple, for it is a falſe and lying righteouſneſſe, according to *Ierom*, wherein there is enuie and anger: for *true iuſtice hath compaſſion, but falſe hath indignation.*

Mayer. *Pareus.* *Gloſ. ord.* *Tho. Aquinas.* *Ierom. Vera iuſtitia habet compaſſionem, falſa indignationem.*

Verſe 17. *The wiſedome that is from aboue is firſt chaſte, then peaceable, &c.* Hee runneth vpon the word Wiſe and Wiſedome from the 13 *verſe* hitherto, becauſe he had ſpoken of Maſters, *verſ.* 1. that is, Teachers, which if any deſire to be, he ſheweth them *verſ.* 13. the neceſſity of being Teachers in their converſation: for as *Bernard* ſaith, *The voyce of the worke is more efficacious than of the ſpeech, neither is it ſufficient for a teacher to ſhew, but to doe.* He began alſo *Chap.* 1. 5. with wiſedome, ſhewing of whom it is to be asked, and whence it commeth, *verſe* 17. *viz.* from aboue. To proue therefore that the contentious and enuious are not wiſe by this wiſedome, he ſetteth downe the properties thereof, hauing before,

Verſe 17.

Bern. Efficacior eſt vox operis, quàm ſermonis, nec ſufficit doctori oſtendere ſed etiam facere.

verſe

verſe 15. affirmed, that it *is not from aboue, but earthly, carnall, and deuilliſh.* The true wiſedome is firſt chaſte, that is, in the
Parens. feare of God doing any thing, or modeſt, and without arrogancy, 3. *gentle*, ἐπιεικὴς, that is, not rough in taking ſuch things as are ſpoken in the worſt ſenſe, but in the beſt. 4. *Eaſie to be intreated*, or gently intreating, for εὐπειθὴς may be taken either actiuely or paſſiuely, it is to be perſwaded eaſily to the beſt, or apt to perſwade others with good ſpeeches. 5 *Full of mercy*, that is, not ſo much in deeds of charity, for theſe are not the ſubiect of this diſcourſe, but towards thoſe that haue erred, and are out of the way, for the wiſe pitty them, and doe mercifully ſeeke to bring them to rights againe. 6 *And of good fruits*, that is, of all ſorts both of humanity and loue. 7 *Without partiality*, ἀδιάκριτος, without ſiniſter iudging of the ſpeeches and deeds of others. 8 *Without hypocriſie*, not making a ſhew of one thing, and being another; one in ſpeech, and another in heart, to get applauſe of the world after the machiauillian policy. And to perſwade vnto all this, he ſheweth *verſe*
Verſ. 18. 18. that to be thus peaceable and louing, tendeth to euerlaſting life, which is the fruit of righteouſneſſe, as the corne of the haruеſt is the fruit that commeth of the Husbandmans induſtry in tilling and ſowing the ground, and therefore not the merit of righteouſneſſe, but of Gods bleſſing, as the corne is. And this I take it is the true ſenſe of this place, and therefore I ſpare
Th. Aquinas. to adde more expoſitions. Onely I will ſhew how *Tho. Aquinas* applieth theſe eight to the eight beatitudes, *Matth.* 5. and as being oppoſed againſt ſeuen deadly ſinnes. Firſt, the pure in heart are chaſte. 2. peaceable. 3. the poore are gentle. 4. the meeke are eaſie to be perſwaded. 5. they that hunger after righteouſneſſe conſent vnto good, 6. the merciſull are full of good fruits. 7. the mourners iudge not others. 8. they that ſuffer perſecution are void of hypocriſie. The 7. ſinnes are incontinency, pride, gluttony, anger, enuie, couetouſnes, and murther.

Note. Note that there are two ſorts of wiſedome, the one earthly, ſenſuall, and deuilliſh; the other godly, which is from aboue. The wiſedome of the contentious and wrangler, is of the firſt ſort, and therefore little cauſe is there for any man to glory in it.

it. But hee that is meeke and quiet ſpirited, and that doth good, though hee may be counted ſimple amongſt men, is truly wiſe indeed. For the true wiſdome ſtandeth in deeds and in power to temper a mans ſelfe in a Chriſtian manner.

Note againe, that as there is no Corne to be had at harueſt without ſowing, ſo there is no happineſſe to be had in Heauen without ſowing. And as it is not euery ſeed, nor euery kinde of ſowing, that will bring forth Corne; ſo it is not any ſowing, but by righteouſneſſe, and that in peace, that will fructifie vnto eternall life; they that by well-doing ſeeke immortality, are recompenced with euerlaſting life, if they *continue patiently* ſo to doe; but the *contentious, and vnrighteous, with wrath and indignation.* *Note.* Rom. 2. 7, 8.

CHAP. IIII.

HEre Saint *Iames*, according to his manner, returneth to ſpeake againſt filthineſſe, impugned alſo, *chap.* 1. *verſ.* 21. nor giuing ouer yet the purſuit of malice and enuy, but taxing them together likewiſe, ſo ariſing to pride, *verſ.* 6. the fountaine of theſe euill affections, annexing exhortations to repentance and humility and vnity, meeting with them, that for want of conſideration beare themſelues vpon their owne power to goe and to doe any thing at this time and that, and ſpeake accordingly, as though they were not vnder God and at his diſpoſe, *verſ.* 13. Vnder whoſe hand hee had before exhorted them to ſubmit themſelues, *verſ.* 7. So that, as *Pareus* noteth, here is no thing more done, but the argument of the tongue proſecuted, from the well-ſprings of the vnrulineſſe and wickedneſſe whereof, malice, enuy, luſt, pride and ignorance, hee diſſwadeth by other reaſons; concluding, that being thus informed, if hereafter they ſhould not doe better, their ſinne would proue much greater. *Pareus.*

IAMES

Iames Chapter 4. Verſe 1,2,3.

Whence are warres and fightings amongſt you? are they not euen hence, from your pleaſures, that warre in your members?
Verſ. 2. *Ye luſt and haue not, ye kill, &c.*

Pareus in Iac. 4.

BY Warres here vnderſtand their priuate contentions, or their bringing of one another before heathen Iudges, touched 1 *Cor.* 6. but rather the firſt, becauſe they are ſaid to be amongſt them. By *pleaſures* vnderſtand
1 Pet. 2. 11. luſts, as *Peter* ſpeaking to the ſame purpoſe rendreth it, *abſtaine from fleſhly luſts that warre againſt the ſoule.* They are called pleaſures, becauſe they are ſweet and pleaſant to a corrupt minde, and a mans owne pleaſure is reſpected herein. The members, wherein they warre, are the faculties of the minde corrupted, which bee members of the
Verſ. 2. old man. *Ye luſt and haue not*; that is, though couetous men get riches, yet they are rather a curſe than a bleſſing vnto them, neither haue they them but for a puniſhment oft times. *Yee kill*, or rather *ye enuy*, for φονεύετε is put for φθονεῖτε, according to *Beza*, by the fault of the Scribe. *Becauſe ye aske not*; that is, ye doe not ſeeke to obtaine by prayer to God, which is the right way to attaine his bleſſing, but by your
Verſ. 3. owne wicked waies of ſtriuing and enuying. *Verſ.* 3. *Ye aske and receiue not:* this is added, becauſe ſome worldlings doe pray after a ſort, but their prayers preuaile not, becauſe they pray for ſuch things, as whereby their fleſhly luſts may bee ſatisfied, and not with any regard to bee more inabled to doe
Mayer. *Piſcator.* good and to glorifie God. *Piſcator* agreeth almoſt in all with *Pareus*, ſhewing that the Syriacke for *pleaſures* readeth
Verſ. 3. *luſts.* Onely he expoundeth theſe words, *that ye may ſpend it vpon your luſts*, of ſuch luſts that be in adulterers and whores, whom he nameth, *verſ.* 4. and here maketh way vnto it.
Tho. Aquinas. *Gorran.* Others reade luſts for pleaſures: and whereas he ſaith, *ye luſt, ye kill, ye warre, verſ.* 2. they expound the firſt, as hauing reference to a mans goods through couetouſneſſe; the ſecond, to his

his perſon by hatred; the third, a fruit of the two former. That which followeth, *ye aske to ſpend it vpon your luſts*, they expound either of a prepoſterous loue to worldly things, or of an asking of ſuperfluities: in other things they differ not. Some expound pleaſures of dainty meats, or coſtly buildings, &c. wherein they tooke pleaſure: and theſe words, *ye kill*, of killing the ſoule, if it be ſo read, reading it rather, *ye enuy*, as *Pareus* and *Piſcator* doe. *Oecum. n. v.1.*

To come now to the reſoluing of the doubts of this place.

1 Touching *warres and fightings*, it is cleare, as all agree, that warres properly are not meant, for Chriſtians were not then permitted to haue weapons or armour, but priuate wranglings and ſtriſes. 1

2 Touching their *pleaſures*, *Pareus* hath alſo cleared it ſufficiently, and the members, wherein they fight, are the inward faculties of the minde, acting the part of contention by the tongue, hands, feet, and the other members of the body. 2

3 Touching the word tranſlated vulgarly, *ye kill*, but by ſome, *ye enuy*; *Oecumenius* and *Gagneus* both affirme, that there are ſome Greeke Copies, wherein it is φθονεῖτε, which if it bee ſo, I could eaſily aſſent to the pretended fault of the Scribe, otherwiſe to reade it, *ye kill* may well ſtand as *Thomas Aquinas* hath expounded it, ye kill by hating. 3 *Gagneus.*

4 Touching this, that they are ſaid not to haue, when the worſt worldlings get riches, it is alſo well reſolued already by *Pareus*. 4

5 Touching asking, whereunto he ſeemeth to counſell them, he ſpeaketh not ſo, as intimating, that being thus ill diſpoſed they ſhould preuaile, if they did aske, but to teach the right way of obtaining Gods bleſſings which they needed, *viz.* if they would ſeeke them, not by cuill luſting after them in a worldly manner, but by right prayer vnto God. 5

6 Touching the asking and not hauing, this is not contradictory to that, *Mat. 7. Aske and you ſhall haue*, but rather an expoſition thereof, if ye aske rightly, that is, with a ſpirituall and heauenly minde. To which purpoſe one ſpeaketh notably; The Spirit of Faith is a good Oratour before God, but the ſenſe of the fleſh an ill one. He that hath this Spirit, is mor- 6 *Faber in Iac. 4. Spiritus fidei bonus Orator apud Deum eſt, ſenſus autem carnis malus.*

mortified together with Chriſt, and ſo doth not fight, ſtriue, & enuy, but what he needeth he asketh in the Spirit of Faith, and receiueth as much as is ſufficient for his ſpirituall life. Now the minde that is ſpirituall, doth not aske worldly things for the loue which it hath to abound herein to liue the more deliciouſly to the pampering of the body, but for neceſſary vſes, that a man may liue to glorifie God, and to doe good herewith. They which doe otherwiſe, ſhall not ſpeed, though they aske and beg moſt importunately. *To ſpend vpon their pleaſures*, then is, not onely for neceſſity, or that they may haue wherewithall to doe deeds of charity, but that they may haue ſuperfluity and ſo maintaine themſelues, according to the pompous manner of this world, which who ſo hath, being a worldling and without grace, ruſheth into fleſhly pleaſures properly ſo called, as the Sodomites, whoſe ſtate is deſcribed
Ezech. 16.49. to be ſuch, as that they had *fulneſſe of bread*. And thus I aſſent vnto *Piſcator*, that theſe kinde of pleaſures are principally meant here, though I ſee all others goe another way, expounding the words following of adulterers and adultereſſes by the ſpirituall adultery.

Note. Note that the originall of all troubles and ſtirres in the world are the worldly and euill affections of men, which are ingendered through an ouer-great pleaſure taken in worldly things, that we may not ſuffer our minds to be taken vp with ſuch delight herein, but acknowledging their vanity, bee mortified in this regard, ſo ſhall we be free from the helliſh affections of enuy and hatred, with which whoſoeuer is tainted can haue no comfort to God-ward, ſeeing he is a carnall man, and ſo in the way of perdition.

Note. Note againe, what great deceit there is in worldly pleaſures: though they fawne vpon vs, and there appeareth nothing but delight, yet they worke our owne members againſt our ſoules, for hereby they fight againſt them; and therefore let no man, that loueth his ſoule, bee bewitched with them, or let them haue place in him, no more than he will receiue a deadly enemy into his houſe or bed-chamber.

Note. Note laſtly, that the onely ſure way to obtaine what wee need for this life, is to pray for it, and that with a ſincere heauenly

uenly end, and not a carnall; they that by tugging and ſtriuing, by wrangling and couering ſeeke it, haue it not, either being fruſtrated of their deſire by a iuſt iudgement, or being without the vſe of it, becauſe they are mancipated to the world, and ſo haue no comfort thereof, but onely toile, care, and ſorrow, according to that ſaying, *Inopem me copia fecit.*

CHAP. 4. VER. 4. *Ye adulterers and adultereſſes, know yee not, that the amity of the world is the enmity of God, &c.* Verſ. 5. *or thinke ye, that the Scripture ſaith in vaine, the ſpirit that dwelleth in vs luſteth vnto enuy, &c.*

All Expoſitors almoſt agree in the ſenſe of theſe words, except it be about the place of Scripture alleaged. *Ye adulterers,* this they expound by ſpirituall adultery, as I haue already touched, though I ſee no reaſon but that hee may meane this vice properly, according to *Piſcator*, becauſe hee ſpeaketh ſo much of pleaſure, as well as of bitter enuying and ſtriſe, for they altogether warre againſt the ſoule, though I grant indeed, that his maine ſcope here is to impugne a malenolous and ſpleenaticke diſpoſition, yet there is nothing to hinder, but that they which were ſo ſenſuall might be libidinous; and therefore it was not impertinent, but tended to the aggrauating of their ſinne, the more to call them *adulterers and adultereſſes*, as Saint *Peter* taxeth corrupt profeſſors to *haue eyes full of adultery*; and as we may gather from thence and Saint *Iudes* Epiſtle, it was an vſuall blemiſh of ſuch kinde of perſons. But he proceedeth no further here, but onely nameth them by this vice, and then goeth forward in his argument againſt being ſo worldly minded, *the amity of the world is the enmity of God. Oecumenius* yeeldeth a good reaſon of this, becauſe that he, which is ſo intent to the world, muſt needs neglect God and godlineſſe, and to neglect or remiſſly to carry a mans ſelfe towards any, is to hate him, for this is a fruit of hatred: ſo that the loue of the world here is to loue it in exceſſe, or to loue the corruption that beareth ſway here, which is vnderſtood alſo by the world, 1 *Ioh.* 2. 15. for this is an enemy to

Mayer.

2 Pet. 2. 14.

Oecumen.

Th. Aquinas.

Parens.

God, and maketh him Gods enemy, that is infected with it.

Verse 5. Touching the place alleaged, because there is no such sentence to be found, diuers haue coniectured diuersly: some

Iuninus paral. that it is alluded to *Numb.* 11.29. where *Moses* saith to *Iosua*, *Enuiest thou for my sake*, some vnto *Gen.* 6.5. *All the imaginations of mans heart are onely euill continually*, as *Pareus* reporteth; and some, that these words are to bee referred to those that went before, *the amity of the world is the enmity of God*; for by the words following he proueth this, *the spirit that dwelleth in vs, lusteth vnto enuy*. For this is as much in effect as if he had said, *is an enemy to Gods Spirit*, for as much as the Spirit of God is against enuying; but our owne spirit, which is worldly, is carryed to enuy. And then the Scripture alleaged is brought to this purpose, as if he had said; Thinke yee that the holy Scripture doth in vaine dissuade from the loue of the world, for in this kinde it speaketh, *Deut.* 7. 3. *Thou shalt make no leagues with them*, and *Rom.* 12. 2. *Bee not conformed to this world*. Some referre this saying to *Exod.* 20. *I the Lord thy God am a iealous God*, the Spirit of God that dwelleth in you, enuieth that ye should be ioined to any other but vnto himselfe, seeing he doth offer more grace than any other vnto vs; as it followeth, *but he giueth more grace, &c.* the world giueth nothing of worth, but taketh away, but God giueth his holy Spirit and Son vnto vs here, and life euerlasting hereafter. Some vnderstanding the Spirit of God that dwelleth in vs also, doe yet referre it vnto *Numb.* 11.29. reading it interrogatiuely, *doth it lust vnto enuy?* as if he should say it doth not, for it did not in *Moses*, when *Eldad* and *Medad* prophecied in the Host, for he forbad it vnto *Ieshuah*, or else vnto *Exod.* 25. *Ezech.* 29. 45. *Ier.* 7. 3. *I will dwell in the midst of the children of Israel*, rendring the sense thus, the spirit that is often said to dwell in vs, *lusteth against*, that is, hateth and carrieth vs against enuy; Of all these expositions it is hard to say, which is to be preferred, and the place must needs be confessed to bee most intricate. But that exposition, whereby it is said, that the Spirit of God is here meant, though it be most commonly imbraced, seemeth to me to be most improbable, because he, that is, God, who offereth *more grace*, *verse* 6. is opposed to

Faber. Stap. Gagneus.

Pistor.

Pareus.

the

the spirit here spoken of, for an aduersatiue particle *but* is vsed, as if he should haue spoken of two contraries; thus is our spirit inclined, but God prescribeth otherwise. Againe, it were a strange speech to say, that the spirit lusteth to enuy, if the meaning were, is ielous, as *Faber* rendreth it, seeing enuy is the corruption so much in this Epistle impugned, and therefore, if he would haue spoken a word, which should carry a good sense, he would haue chosen some other, and not haue vsed this, which was neuer yet taken but in an ill sense. And to expound πρὸς by *ielo*, as *Pareus* doth, *vnto* by *against* is as strange, neither doe the next words currantly follow any of both these expositions, for so it should rather haue beene therefore, or for he *giueth more grace*, I preferre therefore that exposition which interpreteth *the spirit that dwelleth in vs*, of that spirit which all men haue in common, the spirit of naturall life; for euery man that liueth, liueth by a spirit, which is the soule; for when this departeth out of the body, the spirit is said *to goe to God* that gaue it, and this is called the spirit of Eccl. 12.1.
the world, and as it is now corrupt, since the fall of *Adam*, is opposed to Gods Spirit, 1 *Cor.* 2. 12. By the spirit then dwelling in vs, I vnderstand our naturall corruption, which is vsually set forth by the name of a spirit, as for example, that corruption, whereby we are vnfaithfull and doe not beleeue, is called *The spirit of bondage*, *Rom.* 8. 15. That, whereby men haue beene carried away to idolatry, is called *The spirit of whoredome*, *Hos.* 4. 12. That, whereby men are blinded to goe on in sinne, without looking at the danger, is called *The spirit of a deepe sleepe*, *Esay* 29. 10. And this corruption is said to dwell in vs, euen when we are regenerate, *Rom.* 7. 20. And in regard that it is an infection in the soule and spirit, sometime a man infected herewith, is called ψυχικὸς, 1 *Cor.* 2. 14. naturall from ψυχὴ signifying the soule; and because he is carried hereby to carnall things, and it vttereth it selfe by the fleshly members of the body, sometime he is called σαρκικὸς, carnall, as 1 *Cor.* 3. 1. And if we vnderstand by the spirit dwelling in vs this corruption, we shall easily finde out the Scripture, where thus much in effect is set forth, though not in the same words, *viz. Gal.* 5. 17. for there is shewed, how the flesh

lusteth against the spirit, and vnto what this lusting tendeth, when hee enumerateth the particular fruits thereof, and amongst the rest *enuy and strife*. And being thus vnderstood, all things agree here most notably. For it is as if hee should haue said, Hereby it appeareth, that to bee linked vnto the world, by being like affected, as the men of the world are, is to be shaken off from God, as being in enmity with him, because the corruption whereby the world is carried, as by their spirit, here therefore called *The spirit dwelling in vs*, lusteth vnto enuy, fighting and striuing to bee most eminent, and in highest place: but God inclineth the contrary way, *viz.* to humility by promising grace to the humble, and threatning the proud, that out of their pride breake out into such vnchristian brabbles and stirres. This sentence, *He resisteth the proud and giueth grace to the humble*, is taken out of *Prouerbs* 3.34. where though the words be a little different in the Hebrew, yet according to the Septuagints, they are the very same here alleaged.

Verse 7. *Resist the Deuill and he will flie from you*; this resistance is made by Faith, 1 *Pet.*5.8. and by other parts of the spirituall Armature, *Ephes.*6.12. But it is not to be thought, that hee will for euer be gone, when he is thus resisted, for he will returne againe and make new assaults, but hee must alwaies bee thus resisted, and so we shall preuaile against him. Verse 8. *Draw neere to God*, this is, by reformation of our hearts and liues, as it immediatly expressed, and by lamenting our sinnes past, *vers.* 9.

Verse 11. *Speake not one against another, hee that speaketh against a brother and iudgeth him, speaketh against the Law, &c.* Hauing exhorted to a course of reconciliation to God, he now intreateth of vnity amongst themselues, and forbearing one to detract from another, or to impeach another wrongfully. Hee that doth thus, speaketh against the Law, because in the Law it is forbidden to goe about as a Tale-bearer against a mans neighbour, and in carrying himselfe herein, as contemptuous of the Law he taketh vpon him, as it were, as a Iudge ouer the Law, so farre is he from submitting to the obedience thereof, whereas indeed there is but one Iudge, namely God, whose Lev.19.16.

Office,

Office, whilst he thus vsurpeth, hee may iustly feare a future condemnation by him. And in this exposition all Interpreters generally doe agree.

Note, that to be wedded to our owne wills and waies is to be at enmity with God, for so much as our waies and Gods waies are diametrically contrary the one to the other; our spirit, as the spirit of the world generally doth, carrieth vs to enuy and all euill affections, but God would faine draw vs to humility. Wherefore let vs renounce our owne wills and lusts, and hearken to the Lord, that we may haue his loue, and not continue in enmity with him, the heat of whose anger all the world is not able to beare. *Note.*

Note againe, that there is no pacification to bee had with God, without reformation from our euill waies. *We must draw neare vnto him, that he may draw neere vnto vs*, as the Prodigall did, *Luk.* 15. For God is euery where (saith *Augustine*) and therefore we draw neere vnto him, not by places, but by manners. Wee must bee humble, and weepe, and lament for our sinnes, whereas we haue before laughed and been merry in committing them. *Note.* *August. Deus vbique est, cui non locis, sed moribus appropinquamus.*

Note againe, that to be conuerted to the Lord, is to resist the Deuill, with whom a man is as long as he remaineth in his sinnes: neither is he such a formidable enemy, that wee should feare for his great power to encounter with him; for being resisted, he flieth away. *Note.*

Note lastly, that how poore and contemptible soeuer any Neighbour is, yet we are to feare to speake against him, and to vilifie and disgrace him, because this is to vsurpe not ouer a poore man, and one neglected by vs, but ouer the Law, as if we were Gods; that God the great Iudge of all will neuer endure, seeing the Law commeth from him, and hee will bee reuenged vpon all contempt offered against his owne Law. *Note.*

Touching that which followeth in this Chapter, *vers.* 13, *&c.* it agreeth well to the matter in hand, which is against the eager seeking after worldly things with enuying and much strife. For if the shortnesse and vncertainty of this life were considered, it would coole our heat this way, seeing it is most vaine to trouble our selues so much about that which we can- Vers. 13. *Th. Aquinas.*

not tell whether wee ſhall enioy a day longer or no. And therefore this rebuke is fitly added here, that they did behaue themſelues ſo, as if they had the power of their owne liues, the frailty of this life being notably ſet forth, and now that they know to doe well, if they doe it not, he ſaith, *it is ſinne*, that is, the greater ſinne and more damnable, according to *Gregory*, who ſaith, Where greater knowledge is giuen, there the offender is ſubiect to a greater puniſhment, becauſe knowledge is by him contemned, *Luk.* 12. *Ioh.* 15. 22.

Gregor. Vbi maius eſt donum ſcientiæ, ibi tranſgreſſor maiori ſubiacet culpæ.

CHAP. V.

HAuing ſpoken againſt wrangling and quarrelling about worldly things in the former Chapter, perſwading to humility and to mortification to the world; conſidering how that we are in Gods hand from day to day, being of a moſt fraile and vncertaine life: Here by a new argument taken from the dangers hanging ouer their heads he terrifieth the rich worldlings, that by any oppreſſion and wronging of the poore ſeeke to inrich themſelues, regarding nothing, but like ſenſuall belly-gods, to liue in pleaſure and to pamper their bodies, vnto *verſ.* 7. where he exhorteth the poore to patience, whatſoeuer they ſuffer in this world by the hands of oppreſſors; vnto *verſ.* 12. where becauſe men in miſery are wont to fall a curſing and ſwearing, he giueth a caueat againſt this, ſhewing the right way of comfort, *verſ.* 13. *viz.* to flie to prayer and confeſſion of our ſinnes to ſuch as be of great power in the Court of Heauen, vnto *verſ.* 17. and to proue that there are ſuch, he inſtanceth in the example of *Elias*, and ſo concludeth with this notice giuing them, that if any were a meanes of the conuerſion of another that was out of the way, he ſhould be reputed the ſauiour of his ſoule, *verſ.* 20. that the Presbyters might the more earneſtly pray for ſinfull men in the time of their miſery, that they may be conuerted and forgiuen, when they ſhould

ſhould craue their helpe herein, as before hee directed, *verſ.* 14.

All things here are eaſie to be vnderſtood, but only *verſ.* 9. where he biddeth them μὴ στενάζετε, *Grudge not*, in our tranſlation, *Ne ingemiſcatis*, in the vulgar Latine; that is, ſigh not being ſtreightened by theſe oppreſſions, the meaning is, doe not murmure as they that thinke themſelues vniuſtly dealt withall, neuer looking at the iuſt Iudge, who will ſoone rectifie all wrongs done, for the Iudge is at hand. But ſome apply it rather to ſuch as doe wrong and ſo cauſe ſighings, but the firſt is more kindly, and agreeth better with the perſons here comforted, who are the oppreſſed by manifold iniuries. *Th. Aquinas.* *Pareus.*

IAMES Chapter 5. Verſe 14.

Is any man ſicke amongſt you? let him ſend for the Elders of the Church, and let them pray for him, anointing him with oile in the Name of the Lord, &c.

VNto other afflictions by oppreſſions and perſecutions, here is adioyned ſomething concerning afflictions by ſome great and grieuous ſickneſſe, for it is not to be vnderſtood, that vpon euery affliction by ſickneſſe this courſe ſhould be taken. The doubts occurring here are, Firſt, who be the Elders of the Church here mentioned. Secondly, whether it be ſtill neceſſary to anoint the ſicke with oile. Thirdly, what confeſſion of ſinnes is required, and to whom it ought to be made. *Mayer.*

Touching the firſt, Presbyters (ſaith *Tho. Aquin.* and *Gorran*, and other Papals) are ſuch as haue power to miniſter a Sacrament, as being in holy orders, and amongſt them the graueſt and holieſt, and therefore they are ſet forth by a name, ſignifying *Elders*; for ſuch as are young, and not ſo learned *Queſt.* 1. *Tho. Aquinas.*

and ſufficient, are not to be ſent to, leſt the cauſe being opened vnto them, the Patient receiue ſome hurtfull counſell: For the worthineſſe of the perſon, ſay they, auaileth much to make this Sacrament of anointing the more effectuall; ſeeing it is adminiſtred with Prayer, and ſo, the more worthy hee is that prayeth, of the more force ſhall his Prayers be to doe the ſicke Patient good.

Queſt. 2. Touching the ſecond, they teach likewiſe, that Extreme Vnction is a Sacrament neceſſary to bee applied vnto the ſicke euen to this day, and therefore they haue their Oile conſecrated by the Biſhop, and herewith they anoint the Organs of the fiue ſenſes, vſing theſe words: By this moſt holy anointing, and by his moſt godly mercy, God forgiue thee whatſoeuer offence thou haſt committed by ſeeing, hearing, ſmelling, touching, or taſting. Then they anoint the reines, as the ſeat of luſt; and the feet, as hauing a progreſſiue force. And being thus vſed, they hold it effectuall to deliuer the ſoule from ſinne, and the body from ſickneſſe.

Per iſtam ſanctiſſ. vnctionem, & piiſſimam ſuam miſericordiam indulgeat tibi Deus quicquid peccati per viſum, auditum, &c.

Queſt. 3. Touching the third, they likewiſe teach, that it is neceſſary to ſaluation for a man to confeſſe his ſinnes to the Prieſt, that at his hands he may receiue abſolution: and it was decreed in the Lateran Councell, that this ſhould bee done once euery yeere by all that haue attained to yeeres of diſcretion, and then they ought to confeſſe all their ſinnes, and eſpecially before the comming to the Euchariſt. Hitherto popiſh Writers.

Concil. Lateran. an. 1321.

2 Ours hold, that the name of Elders was giuen to ſome for their prudence and ability to gouerne: for in age there is wiſdome and experience that youth wanteth; wherefore Gouernours were in the old Teſtament commonly called by the name of Elders, as the 70. Elders that were appointed with *Moſes* to gouerne the people. And the ſame name is continued in the new Teſtament, of ſuch as were ſet vp to gouerne in Chriſtian Congregations, whereof there were diuers in euery Congregation, who were ioyned to thoſe that had the diſpenſation of the Word and Sacraments committed vnto them. And this they gather from 1 *Tim.* 5. 17. wherein it ſaid, *The Elders that rule well, are worthy of double honour, eſpecially ſuch as labour in the Word and Doctrine.* Howſoeuer this

Caluin. 1 Tim. 5. 17. *Eliacius Illir.*

order

order of gouerning by other Elders ioyned with Miniſters, was broken off long agoe through the pride of Prieſts, who deſired to haue all Church-gouernment in their hands onely, as *Caluin* ſaith *Ambroſe* complaineth. But the word *Presbyteri*, Elders, and Prieſts, are promiſcuouſly vſed amongſt the Fathers euery where in their writings; ſo that howſoeuer it was at the firſt, in the daies of the moſt ancient Fathers that haue written, there were no Elders of the Church known but Prieſts. As amongſt the Iewes the Gouernours were called Elders; ſo amongſt the Romans Senatours had their name *à ſenectute*, becauſe they were commonly wiſe and ancient men. By Elders here that muſt be ſent for in the time of ſickneſſe, I vnderſtand the Miniſters of Gods word, whereof there were commonly two in a congregation at the leaſt.

As for the anointing *with oyle*, the ground of this was the Apoſtles anointing of the ſicke, and ſo healing them, mentioned *Mark.* 6.13. neither was this a gift common to all Elders, but to ſome, for *all had not the gift of healing*. 2 1 Cor. 12.30.

This anointing held as long as thoſe extraordinary gifts, but then it was not vſed any more till that *Innocent* 1. inſtituted it anew *an.* 402. as *Sigebertus* reporteth. After that it was againe vſed, not only by Prieſts vnto the ſicke, but by all other Chriſtians, as the words of the ſame *Innocent* are; *It is lawfull, not onely for the Prieſts, but for all Chriſtians, to anoint with the Chriſme made by the Biſhop.* *Alcuinus* alſo teacheth the ſame, *de diuin. officijs cap. 40. and 75.* And *Beda*, who alſo thought that it was to be applied to the weake in faith, as well as to the weake in body. If it be demanded then whether we by omitting this Ceremony about the ſicke do not tranſgreſſe againſt an Apoſtolical ordinance, or whether the practice of the Church of *Rome* is not rather herein to be commended? I anſwer, that ſeeing it was to heale the ſicke ſtraightly, as other ſignes and wonders were then done by an extraordinary power of the ſpirit, for the confirmation of the Goſpell amongſt vnbelceuers, and this vertue ceaſed long agoe; it were but a vaine thing for vs to vſe this anointing fully, being now but a bare Ceremony without operation. And for the practice of the Church of *Rome* at this day, their anointing is farre differing from that

Innocent. epiſt. 1. ad Decentium cap. 8.

Beda in Luc. 9.

in

in the Apoſtles daies. For firſt, common oyle was then vſed, but now oyle conſecrated by the Biſhop, with breathing vpon it, mumbling ouer it, and exorciſing, being ſaluted nine times with the bending of the knee, and with ſaying thrice, *Aue ſanctum Oleum*, thrice *Aue ſanctum Chriſma*, and thrice *Aue ſanctum Balſamum*. 2. Then the parts affected only were anointed, the dumbe had oyle put into his mouth, the deafe into his eares, &c. as *Gregor. Turonenſis* reporteth: but now the eyes, the eares, the noſtrils, the mouth, and the hands are anointed, &c. 3. Then anointing was vſed to cure the bodily diſeaſe, of which they that were ſicke, were preſently healed: but now it is vſed, when men are ready to depart out of this life, without any ſuch effect. 4. If anointing were anciently applied for a ſpirituall good, it was but for a ſigne onely, it being held, that all the good came by prayer vnto the ſick, as *Victor Antiochenus* ſpeaketh. The oyle that is vſed ſetteth forth both the mercy of God, the healing of the diſeaſe, and the illumination of the minde: yet it is prayer that doth all theſe, and the anointing is but an outward ſymbole hereof only.

Gregor. Turen. Franc. hiſt. lib. 6. cap 7.

[a] *Victor Antioch. in Mark. 6. Oleum quod in ſancta vnctione adhibetur, & Dei miſericordiam, & morbi ſanationem, & cordis illuminationem denotat. Dicitamē poteſt, orationem hec omnia efficere, oleum autem eorum omnium que fiunt externum tantum ſymbolum eſſe.*

But now anointing is vſed for the remiſſion of ſinnes, and to procure happineſſe to him that is ready to depart out of this life; yet there is ſome difference amongſt them that hold this. *Lombard* ſaith, that onely veniall ſinnes are done away by Extreme Vnction. *Bellarmine* [b], that the remainders euen of mortall ſinnes, which are vnknowne, are hereby remitted. Now, although the forgiuing of ſinnes is here mentioned, yet it is not attributed to the anointing, but becauſe ſinne is the cauſe of all ſufferings, & ſin remaining, there is no hope of being healed, therefore as our Sauiour Chriſt, when he would comfort the palſie man, in reſpect of the healing of his diſeaſe, bee biddeth him, *Be of good comfort, thy ſinnes are forgiuen thee*; ſo here to ſhew that they ſhould be healed, he ſaith, *If he haue committed ſin, it ſhall be forgiuen him*. And this is obtained by hearty and penitent prayer, which now wee ought to make our refuge, without this vaine Ceremony ſo long agoe iuſtly left, but reſtored againe, as ſuperſtition began to inuade the Chriſtian world. Our onely meanes of helpe now is with the leprous man to pray, *Lord, if thou wilt thou canſt make me cleane*, though

[b] *Bell. li. 1. de extrem. vnctione, cap. 8.*

in *S. Iames* his time, whilst a miraculous sanation did follow anointing in the name of the Lord, it was well appointed to be vsed. And if any scruple shall arise, as *Bellarmine* obiecteth, then during that time no Christians died of any sickenesse, if all were healed that were anointed, and this was vsed vnto all according to the direction of this place: I answer, by the like reason none should haue died all the time that Christ went about doing of miracles, and healing euery disease. It is therefore to be vnderstood, that God by his prouidence disposed it so, as that all did not fly to these meanes, but such onely as hee had appointed to be healed; or such Elders as had the gift of healing went not but onely to them, and at such times as by his spirit they were directed to goe.

Touching confession of sins to the Priest, we hold, that there is no ground for it here, to proue that it ought yeerely to be vsed, or vpon necessity to the Priest in the time of sickenesse, but onely that he being acquainted with the state of the sicke, may the better commend his case vnto the Lord in prayer, and minister fitting instructions vnto him: for so saith *Perkins*, the Ancients counselled confessing to the Priest, as a commodious and profitable meane to reape comfort. And *Pareus* comming to set downe the true meaning of this place, saith; The Apostle hauing commanded the sicke to send for the Elders, and to poure out into their bosome their necessities and sinnes, not that they might absolue them, but pray for them, hee doth extend this doctrine now to all the faithfull, commanding them to confesse one vnto another, and to pray for one another, as their present case and necessity did require. He granteth also, that it may be vnderstood more restrainedly of confessing how we haue iniuried one another, for pacification, when offence hath beene giuen, but he preferreth rather the other. *Lyra*, and *Beda*, and others, teach out of this place a necessity of confessing to the Priest, by whose hands as men were wont to offer their sacrifices, so by them now they should seeke to be commended in prayer. *Tho. Aquinas* saith, that vnder the old Testament it was sufficient to confesse to God onely; but now since God became man, confession must bee made both to God, and to man, who is Gods Vicar in spiritu-

3

Perk. de monst. problem. sub titulo Confes. sacrament.

Pareus in Iac. 5.

Faber. Stapul.

Lyra.

Beda.

Tho. Aquinas.

all

all things. And this is intimated, when Christ biddeth the
Luke 17. leprous man goe shew himselfe to the Priest, because sinne is the leprosie of the soule; and when he gaue to *Peter* the keyes of the kingdome of heauen, and to the rest of the Apostles, and said, *Whose sinnes ye remit, they are remitted.* But that neither this place, nor any other in all the holy Scriptures was thought anciently to impose any such necessity of confessing to the Priest, is plaine, because in the Greeke Church confession hauing beene formerly in vse, was abolished *an.* 396. for whoredome, which a certaine Deacon committed with a Noble woman, vnder the colour of this priuate confession. And since that time it was neuer vsed againe in the Greeke Churches vnto this day. Neither was it any where required, till about *an.* 800. at what time *Alcuinus* is the first that maketh mention of it, as necessary. And *Cabilonense Concil.* 2. *cap.* 32. And *Concil. Moguntin. cap.* 26. in the time of *Gregory* 4. the one requiring a full confession, the other a pure confession to be made by the sicke. But it was first decreed *Concil. Lateran.* about *an.* 1200. in the time of Pope *Innocent* 3. And now confessions are made otherwise than in times past, *viz.* that the Priest hauing taken them may absolue the offenders, & direct them to a course of satisfaction for their sins. To conclude this point, it is certaine, that the Popish auricular confession is not directed to here, and diuers of them confesse, that it is vncertain by what authority it is required that men should thus confesse. In the [a] Glosse it is said, It is better to hold that it was instituted rather out of the tradition of the Church, than by the authority of the old or new Testament. *Scotus in Sent. 4. distinct.* 17. saith, that either it was ordained by Christ giuing order hereabout to the Apostles, or else it was appointed by the Apostles without all Scripture, onely by word of mouth. *Rhenanus* [b] saith, that this priuate confessiō did arise (as farre as wee can coniecture) out of that voluntary confession which godly men were wont to make of their owne accord, for it is no where prescribed that we can reade of. *Caietan* likewise denieth it to be of Christ, and so to be necessary, *Iohn* 24. yet it seemeth to me, that in the time of sicknesse it is good and profitable for the sicke to confesse his sinnes freely to the Minister

Histor. tripart. lib. 9. cap. 35.

[a] *Glos. de pœnit. dist.* 5. *c.* 1. *Melius dicitur, eam institutam fuisse à quadam vniuersalis Ecclesiæ traditione potius quàm ex noui vel vet. testamenti authoritate.*

[b] *Rhenan. in Tertull. de pœnit. Clancularia confessio quantum coniicimus, nata est ex ista exomologes. per vltroneam hominum pietatem. Nec enim vsquam præceptam olim legimus.*

of

of Gods word, that by him, as by Gods inſtrument appointed to ſpeake comfort vnto him, in reſpect of the remiſſion of his ſinnes, he may be comforted and confirmed in this regard, and that being well acquainted with his caſe, hee may the better ſtirre him vp to repentance, and the more effectually commend his caſe vnto God in his prayers. For, *confeſſe your ſinnes one vnto another*, me thinkes, may be better expounded thus, men vnto men, that is, to the Elders, who are of your ſelues, and are appointed for your comfort both corporall and ſpirituall: for of ſuch he had ſpoken before, and it is moſt to the purpoſe to interpret this as ſpoken *de iſdem*, as directing the ſicke not onely to ſend for them, but to confeſſe vnto them alſo, that knowing what ſinnes in particular trouble their conſciences, they may herein pray to God for them, and obtaine pardon. For, expound it of other common Chriſtians, and this abſurdity will follow, that they which are leſſe able to aduiſe and to comfort a diſtreſſed ſoule, ſhould haue the ſores thereof opened vnto them, they to whom it properly belongeth to apply medicines being neglected.

Againe, they who are moſt ready to confeſſe their ſinnes to Gods Miniſters, are the moſt penitent, whoſe conſciences are troubled herewith. Others that are neuer preſſed with the burthen of their ſinnes, either ſay nothing in this kinde at all, or elſe their confeſſions be very generall and ſleighty; ſo that the practice of ſuch as are beſt affected, who no doubt are moued hereunto by the ſpirit of God, ſheweth, that it is of God to confeſſe a mans ſinnes to his ſeruants in the time of ſickneſſe, and therefore hee doth enable them accordingly to miniſter comfort to ſuch as from a true penitent heart doe thus, ſaying, *Whoſe ſinnes ye remit, they are remitted.*

Confeſſe thy ſinnes then firſt and chiefly to God, and confeſſe in time of ſickneſſe *one vnto another*, that is, the priuate Chriſtian vnto the faithfull Miniſter of God, and *pray one for another*, that is, the Miniſter for the priuate man, being in extremity through ſickneſſe, being aſſured, that as *Eliah* by prayer preuailed mightily for the common good, ſo a godly Miniſter ſhall preuaile for the releeſe and comfort of him that is in diſtreſſe. One reckoneth vp nine effects of feruent prayer. *Gerran in Iac. 5.*

1. It

1. It diſſolueth bands, *Act.* 12. 2. It putteth to flight the deuill, *Matth.* 17. 3. It deliuereth from death, *Dan.* 13. *Suſanna* prayed, and was deliuered. 4. It preuenteth temptation, *Matth.* 26. *Watch and pray, that ye enter not, &c.* 5. It ouercommeth the aduerſe powers, *Exod.* 17. *Moſes lifting vp his hands,* Iſrael *preuailed.* 6. It purifieth the heart, *Auguſt. Orationibus mundamur, lectionibus inſtruimur.* 7. It pacifieth Gods anger, *Exod.* 32. 8. It preſenteth our deſires to God, *Quaſi quædam perſona ad Deum intrat, Auguſt.* 9. Healeth the ſicke.

Note. Note, that the time of ſickneſſe is ſpecially a time of prayer, *Pſal.* 50. 14. thou muſt pray much, and deſire the prayers of others for thee. All phyſicke, and diet, and warmth, is nothing without prayer, *pray* therefore *continually*, 1 *Theſ.* 5. 17. but ſpecially in the time of ſickneſſe.

Note. Note againe, that the Miniſter is a principall man to be ſought to in ſickneſſe, he therefore is with all ſpeed to be ſent for, and if there be more neere, ſend for two or three, that together they may pray for thee. For, *when two of you ſhall conſent together about any thing vpon earth,* ſaith Chriſt to his Apoſtles, it *ſhall be done in heauen.* Conſider what wonders *Elias* did by praying, and doubt not but that the men of God ſhall preuaile as well for thee in thine extremity, if it may be for Gods glory, that thou maiſt be deliuered, otherwiſe thou muſt reſolue that to be ſicke ſtill, and to die too, if God will haue it ſo, is moſt for Gods glory, as that mans being blinde, *Iohn* 9. and *Lazarus* his dying, *Iob.* 11. and therefore reſt contented.

Matth. 18.

Note. Note laſtly, that ſinne is the cauſe of ſickneſſe, and conſequently of all ſufferings, except they be meerely for trialls, as *Iobs* ſufferings were, for when he would ſhew that healing ſhall follow vpon faithfull prayer, hee doth it with this addition, *and if he hath committed ſinne, it ſhall be forgiuen him,* and till ſinne be done away, there is no expectation of being healed. Wherefore the chiefe thing to be intended in ſickneſſe, is to be deliuered from ſinne, which is not but by true repentance; to the furthering whereof it auaileth much to confeſſe to the Phyſitian of the ſoule. If any be healed of their ſickneſſe, but

Lament. 3. 27.
1 King. 8.

not

not of their ſinne, it is but a repriuing for a time, that they may come vnder ſome greater iudgement, according to that, *Goe thy way, ſinne no more, leſt a worſe thing befall thee.* John 5.14.

CHAP. 5. VERS. 19. *If any man hath erred from the truth, and one turneth him, let him that hath turned him know, that he ſaueth a ſoule from death, &c.*

There is ſome queſtion about the cohering of theſe words with the former, and ſome about the ſenſe. Touching the coherence: Some ſay, that hauing before exhorted to pray for others in the time of ſickneſſe, that they may be healed; here is intimated a further duty to be done, *viz.* not onely to be ſollicitous for a brothers bodily ſafety, but chiefly for the ſafety of his ſoule, by endeauouring to conuert him. Some without any coherence ſpeake of it, as a propoſition of a new duty. I ſubſcribe to the coherence, there being nothing in this Epiſtle, but deliuered in a method, as I haue ſhewed in my Analyſis. *Mayer.* *Tho. Aquin.* *Gerran.* *Parem.* *Piſcater.*

Touching the ſenſe: Some by erring from the truth vnderſtand onely erring in matter of doctrine, in points concerning the foundation, and ſome both in doctrine and manners; neither doe I ſee any reaſon why they ſhould be ſeuered, becauſe either way the ſoule is endangered. Any errour in manners, that is, walking in the way of any ſinne, indangereth the ſoule; for *the wages of ſinne is death*, and *he that faileth in one point, is guilty of all the law.* And to erre in matter of doctrine, if it be in the foundation is deadly. The *Galathians* erring thus, are ſpoken of as departed *to another Goſpell*, when they erred onely in the point of iuſtification by workes. If any man erred in the matter of circumciſion, vſing it now vnder the Goſpell, he is pronounced to be ſuch as that *Chriſt ſhall not profit him.* And to beleeue lyes is ſet forth as the way of deſtruction, to which diſobedient perſons are in iudgement giuen ouer. It is the truth that ſanctifieth and ſaueth, and therefore errour muſt needs corrupt and deſtroy. But euery errour doth not bring a man into this danger: for hee that holdeth the foundation ſhall be ſaued, though he *buildeth hay, or ſtubble.* And to erre in a point fundamentall deſtroyeth not, where there is a minde *Parens.* *Tho. Aquinas.* *Faber.* *Oecumen.* Rom.6.23. Iames 2.10. Gal.1.6. Gal 5.1. 2 Theſ. 2.11. John 17.17. 1 Cor.3.12.

willing

willing to learne the truth, but yet for want of meanes or time, the perfect knowledge hereof is not attained vnto, as was the
Acts 1.6. caſe of the Apoſtles, who thought, till the reſurrection of Chriſt, that by the exerciſing of outward regall power, hee would ſaue his people, and confound his enemies.

Touching the words following, *Hee ſaueth a ſoule from*
Parens. *death, and hideth a multitude of ſinnes:* Some apply both theſe to the perſon conuerted; the firſt in reſpect of God, hee ſaueth him from death, to which God would haue adiudged him for euer, if he had continued ſtill in his ſinne: and the ſecond in reſpect of men, who now that he is turned, abſolue him from all his ſinnes, and make account of him, as if he had not erred at all. And all this he doth that conuerteth another, not by the merit of any thing that he can doe, but becauſe vnder God he is an inſtrument of bringing him into the right way, which
Faber Stapul. is the way to eſcape death, and the danger of ſinne. Some apply the firſt of theſe to him that erred, and the other to him by whoſe meanes he is conuerted; or both alike vnto him that is conuerted, or that conuerteth: for God doth ſo accept of this ſo excellent a worke, as that hee will therefore ſaue him that
Beda. conuerteth alſo. And therefore ſome reade it, *animam ſuam, his owne ſoule.* I ſubſcribe vnto the firſt, that by the ſoule ſaued, is to be vnderſtood, the ſoule of him that erred onely, for this is moſt agreeable to the ſpeech, the ſubiect whereof (as being before in the way of death) is the ſinner whom one conuerteth, not the conuerter, who is commonly ſuppoſed to bee in the ſtate of ſaluation before. And hee hideth his ſinnes, according to the phraſe borrowed, *Prou.* 10.12. becauſe when a man is conuerted, all his former ſinnes are hidden vnder the
Tho. Aquinas. couert of his new life, he is now before God, as if hee had no ſinne, *Pſal.* 32.1. And to this alſo *Parens* aſſenteth, that the conuert hath no ſinne imputed vnto him, now that by his conuerſion hee is in Chriſt. Before men I cannot ſee how it ſhould ſo much auaile to haue ones ſinnes hidden, as to mention that to ſet forth hereby the excellency of this worke of conuerſion.

Note. Note, that a man in errour, or in ſinne, is out of the way of life, and in the way of death: yea, he that is deceiued onely with

with errour in fundamentals, is in a damnable eſtate, though his life be otherwiſe vnblamable, and full of good workes. Let the ſeduced Papiſt then conſider this, and tremble to goe on in his errours.

Note againe, that although there be ſinne euen in thoſe that are conuerted, yet no ſinne appeareth, all is couered, and caſt behinde Gods backe, he looketh now only vpon the ſtudie & care which they haue to doe his will, this comming betweene his ſight and their old ſinnes, whereas the impenitent and vnconuerted is full of ſinne, blemiſhing and deforming him in the ſight of God, ſo that he is all vgly and vile in his eyes, as any lothſome leaper is in ours; which ſhould make a wicked man out of loue with himſelfe, and to turne from this eſtate, ſeeing howſoeuer he thinketh that he hath but ſuch or ſuch a ſin to anſwer for, the truth is, that he hath a multitude of ſins, yea, a ſea of ſinnes, as one ſpeaketh. *Note.* *Faber, pelagus peccatorum.*

Note laſtly, becauſe *Prou.* 10. 12. from whence this is taken, it is ſaid, *Loue couereth a multitude of ſinnes*, that in loue we ought to endeuour all that poſſibly we can, one to conuert another from ſinne. The excellency of the worke here mentioned ſhould pricke vs forward to this moſt Chriſtian dutie, and the loue of our brother ſhould conſtraine vs vnto it, ſeeing if we be without loue, we are without all ſubſtance. *Note.* 1 Cor. 13.

THE FIRST CATHOLIKE EPISTLE OF THE APOSTLE PETER.

THis Epiſtle is held by ſome to haue beene written before that of *Iames*, as by *Pareus*: and *Baronius* ſaith, that it was written at *Rome An. Dom.* 45. when *Marke* was there with him, whoſe ſalutations he ſendeth. And his ſecond Epiſtle *an.* 68. when *Peter* was now neere vnto his end, as is intimated 2 *Pet.* 1. 14. If this were written ſo ſoone, it was before all the Epiſtles of *Paul*, the firſt written of which was the firſt to the *Theſſalonians*, which came forth *an.* 52. Others thinke that theſe Epiſtles were put out according to their order, as *Lyra*, *Iames* writing firſt, and then *Peter*. *Auguſtine* ſpeaketh of all theſe ſmaller Epiſtles, as written after *Pauls* Epiſtles, wherein Faith iuſtifying without Workes, had beene ſo much ſet forth; vpon which ſome gathered, that good workes were not neceſſary to ſaluation: and therefore both *Iames*, *Peter*, *Iohn*, and *Iude*, doe mightily vrge Workes, affirming Faith without Workes to be vnprofitable. Thus I haue related what I finde touching the time of this Epiſtle, and

Baron. Annal. tom. 1.

Lyra.

Auguſt. tom. 4. de fid. & opere. c. 14

the rest, but as I said before vpon that of *Iames*. This dispute is not much materiall, but either because *Iames* his Epistle was first written; or because to the *Iewes*, who were Gods first people, it is placed first. And this of *Peter* after, because to such, as being *Gentiles* became first *Iewes*, and then were conuerted to the faith of Christ, as *Hugo Cardinalis* coniecturech; and after *Peters*, the Epistles of *Iohn*, because they were written to the *Gentiles* conuerted to Christianity. Touching this, it was neuer doubted of to be Canonicall, yea, it hath beene alwaies accounted a most excellent Epistle, and worthy to be written in letters of gold: for *Boniface* the Bishop of *Rome*, that was a Martyr, as *Baronius* saith, desired by his Letters of *Eadburga* an Abbesse, and kinswoman to the King of *Kent*, to send him the Epistles of *Peter*, written in letters of gold.

Hugo Card.

Baron. tom. 9. annal.

The maine scope of this Epistle is to comfort, and to confirme in sufferings for the Gospels sake. And therefore after the scattered Christians named, to whom he writeth *verse* 1. hee comforteth them first by setting forth their estate, *Elect according to the fore-knowledge of God, &c. verse.* 2, 3, 4, 5. 2. the benefit of afflictions, the praise of God, and the saluation of their soules, *verse.* 6, 7, 8, 9. And confirmeth them touching this saluation to be attained in a Christian profession, from the ancient prophesies set forth in the holy Scriptures, wherein thus much is declared, *verse.* 10, 11, 12. Making vse of this consolation to stirre vp to holinesse and righteousnesse, *verse.* 13, 14, 15, 16, 17. Which that it might be the more effectuall, there is a commemoration made, by what a price wee are redeemed to this excellent estate, *verse.* 18, 19, 20, 21, 22. And what is the instrument of our being begotten again hereunto, *viz.* the word of God, which is not as flesh, which fadeth like grasse, but endureth for euer, *verse.* 23, 24, 25. And hauing spoken of this being borne againe, hee vrgeth them, as new borne babes to desire the milke of the Word, &c. *Chap.* 2. Wherein, as in the rest, how things cohere together, we shall see when we come to handle them in order.

CHAP.

Chap. I.

1 Peter Chapter 1. Verſe 1.

To the ſtrangers ſcattered thorow Pontus, Galatia, Cappadocia, Aſia, and Bythinia. Verſ. 2 *Elect according to the foreknowledge of God the Father, in the ſanctification of the ſpirit, vnto obedience and ſprinkling of the blond of Ieſus Chriſt, &c.*

THe Countries here mentioned are all towards the Eaſt, and are large, being now vnder the Dominion of the Turke. *Pontus* is a great Countrey neere to the Sea. *Cappadocia* is next vnto it, for their borders ioyne together. *Galatia* is ſeated behinde theſe. *Aſia* and *Bythinia* before. Strangers he calleth the Chriſtians there, becauſe although they were *Gentiles* inhabiting in thoſe parts, yet they were ſtrangers from the Common-wealth of Iſrael by their originall, and in this reſpect are ſaid to be ſtrangers, though being conuerted, they ioyned with the *Iewes* that were Chriſtians, and became one people, *According to the fore-knowledge of God the Father.* This is the cauſe of our election, Gods preordaining of vs, and not any free will in vs. *In the ſanctification of the ſpirit,* that is, that we might be holy and ſpirituall, which holineſſe flowing from election is the onely true holineſſe: oppoſed here to the many kinds of externall ſanctification, which the Iewes had *vnto the obedience and ſprinkling, &c.* that is, then haue we part in this ſanctification, and are truly Saints, when we obey the word of Chriſt in beleeuing in his name, being thus ſprinkled with his bloud: for this which is here ſpoken in other words, is no more but what *S. Paul* ſaith, *We are ſaued by faith,* for this maketh vs obedient and ſubiect vnto Chriſt. So that to obey the word of God, to be ſubiect to Chriſt, to be ſprinkled with his bloud, and to beleeue, is all one. The phraſe of ſprinkling is borrowed from *Pſal.* 51. being an alluſion to the ſprinkling of the Tabernacle, and of all

Luther in 1 Pet. 1.

Exod. 24.

the people with the bloud of Goats vſed by *Moſes*.

Mayer. The queſtions of this place are firſt touching the Countries
1 mentioned. They were all of *Aſia*, by *Aſia* being meant *Aſia*
Th. Aquinas. the leſſer, according to *Tho. Aquinas*; for both *Aſia* the leſſer, and all the other here named, lie in *Aſia* the greater, *Acts* 2. *Pontus*, *Aſia*, and *Cappadocia*, are named, as out of which there were ſome preſent, when *Peter* preached after the comming downe of the Holy Ghoſt: and it is likely that *Galatia* and *Bythinia* yeelded him ſome hearers alſo, though there for brevities ſake omitted. It is likely, that by them being at that Sermon conuerted, other neighbour places came to vnderſtand of the Goſpell; and becauſe this our Apoſtle was the beginner of ſo good a worke amongſt them, he wrote vnto them now altogether, to inſtruct, confirme, and comfort them more.

2 Touching the name giuen vnto them, *ſtrangers*; Some will
Gloſ. ord. haue them to be ſuch as were Proſelytes firſt, and after by the
Lorinus. hearing of the Goſpell conuerted to the Chriſtian Religion.
Tho. Aquinas. Some, both Iewes ſcattered in theſe Countries, becauſe *verſe*
Faber Stapul. 18. mention is made of *vaine converſation, according to the tradition of their fathers*, becauſe the Iewes were led much by tra-
Beze, Piſcator. &c. ditions; and Gentiles imbracing the faith, becauſe *ch.* 2. 9, 10. they are ſaid to be called out of darkneſſe into light, and to be made a people of no people; and ſome Iewes onely. But the reaſon of *Luther* ſeemeth beſt vnto mee, that they are called
Acts 2.10. ſtrangers, becauſe no Iſraelites, as wee reade of *Romane* ſtrangers, ſuch as dwelt in *Rome*, but were no Citizens of *Rome*. And it is moſt probable, that they had beene Proſelytes in times paſt, and ſo ſuch as for religions ſake dwelt at *Ieruſalem*, but being turned Chriſtians when perſecution was raiſed, *Acts* 8. the whole Church being ſcattered, it is likely that they
Aug. tract. 8. de ſobrietate. were diſperſed into theſe Countries. *Auguſtine* ſpeaking of theſe Epiſtles, ſaith that *Peter* wrote two Epiſtles to the Gentiles. *Fabers* reaſon, that by ſtrangers both Iewes and Gentiles are to be vnderſtood, is weake, ſeeing a vaine converſation vſed by tradition of Fathers, may as well agree to the Gen-
Hieron. de ſcript. eccleſ. Athan. Synopſ. Greg. Nyſſ. tiles, as to Phariſaicall Iewes, and the other place, *chap.* 2. 9, 10. doth certainly ſet forth Gentiles, neither are the Iewes any where called ſtrangers; yet ſome vnderſtand the conuerted Iewes onely.

Touching

Touching theſe words, *In the ſanctification of the ſpirit, and to obedience, and ſprinkling of Chriſts bloud*; Some referre all this, *according to the fore-knowledge of God the Father in the ſanctification of the ſpirit, &c.* vnto *Peter* an Apoſtle, holding that the other words, *To the elect ſtrangers in Pontus, &c.* came in by a Parentheſis. And he called himſelfe an Apoſtle, *according to the fore-knowledge of God the Father*, to ſhew that though in time he were after the Prophets, yet in Gods decree he was not. And he ſaith that he was an Apoſtle, *in the ſanctification of the ſpirit*, that is, to ſegregate the beleeuing amongſt the Gentiles from other heathen people by the ſpirit, ſanctifying them to the obedience of the Goſpell, and to the purging of their ſinnes by his bloud, and to the making of them willing to haue their bloud ſhed for his ſake, which is alſo intimated here. And whereas we reade it *Pontus and Galatia*, he readeth *Galatia* of *Pontus*, holding that it is ſo ſet forth to diſtinguiſh this *Galatia* from that in *France*. Hitherto *Oecumenius*. But I follow rather the common ſtreame, referring theſe words vnto the elect ſtrangers. 3 *Oecumen. in* 1 *Pet.*

Note, that we haue not attained to the Chriſtian profeſſion by the liberty of our owne will, but it is of God, who did long before euen from eternity know vs, and appoint that his holy Goſpell ſhould be profeſſed amongſt vs. *Note.*

Note againe, that holineſſe and obedience vnto God are moſt neceſſary for all Chriſtian people, neither doe any come to the ſprinkling of Chriſts bloud, but in holineſſe and righteouſneſſe. The true Chriſtian is elect in the ſanctification of the ſpirit, &c. and therefore it is as vaine for prophane men to looke to be bleſſed by the Goſpell, as for *Eſau* to looke for the bleſſing of his Father *Iſaac*, when he had prophanely contemned his birth-right. As for the Verſes following vnto the 10. they are eaſie to be vnderſtood. *Verſ.* 3. he calleth the hope vnto which we are begotten, *a liuely hope*, becauſe we doe not hope for things that periſh, which are dead things, as it were, but for euerlaſting life, and our hope is liuely, and not as preſumption, where the life and power of grace is wanting, and the life that we hope to riſe vnto is by the reſurrection of Ieſus Chriſt, for his ariſing againe giueth vs this hope, that we ſhall *Note.* *Tho. Aquinas.*

riſe alſo, *verſ.* 8. He calleth their ioy wherewith they reioyce *vnſpeakable and glorious*. *Auguſtine* mentioning this place, readeth it, *quem cum videritis exultabitis gaudio memorabili & honorato*; and the vulgar Latine, *With ioy vnſpeakable and glorified*, which the word ἀνδοξάσῳτῳ will well beare. *Thomas Aquinas* followeth *Auguſtine* in the future tenſe; but if it bee in the preſent, as the word is, or in the future, it is all one, for that ioy which ſhall be vnſpeakably glorious is now begunne in the faithfull before they ſee it.

Aug. tract. 86. in Iohan.

CHAP. 1. VER. 10, 11, 12. *Concerning which ſaluation the Prophets enquired and ſearched, who propheſied of the grace giuen vnto vs.* Verſ. 11. *Searching what, or what manner of time the Spirit of Chriſt that was in them, did ſignifie, &c.*

Oecumen. in 1 Pet. 1.

Becauſe he had ſpoken of the ſaluation of the ſoule, a thing not heard of almoſt in times paſt, hee bringeth in the Prophets, that long agoe made ſearch about it. *Daniel* for his inquiring was called a man of deſires. They ſearched, *what time*, that is, the time to come at the end of the world, and *what manner of time*, that is, the time after many captiuities, wherein they might be fit to receiue the myſtery of the Goſpell. The Spirit ſignified the Paſſions of Chriſt, by *Eſay* 53. and *Ieremy* 11. and the glory to follow, *Heſ.* 6. *We ſhall riſe againe the third day, and liue in his ſight*. And theſe things, hee ſaith, were reuealed vnto them, not for themſelues, but for vs, that they might not ſet light by them or neglect them being now preached. For if the Prophets tooke paines to ſearch into them and to ſet them forth, not for their owne, but for the benefit of poſterity, it were a moſt vnworthy part for poſterity to neglect their labours herein. *The which things the Angels deſire to behold*, that is, before they were accompliſhed, they deſired to ſee them fulfilled, and therefore reioyced and ſung at their accompliſhment, *Glory to God on high, &c.*

Mayor.

The doubts of this place are firſt, Whether the Prophets attained to the foreknowledge of things to come by ſearching or ſtudying,

ſtudying, becauſe, he ſaith, they ſearched into theſe things, and ſo propheſied of them.

Anſw. It was by inſpiration doubtleſſe, that they propheſied, which was the immediate illumination of the Spirit, but they firſt prayed and deſired to be herein inlightened, as wee reade that *Daniel* did, *Dan.* 10. 11. and *Eſdras*, and the faithfull aſſembled, *Acts* 1. There is alſo a ſearch by comparing Scriptures together and by arguing, *Dan.* 9. This commendeth ſtudying and praying to be inlightened in the myſteries of ſalvation to thoſe that deſire to know them. *Chryſoſtome* affirmeth, that where diligence is wanting in man, God will not from aboue inlighten the minde in the knowledge of his truth. *Anſw.* *Note.* *Chryſ. Hom. 31. in Gen.*

Secondly, What is meant by the grace reuealed vnto them, of which they propheſied? 2

Anſ. It was the grace of the redemption of man by Chriſt, his Incarnation, Death, Reſurrection and Glory that followed, as is partly more expreſſed, *verſ.* 11. *Anſw.*

Thirdly, What is meant by the ſpirit ſpeaking in the Prophets of Chriſts Paſſions and following glory, and where theſe things are ſpoken of, and whether after that they were inſpired to ſpeake of theſe things, they were ſtill to ſeeke touching the time, and what is meant by *what, and what manner of time?* 3

Anſ. Some ſay, That by the Spirit of Chriſt the Angels that came and declared things to the Prophets are ſet forth. Some, either the Angels or the holy Ghoſt. But the trueſt and moſt generally receiued is, that the holy Ghoſt is here meant, who is peculiarly called the Spirit of Chriſt, becauſe he dwelt in him, as hee was Man, and proceeded from him, as God. *Oecumenius* ſheweth the Trinity here, *the Spirit of Chriſt*; here Chriſt is ſet forth to be God, and the third perſon of the Trinity, the Spirit, is mentioned; and *verſ.* 12. where hee is ſaid to be *ſent from Heauen*, the Father is ſet forth. Touching the places where Chriſts Paſſions are ſpoken of, looke backe to *Oecumenius*, and there are many more which are eaſie to be found out. For both Chriſt vrged the Iewes to reade *Moſes*, ſpeaking of him, and inſtructed the two Diſciples going to *Emmaus*, out of *Moſes* and the Prophets; ſee 1 *Cor.* 15. 4. *Act.* 3. 24. *Anſw.* *Gloſ. Ord.* *Beda. Hugo.* *Oecumen.* *Tho. Aquin. &c.* Ioh. 5. 39. Luk. 24. 25.

3.24. *Act.*10.43. *Rom.*1.1. Touching the time when Chriſt ſhould come, all the Prophets that propheſied of Chriſt vnderſtood it not, either when it ſhould bee, or in what manner of ſtate the common wealth of the Iewes ſhould then be, whether in peace or warre, in liberty or captiuity: ſome knew it as it ſeemeth, *Dan.* 9.24. *Iaacob, Gen.*49.10. *Eſa.*2.4. *Mic.*4.1. and others by ſearching and diſceptation might attaine to the knowledge of it alſo. *Arias Montanus* ſaith, that the firſt occaſion of this ſearch was the Promiſe, that the *ſeed of the woman ſhould breake the Serpents head.* Therefore *Eue* called her firſt ſonnes name *Cain*, Poſſeſſion; ſuppoſing that he was the ſeed which ſhould bring this benefit into the poſſeſſion of poſterity: but the next, *Abel*, Vanity, as vnfit for ſuch a worke: and thus *Seth* was named, and *Noe*, and *Abram*, and *Shem*, *&c.* all hauing names that imply an expectation of ſome notable thing expected by them.

*Lib.*3. *Generat. Adæ, c.*8.

Gen.3.

Note.

Note that it is to be reiected as an hereſie, that of *Theodorus Mapſueſtienſis*, condemned in the Conſtantinopolitan Councell, that nothing is expreſly ſpoken of Chriſt in the old Teſtament: for there are all things long agoe ſet forth, and nothing more is in the new Teſtament but what is grounded vpon the old.

Tho. Aquinas prolog. in Pſal.

4 Verſ.12.

Fourthly, what is meant was reuealed vnto them, when he ſaith, *verſ.*12. *To whom it was reuealed, that they miniſtered thoſe things not vnto themſelues, &c.* The Syriacke Interpreter readeth it thus, *And was reuealed vnto thē euery thing that they ſearched.* And *Didymus* readeth it, *Wherein it was reuealed.* But the right reading followed by all others is this. And that they vnderſtood that the Propheſies which they ſet forth touching Chriſt, ſhould not take effect in their daies, but long after, is plaine *Hab.* 2.3. *Eſay* 2.4. *Ezech.*12.22,27. *Eſay* 28.10,13. *Mich.*4.1, *&c.* Touching the holy Ghoſt ſaid to be ſent from Heauen, this was certainly done at the Feaſt of Pentecoſt, and doth notably ſerue to expreſſe the vnity of the Spirit, by which the Prophets anciently, and the Apoſtles more lately ſpake.

Didym. de Spi. Sanct.

5 Laſtly, how the Angels are ſaid to *deſire to looke into theſe things.* The Latine tranſlation is, *in quem*, *into whom*, as if it were

were meant, that the Angels desired to looke into the Holy Ghost, mentioned before. But all Greeke Expositors reade it, *εἰς ἅ, into which things:* so also the Syracke, and *Cyril Alexand.* and *Ephrem, Didymus* and *Irenæus.* The things that they desire to looke into then, are the mysteries of our saluation, to behold which, they stoope downe as it were, for the same word παρακύψαι is vsed, that *Ioh.* 20. 5. of the Disciple, that came and stooped to looke into that part of the Sepulchre where Iesus was laid. These Mysteries the very Angels are said to desire to looke into, partly for the delight that they take herein, according to *Cyril Alexan.* and partly because when the Incarnation, Death, Resurrection and Ascension of Christ were acted, such things touching our saluation were made manifest vnto them, as they did not so fully vnderstand before, *Eph.* 3. 10. 1 *Tim.* 3. 16. and herewith they desired to bee acquainted, that they might declare them vnto men, the phrase vsed to expresse their intent, looking into these things, being an alluſion to the Cherubins placed in the Arke so as that they did alwaies looke towards the mercy seat. *Origen* saith, That they desired to looke into these things, and to set them forth for our saluation, lest they should come short of men, which might turne to their iudgement. Some thinke, that by the Angels are meant the euill angels, as *Didymus* sheweth, and *Clemens Alexan.* but they reiect it. Some say, That the Angels desire to see Christ in their nature, as he hath taken vpon him the nature of man, that their nature might be adored by vs in him, as ours is now by them; not that they can hope that euer it shall be thus, but to expresse the great benefit redounding to man by Christs Incarnation.

Iam. 1. 25.

Cyril. Alexand. ſerm. de eo quòd verbum caro ſit.

Beza annot.

Exod. 25. 20.

Origen. Hom. 11. in Num.

Philip. Solitarius

I subscribe to that which expoundeth these words, of the Angels delighting to looke into these mysteries, euen as a man loueth to looke vpon that againe and againe which doth greatly delight him, and into these things they desire to look, the rather to declare them vnto men, as *Gabriel* to *Mary*, and many Angels to the Shepherds.

Note.

It is most grosse negligence therefore in men not to regard to know these mysteries, when as both Prophets and Angels, for our sakes, haue beene so intent about them, and taken so much

much pleasure to search, and finde out, and know them.

Greg. Moral. 18. cap. 28. Bed. Tom. vlt. qu. 9. Isidor. lib. 1. sententiarum. Tho. Aquinas. Glos. ordin. Beda. Th. Aquinas. Sophron. Orat. 1. de natiu. Chri.

There are many, that following the Latine translation, apply it to the Spirit of God, saying, That they desire to behold him, not that they behold him not, but because their delight is such in beholding him, as that it is alwaies fresh, and as it were then beginning, there being herein no satiety. Some also expound it of Christ, whom the Angels desire to behold, and to looke vpon his glory; as he is man, vpon his birth and place where he was borne. The residue of this Chapter hath nothing difficult in it; but that hauing spoken of those to whom he writeth, as Gentiles, *vers.* 14. liuing before *in ignorance*, he

Vers. 18.

saith, *vers.* 18. that they were redeemed *from their vaine conuersation deliuered vnto them by tradition of their fathers*, as if they were Iewes, to whom he writeth, who were knowne to haue beene led by such traditions. Some, as I haue already

Lyra. Lorinus.

noted, thinke that this Epistle was written both to Iewes and Gentiles conuerted, and therefore by these traditions vnderstand both the traditions of the Iewes, ouerthrowing Gods

Titleman. Caietan, Beza.

Lawes, and the idolatries of the Gentiles. Some vnderstand onely the idolatries of the Gentiles, which were deliuered and taught from father to sonne; of such it is spoken, *Ezech.* 20.

Surius 16. *Febru.*

18. And *Onesimus*, the seruant of *Philemon*, as *Surius* reporteth, answering one that questioned with him, about the price wherewith he was bought, spake in these words, That the vaine conuersation from which he was redeemed, was Adultery, Couetousnesse, Witchcraft, Arrogancy, Back-biting, Dissembling, Anger, Drunkennesse, and Idolatry the mother of all vices. And this indeed must needs be the right meaning, seeing that from all wickednesse wee are redeemed by the bloud of Christ, which it was the more hard to be deliuered from, because this wickednesse had beene so long rooted and grounded, being deliuered for many ages from generation to generation.

Note.

Note that they which are deliuered from their sinnes by Christ, are turned from that which they haue beene nuzled vp in, and their fathers before, though they had vsed to liue in that vaine manner from the first father vpon earth, *Adam*. That any corruption hath beene ancient, is no plea amongst such

ſuch as come to haue part in the bloud of Chriſt.

Hee doth alſo glance at traditions of the fathers here, after which to liue, is but to vſe a vaine conuerſation, and ſuch as they muſt be turned from that will be ſaued, of ſuch traditions reade *Mat.* 15. and ſuch be the traditions of the Church of Rome, many of them tending to the ouerthrow of Gods truth. We imbrace ſuch as are agreeable hereunto, as touching the Lords Day, the baptizing of Infants, the communion of either ſex, and in the publike place, &c. but others, whereof that Church is full, being ſome abſurd and ſuperſtitious, and ſome impious, we doe vtterly reiect. *Note.* Traditions.

Whereas it is ſaid, that he was *foreknowne from the beginning of the world*, it is to be vnderſtood, becauſe it was foreknowne that there would be ſinne, from which that we might be redeemed, the ſhedding of this Lambes bloud was neceſſary, otherwiſe this ſhould not haue beene preordained: *purifying your ſoules in the obedience of the truth by the ſpirit.* In the Greeke it is, *making your ſelues chaſte.* Here is the fruit of a true and liuely Faith, they in whom it is are ſanctified in their hearts, which is when they endeuour, and by endeuouring attaine to haue chaſte and pure minds, the Word of God deſcending into them, and not being outwardly receiued only; a like place vnto this is 1 *Ioh.* 3. 3. *He that hath this hope purgeth himſelfe*; and this is done by the Spirit, a fruit whereof is to be holy and pure, *Gal.* 5. 19. And this is the onely way to become chaſte indeede, for which it is laboured in vaine by abſtinence, as both *Ierome* and *Bernard* doe teſtifie of themſelues; he that would bee chaſte indeede muſt haue a chaſte heart, made ſo by the Spirit entring in by the Word. *Luther* expoundeth the ſpirit here of the heart, ſaying, That the ſoule is purified by the obedience of the ſpirit, when the heart becommeth obedient vnto the truth. The collection made here by *Lorinus*, that our free will doth co-operate together with faith to our iuſtification, is falſe: for hee doth not teach, what is to bee done for our iuſtification, but for the exorning of our holy and excellent condition, to which wee that beleeue haue attained. The Word of God is ſaid to be the ſeed of our regeneration, becauſe it entereth into the heart, Verſe 20. Verſ 22. *Luther.* Verſ. 25. *Luth. in 1 Pet 1.*

and

and lying there maketh one a new man, ſo that hee hath other thoughts and deſires now, neither is it changed as mans ſeed is, but remaineth the ſame for euer, changing vs that are regenerate hereby, and therefore it is ſaid to endure for euer, that is, in the effect thereof, becauſe he that is regenerate hereby remaineth ſuch for euer, neuer being againe corrupted. A ſpeech like vnto this is *Pſal.* 118.89. *Pſal.* 148.6. *Mat.* 24.35. The ſeed of the Word groweth yet and is augmented in the heart, as *Baſil* obſerueth, as the ſeed ſowne in the ground. It followeth, ſaith *Lyrinenſis*, theſe Lawes of increaſe. It is conſolidared in yeeres, dilated in time, ſublimated in age, and yet remaineth incorrupt.

Tho. Aquinas. Baſil. Epiſt. 79. Lyrinenſ. Dogma Chriſtianæ relig. Iis ſequitur profectuum leges, vt annis conſolidetur, tempore dilatetur, ætate ſublimetur, incorruptum tamen, illibatumque maneat.

CHAP. II.

IN this Chapter he commendeth vnto them the Word of God, whereby he had before ſhewed that they were begotten, *viz.* the Word, wherein Chriſt is ſet forth as the foundation, vpon whom wee muſt build vnto eternall life, exhorting to a conuerſation worthy of the eſtate into which we are brought hereby. So that here is, Firſt, an exhortation to the right receiuing of the Word of God, *verſ.* 1, 2. inforced from the good taſte therein, *verſ.* 3. and from this conſideration, that it is the way to the Lord, who is as a moſt precious corner ſtone, and by the Word we are built vpon him, and ſo become a moſt excellent people, from *verſ.* 4. to *verſ.* 11. Secondly, an exhortation to walke worthy of this eſtate by flying from euill, *verſ.* 11. and doing of good, *verſ.* 12. the particular parts whereof are ſet downe: Firſt, ſubiection to Gouernours in the Common-wealth, *verſ.* 13, 14, 15, 16, 17. Secondly, ſubiection to maſters, from *verſ.* 18. to the end of the Chapter. After which, followeth the ſubiection of wiues to their owne husbands, *chap.* 3.

1 PETER Chapter 2. Verſe 6.

Behold, I put in Sion a chiefe corner ſtone, elect and precious, and he that beleeueth in him ſhall not be aſhamed. Verſ. 7. *To you that beleeue it is precious, &c.*

THe Scripture from whence this is taken, is *Eſay* 28. 16. from which it varieth not, but that there it is ſaid, *Hee that beleeueth ſhall not make haſte:* here, *ſhall not be aſhamed.* But theſe words being well conſidered, the difference is nothing, as *Iunius* ſheweth, for to make haſte, according to the Prophet, is to preuent Chriſt with his faith, by truſting to the workes of the Law, and to that which a man can doe, and this is the very way to ſhame and confuſion; and ſo the Apoſtle here altereth the word by way of interpretation, as if hee ſhould haue ſaid, Shall by making haſte thus to become righteous of himſelfe be put to ſhame. This place of *Eſay* is alleaged once before, *Rom.* 9.33. where there is another difference, for whereas the Prophet hath it, *Behold, I put in Sion a corner ſtone of probation, precious, and a ſtone of foundation*; there it is, *a ſtone to ſtumble at and a rocke of offence.* But *Iunius* reconcileth this alſo, ſaying; That Chriſt is a ſtone of probation, when as hee being preached, ſome beleeue, but ſome are hardened, and ſo it is proued who are Elect and who Reprobate; and in this proofe making, they that are hardened ſtumble againſt this ſtone through their owne malice and fall, and therefore the ſame Prophet elſewhere vſeth theſe very words, *A ſtone of ſtumbling and a rocke of offence.* That which followeth, *verſ.* 8. *for which thing they were ſet*, is not ſo to be vnderſtood, as if God had ſet ſome in ſuch an eſtate, as that they cannot but periſh, for there is no cauſe of condemnation from him, who *would that all ſhould bee ſaued*, but they make themſelues veſſels of wrath, being ſet to ſtumble by the liberty of their owne corrupt will. For the will of man is ſo free, that it cannot

Mayer.

Lib. 2. parel. 15.

Eſa. 8.14.

Oecumen. in 1 *Pet.* 2.

1 Tim. 2.

not be compelled, and therefore hee cannot complaine of God, that hee hath ſet him in that eſtate, which hee hath brought himſelfe into by his owne workes. Hitherto *Oecumenius*, whom *Gagneus* and *Salmeron* follow, and ſome others.

Beza annot. in 1 Pet. 2.

But *Beza* reiecteth this, that God ſhould not be ſaid to haue ſet them, but they themſelues, for that God doth it, is plaine, *Rom.* 9.17. *Pro.* 16.4. *Luk.* 2.34. *Iude v.* 4. He therfore from the beginning decreed to reiect ſome, it being alwaies prouided, that betwixt the decree and the excution thereof, ſinnes ſhould come betweene, for which the wicked ſhall be iuſtly damned. And this, I take it, is the ſoundeſt conſtruction, it is by a ſecret iudgement of God vpon them for their ſinnes, that they are offended and hardened at the preaching of the Goſpell to their condemnation. But I haue entreated more at large already vpon this argument in my ſecond booke, *Rom.* 9.11.

Syriacus. Faber, Stapul. Lyra. Thom. Aquin. &c.

Many for *vnto which they were ſet*, reade it, in which, *in quo poſiti ſunt*, and expound it either of Chriſt, called the corner Stone, in whom euery one is ſet, ſo as that hee might haue beene ſaued, but through their owne fault they proue reprobates, as *Catharinus*, or both ſorts, both the faithfull and vnbeleeuers are ſet in him, the one to ſaluation, the other to damnation, according to that of *Simeon. He is appointed for the riſing and fall againe of many in Iſrael*, as *Arias Montanus*. Some following this reading, expound it of the Word, wherein they ſay, all were ſet, that is, appointed to heare and obey it. But the firſt reading [*vnto which*] is moſt agreeable to the Greeke, and to ſenſe, and therefore is alſo preferred by *Beda*, and *Lucas Burgenſis*. And Chriſt is ſet forth as a corner ſtone here, becauſe in him two peoples, Iewes and Gentiles are coupled together and became one, the vnprofitable ſacrifices of the one being taken away, and the deuilliſh ſuperſtition of the other being traduced into godly piety.

Luk. 2.34. *Syriac. Oecumen. Duos parietes qui paternam domum abſoluunt, hoc eſt, gentiles & Iudæos ſuo contactu connectit, dum & inutiles horum immolationes tollit, & gentilium dæmoniacam ſuperſtitionem in pietatem traducit.*

But *ye are a choſen generation, a royall prieſt-hood*, an *holy nation*, &c. this is taken out of *Exod.* 19.5,6. but that there it is a *kingdome of prieſts*, but according to the Septuagint, whom the Apoſtles commonly follow, it is as here, *a royall Prieſthood*. *Oecumenius* obſerueth, that he hauing ſpoken againſt ſuch as through vnbeliefe ſtumble at this ſtone, now he prayſeth

Verſ 9.

Oecumen.

ſeth the faithful. A choſen generation, the whole congregation of the faithfull is called, as the nation of the Iewes is ſaid to be elect, *Rom.* 11.2. becauſe they are choſen out of the reſt of the world to profeſſe the Goſpell, and to be a peculiar Church vnto God: *A royall Prieſt-hood*, or Kings *and Prieſts*, *Reuel.* 1. 6. they are called, becauſe Chriſt with the Father and the Holy Ghoſt reigneth in them, exempting them from all other dominion, but only ſuch as is to be obeyed in him and for him: and becauſe they are members of Chriſt, a Prieſt after the order of *Melchiſedecke*, & do offer ſpiritual ſacrifices of prayers vnto God: the ſame phraſe of holy Prieſt-hood is vſed before, *ver.* 5. Some reſtraine it vnto Prieſts vnder the Goſpell only, the congregation being called ſo, becauſe there are ſuch therein, that offer the ſacrifice of Chriſts Body, and haue the Keyes as their Scepter, and receiue Tithes as their tribute, and a ſhauen crowne as a crowne. And this Prieſt-hood, they ſay, is called kingly, becauſe more excellent than that vnder the Law. But ſeeing it is ſaid of all faithfull perſons in generall, and they vnder the old Teſtament are called a Kingdome of Prieſts alſo; this expoſition is but a deprauation of the place, and therefore to be reiected. All the Fathers alſo vnderſtood it as we do. Some againe, becauſe all Chriſtians are called Kings and Prieſts, will haue no difference, holding that all, yea euen women, are Prieſts alike, as the Heretikes called *Pepuziani* and *Collyridiani*. But it is to bee vnderſtood, that all are called Prieſts only in a ſpirituall ſenſe, becauſe they offer the ſacrifices of praiſe and prayer; but there are ſome, to whom this office more peculiarly belongeth, that are externally by their orders ſegregated from the reſt, whoſe calling is to tend vpon theſe ſacrifices, not only in priuate as others, but in publike, and to ſerue about holy things, the Word and Sacraments. If any therefore ſhall preſume, vnder the pretence of being a Prieſt as well as others to miniſter theſe things, with *Vzziah* he is to be reſiſted, as going beyond his bounds, and hee may well looke for a iudgement to be ſent from God vpon him, as vpon *Vzziah* by leproſie, and vpon *Saul* to the loſſe of his Kingdome.

Ambroſe. *Didymus.* *Hugo.* *Tho. Anglicus.* *Iſidor.* *Raban. in Exo.* 19 *Auguſt. de ciuit. Dei*, *p.* 10. *c.* 6. *Greg. Hom.* 12. *in Ezech. Lactant.* *Epiphan. hær.* 49. & 79. 2 Chron. 26. 1 Sam. 13. 14.

This place is worth the noting, both for the credit of thoſe that *Note.*

that are now in the office of Prieſts vnto God, whom the prophane ſort thinke to vilifie by this name: for it is the greateſt dignity of the Chriſtian profeſſion, herein the houour of it ſtandeth, that true Chriſtians are Prieſts and Kings, theſe being coupled together, as dignities of the higheſt ranke and much alike: and for the name giuen vnto the faithfull, *Kings and Prieſts*, the remembrance hereof ſhould worke a kingly and prieſtly minde in euery one of vs, to rule ouer our affections, and to offer vp a pure conſcience and conuerſation daily vnto God, as *Leo excellently teacheth: *Nothing is ſo kingly, as when a minde ſubiect vnto God ruleth the body; nothing is ſo prieſtly as to vow vnto God a pure conſcience, and to offer the immaculate ſacrifices of piety vpon the altar of the heart.*

Leo Serm. 3. anniuerſ. die ſuæ aſſumpt. Nihil tam regium, quàm ſubditum deo animum corporis ſui eſſe rectorem; tam nihil ſacerdotale, quàm vouere domino conſcientiam puram, & immaculatæ pietatis hoſtias de altari cordis offerre.

Note.

Againe, let all keepe within the bounds of their Prieſt-hood, not preſuming to doe the publike office of a Prieſt without a particular calling, becauſe they are ſaid to be Prieſts, no more than they will take vpon them as Kings, becauſe they are ſaid to be Kings.

CHAP. 2. VER. 13. *Be ye ſubiect to euery humane ordinance for the Lord: whether to the King as chiefe*, Verſ. 14. *or to Rulers, as being ſent forth by him, &c.*

Mayer.

This other part of the Chapter being an exhortation to an holy and inoffenſiue life, beginning *verſ.* 11. hath nothing almoſt of any difficulty. But that here beginning with particular duties, he commandeth ſubiection to *euery humane creature: πᾶσι ἀνθρωπίνῃ κτίσει. Beza* reiecteth this reading as abſurd, and followeth the other, *euery humane ordinance*. But I ſee no reaſon why this reading being moſt proper ſhould bee reiected, ſeeing it may alſo haue a good expoſition thus, Be ſubiect to euery man that is in the place of authority, as *verſ.* 17. *Honour all men*, where ſuch a ſupply muſt needs be vnderſtood, for to expound honouring thereof, doing the offices of loue, is to confound things diſtinguiſhed: for he ſaith, *Honour all men, meaning Superiours, loue brotherly loue*, meaning equals. *Honour the King*, as Superiour to all others. Yet I confeſſe, that both *Oecumenius*, and *Faber*, and *Beza*, and all generally by all

Oecumen. Beza. Faber Step.

men

men vnderſtand all indefinitely, to the pooreſt and meaneſt amongſt whom an honour is due for that Image of God which he beareth, for ſo ſaith *Faber*. Honour in a poore man Chriſt humble, by doing good vnto Chriſts poore; in a rich man honour God, who is rich in beneficence towards all; in a Lord and Ruler honour God the Lord of all; in the mighty honour God likewiſe that is Almighty; and ſo in all others hauing reference ſtill to God only, and not vnto carnall things, for ſo thou ſhouldeſt become a reſpecter of perſons. Let the Reader conſider and follow whether expoſition he pleaſeth, but the authority of ſo graue and many Expoſitors cannot ſway me to thinke, that by all men are meant any other than Rulers and Gouernours, ſeeing there is no place to ſecond it being taken otherwiſe; and there is one place whereby it ſeemeth that honour is not due to all, no more than feare and tribute is, *Rom.*13.7. *Render to all men their dues, tribute to whom tribute, feare to whom feare, honour to whom honour is due.* Now the Apoſtle ſetteth downe this duty of ſubiection to Magiſtrates firſt and chiefly, as ſome haue noted; leſt Chriſtians, hearing of the liberty of their condition, ſhould refuſe to obey, and to preuent enuy in the Heathen, who were apt to haue a ſiniſter conceit of Chriſtians in this regard, euer ſince one *Iudas* of *Galelee* aroſe and drew away many, holding that Gouernours were not to be obeyed, nor tribute to be paid, and for as much as moſt of the Apoſtles were Galileans, they were the rather apt to cheriſh this opinion againſt them and their followers, and therefore Saint *Paul* is earneſt in commending duty and obedience alſo, and *Iude* impugneth ſuch as deſpiſe gouernment, moſt ſharpely cenſuring them.

Didymus. *Oecumen.* *Chryſoſt. in Titum.* *Auguſt. Epiſt.5.* Act.5. *Joſeph. antiqu. lib.18.c.1,2.* Rom.13. Iude Epiſt.

Wherefore the Anabaptiſts are hence to bee condemned, who deny Magiſtracy in a Chriſtian ſtate, and that obedience is due to any ſuch, becauſe Chriſtians are a free kinde of people and not ſubiect vnto men: for here, and *Rom.* 13. ſubiection is expreſly commanded, neither was there euer any ſtate well gouerned without Magiſtrates: reade *Iudg.* 19. 20, &c. Touching this ſubiection, how farre it extendeth, and how the Lawes of Gouernours binde, I haue already treated, *Rom.*13.

Verſ. 16. *As free, and not hauing liberty, as a cloake of euill.* This may ſeeme to be contradictory to that which went before touching ſubiection; but *Chryſoſtome* reſolueth it thus, as I finde in *Oecumenius*: Obey Gouernours as free, that is, as beleeuing him that hath made you free and commanded you to be ſubiect vnto them. Or elſe, as *Oecumenius* himſelfe hath it, Be ſubiect as free, that is, not hauing a minde ill affected towards Gouernours, for the enuious or malicious minde is a ſlauiſh minde; ſeeing euill luſts and affections ruling in a man make him a ſlaue, and not to be ſubiect to Superiours; for to obey them freely and willingly, the minde not going againſt it, is to obey them, as free; but to obey them by compulſion is to obey as ſlaues, though they that doe ſo may pretend a liberty by their Chriſtian profeſſion. *Luther* expoundeth it, as not abuſing your Chriſtian liberty to licentiouſneſſe, to liue now as ye liſt in rebelling againſt Princes, and contemning their Lawes, but freely and willingly obey them, as if there were nothing to compell you thereunto: for the true Chriſtian doth ſo willingly performe the things of the Law, as that it is ſaid, The Law is not giuen vnto him, but to the wicked. And this is to the ſame effect with that of *Oecumenius*, and moſt genuine.

Chryſoſtome. *Oecumen.* *Luther.* 1 Tim. 1. 9.

Verſ. 23. *But committed it to him that iudgeth iuſtly.* The vulgar Latine hath it, *but deliuered to him that iudged him vniuſtly*, as if it were ſpoken of his willing going to the death, whereunto he was vniuſtly condemned by *Pilat* at the inſtigation of the Iewes. There is another reading alſo mentioned by ſome: *He deliuered thoſe that iudged him vniuſtly*; that is, either to puniſhment, that they might be corrected; or elſe by praying for them, that the ſinne might not bee laid to their charge. But amongſt all the Greekes it is read as we reade it, and it is thus cited by *Auguſtine* and by *Fulgentius ad Traſim, cap.* 11. and ſo the Syriake Tranſlator readeth it, and it is ſupplied by ſome thus, Hee commended the cauſe or vengeance to him that iudgeth iuſtly, which he ſeemeth alſo to ſpeake of, *Ioh.* 8. 50. And he committed it to him, when ſo patiently he bare the wrongs that were offered vnto him, reſting in this, that God knew that he was innocent, howſoeuer they tradu-

Th. Aquinas. *Gerran. Lorin.* *Tract. 11. in Ioh.* *Vatablus.* *Caietan.* *Luther.*

ced

ced him, being aſſured, that ſuffering thus vniuſtly, it would redound to his greater glory, and to their confuſion, if they repented not. It is not meant that hee called for reuenge againſt them, for he prayed that they might bee forgiuen, and rebuked his Diſciples, when they would haue had fire called for from Heauen, but onely that he referred quietly the matter to the Lord, in regard of whoſe ſuperintendency ouer all things that are offered vnto vs, wee ſhould likewiſe be patient and referre the matter to him, who will one day rectifie euery thing amiſſe.

One expoundeth it, hee committed himſelfe to God, who iudgeth iuſtly, and ſo for our ſinnes appointed him to thoſe ſufferings, and looked not at the inſtruments, wicked men, who in ſpight and malice offered theſe things vnto him. *Iob. Heſſius.*

Note, that the liberty which Chriſt hath brought vnto his, is not a liberty from lawfull gouernment, they which vnder the colour of Religion diſobey the lawfull Magiſtrates, or from whom ſubiection to them is forced, in ſtead of liberty haue nothing but a cloke of malicioufneſſe. *Nota.*

Againe, note a moſt effectuall reaſon to perſwade euery one to ſuffer patiently any iniury, *viz.* becauſe Chriſt ſuffered patiently when he was railed vpon, diuerſly abuſed, and crucified. If hee that had no ſinne did beare ſuch horrible indignities, much more we that are all ſinne, ſhould beare the iniuries offered vnto vs. *Note.*

Luther. Cur in itaque malis te non affici paterie, cum tolus nil niſi peccatum es?

CHAP. III.

IN this Chapter the Apoſtle proceedeth to other oeconomicall duties, ſhewing how Wiues ſhould carry themſelues towards their Husbands, and in how modeſt a manner they ſhould goe attired, vnto *verſ.* 7. and then how Husbands are to carry themſelues towards their Wiues,

verſ. 7. after which hee inlargeth himſelfe, exhorting all to ſuch vertues as doe generally conduce vnto peace and vnity, from the eighth verſe vnto the eighteenth, where againe the ground of vnity is firſt laid, *verſ.* 8. Secondly, we are exhorted to one particular point, *viz.* not to require ill language with ill language, but to bleſſe thoſe that curſe vs, *verſ.* 9. Thirdly, here is an argument to perſwade vnto this, drawne from *Pſalme* 34. 13. a man muſt neceſſarily reſtraine his tongue that hee may be bleſſed, *verſ.* 10, 11. Fourthly, another reaſon is vſed, becauſe in praying for thoſe that raile vpon vs, we ſhall obtaine fauour of the Lord, whereas, if wee ſhould doe otherwiſe, hee would be againſt vs, *verſ.* 12. Fifthly, hee argueth from the bleſſednеſſe of thoſe that haue this patience when they are wronged, *verſ.* 13, 14, 15, 16, 17. Sixtly, hee doth againe reaſon from the example of Chriſt, becauſe he had ſomething more to deliuer concerning him, *viz.* How he hauing wrongfully ſuffered death, was raiſed againe, there being in the remembrance of that his death, a Sacrament of Baptiſme in the Church, ſetting forth the inеſtimable benefit comming by his bloud-ſhed; euen as by the Arke *Noah* and his family were ſaued, ſo the faithfull being now ſaued by his bloud ſprinkling the conſcience in Baptiſme, in the confidence whereof we pray and preuaile now that Chriſt is riſen and aſcended vp to the right hand of God, from *verſ.* 18. to the end of the Chapter.

1 PETER Chapter 3. Verſe 3.

Whoſe apparell let it not bee any outward thing of the broidring of the haire, or of putting gold about, or the ornament of apparell put on. Verſ. 4. *But the hidden man of the heart, &c.*

IN ſetting forth the carriage of the Wife towards the Husband, here the Apoſtle argueth from the good, that will thereby redound vnto the man, *verſ.* 2. Hee that by the Word is not brought to beleeue, may without the Word bee thus wonne; that is, for ſo much as women are no Preachers in word, they ought to preach yet by a good example, and when the Husband by the Wiues modeſt, and humble, and honeſt carriage of her ſelfe is won to the Faith, hee is ſaid to be won without the Word. Whereas outward ornaments are forbidden vnto women, it may ſeeme that this was not obſerued by *Heſter*, nor by *Iudith*, for they decked themſelues in goodly apparell: but it is to be vnderſtood that they delighted not in theſe things, they arayed themſelues thus onely for neceſſities ſake, and ſo ſhould all faithfull women; they ſhould preferre the going without ſuch ornaments, and when they vſe them, doe it without taking delight therein, only to pleaſe their Husbands: but whatſoeuer dreſſe they vſe outwardly, let them be ſure to put on the inward aray of modeſty and humility, and when women are admoniſhed about their apparell, men are to vnderſtand that ſuch curioſity about their haire and apparell is much more forbidden to them. *Luther. in 1 Pet. 3.*

Other Expoſitors ſpeake almoſt to the ſame effect with *Luther*, vpon that of womens winning men without the word; we ſhall not need to dwell on it, hauing beene ſufficiently explained already. The maine queſtion of this place is, whether it be altogether vnlawfull for women to vſe ſuch ornaments of haire, and gold put about, and of coſtly apparell, becauſe it ſeemeth here to be expreſly forbidden? Some write ſo vpon this ſubiect, as if the reward of it were damnation. *Cyprian* ſaith, *Mayer.* **Cypr. lib. 3. c. 36.*

Serico & purpura indutæ Chriſtum induere nequeunt: auro, margaritis & monilibus ornatæ ornamenta cordis & pectoris perdiderunt.

* *Tert. lib. 3. Habitus mulierum diſplicem circumfert ſpeciem, cultum & ornatū, cultum mundum muliebrem vocant, ornatum immundum muliebrem conuenit dici, illum in auro, gemmis, & veſtibus deputari, iſtum in cura capilli & cutis, & earum partium corporis, quæ oculos trahunt, alteri ambitionis crimen intendi, alteri proſtitutionis.*

Gen. 24.
Prou. 31. 22.
Rom. 14. 17.
Ruth 3. 3.
Aug. Epiſt. 199. ad Edician.

Tho. Aquinas.
Aug. Epiſt. 73. Ne effectent veſtibus placere ſed moribus.

Women that are clad with ſilke and purple, cannot be clothed with Chriſt; and they which are adorned with gold and precious ſtones, haue loſt the ornaments of the heart.

Againe he ſaith, that it is the property of an harlot to decke her ſelfe thus, bringing in the example of *Thamar*, and of the Whore in the *Reuelation*, adding, that ſuperfluous adorning of the body is worſe than adultery, becauſe there the chaſtity onely, here nature it ſelfe is adulterated. * *Tertullian* ſaith, that in the habit of women there are two things pretended, cleanlineſſe and comelineſſe; the one in the care of the haire and the skin, the other in gold, and pretious ſtones, and coſtly apparell; this they call the adorning, but it may rather be termed the impure making of a woman, the fault of ambition being in this, and of proſtitution in the other.

But that the wearing of coſtly apparell, and conſequently of broided haire and gold, is not ſimply vnlawfull for Chriſtian women, appeareth by *Heſter* and *Iudith* before named; and *Abraham* ſent ſuch ornaments to be put vpon *Rebecca*; and the vertuous woman is deſcribed to be cloathed with ſilke and purple. Againe it is ſaid, that *the kingdome of God ſtandeth not in meate and drinke*, nor other outward things, *but in righteouſneſſe, &c.* *Ruth* alſo is ſaid to haue waſhed her ſelfe, to haue anointed her, and put on good raiment. And *Auguſtine* ſaith, that a woman may ſinne if ſhe weareth meaner apparell than her husband is willing withall. It is therefore to be vnderſtood, that women ought not to weare ſuch coſtly apparell, & other ornaments here mentioned, in pride, or to allure other men vnto them, but for diſtinctions ſake according to their husbands place and calling, and to pleaſe them, and that they may take the more delight in them, and not be drawne to goe after ſtrange women, and according to the cuſtome of the place and Countrey wherein they liue. Neither is *Cyprian* or *Tertullian* ſo ſharpe againſt theſe things, but onely in the caſe of pride and vanity, and when they decke themſelues to pleaſe adulterers, as *Tho. Aquinas* hath rightly obſerued. *Auguſtine* ſaith, that women ſhould pleaſe their husbands, not ſo much with apparell and dreſſes, as with good manners and conditions. The ſcope therefore of the Apoſtle here is not to

beat

beat downe all womanly ornaments, or theſe here named, but to teach, wherein both womens and mens adorning chiefly ſtandeth, *viz.* in grace and vertue. But all painting of faces, and colouring of haire, and wearing of other haire, is by all condemned, as the peruerting of nature, and may not vnder any pretext of pleaſing the husband be vſed, *Cyprian. de habitu mulierum. Nazianzan. Carm. contra mulieres.* And by the ſame reaſon much more is coſtly apparell, and curioſity about haire condemned in men. *Gregory* ſaith, weigh what a fault this is, that men ſhould affect that which the Paſtour of the Church had a care to forbid vnto women. *Clemens Alexandrinus* calleth ſuch effeminate perſons, ſuch as cut themſelues with an illiberall and whoriſh cutting, *Illiberali & meretricio ſo tonſu tondentes.* *Ierom* ſaith, Yee weaue gold in your coats, but hell fire ſhall deuoure you being clad in gold. As I ſaid before of women, ſo it is not to be doubted, but that men according to their place and degree may haue more coſtly habits. The high Prieſt had coſtly cloathing appointed him to weare in the execution of his Office: and *Solomon* had royall apparell, which is not diſcommended by our Sauiour Chriſt, when hee maketh mention thereof. And it hath beene a thing accordingly vſed by great perſons euery where, and is vſed at this day: for apparell if it be coſtly, maketh a man in authority to be the more reuerenced of the common ſort, but being baſe and poore, it maketh him contemptible as *Pholopamen*, of whom *Plutarch* writeth. But euery one is to take heed of abuſing his apparell to pride and vanity, as *Iuſtinus iunior* the Emperour godlily aduiſed *Tiberius* his ſucceſſour, when the Imperiall habit being by him reſigned, was to be put vpon him; Let not the glory of this garment deceiue thee, nor the illuſtrious adorning of theſe things to the eye leade thee to errour, whereby I my ſelfe hauing beene deceiued, haue become ſubiect to moſt grieuous puniſhments. Behold God, who hath done good vnto thee, hath giuen thee this habit, and not I; honour him, that thou maiſt alſo be honoured of him.

Greg. Hom. 6. in Euang. penſate quæ culpa ſit, hoc etiam vires appetere, à quo paſtor Eccleſiæ & fœminas prohibet.

Clem. Alex. 3. pedag. cap. 3.

Hieron. de vita Pauli eremit.

Euag. l. 5. cap. 13.

Touching Husbands, *verſ.* 7. he ſaith, *Dwell with them according to knowledge, giuing honour to the Wife as to the weaker veſſell, &c.* Here ariſe two queſtions. Verſ. 7.

Queſt.

Queſt. 1. *Queſt.* 1. What it is for a man to dwell with his wife according to knowledge?

Occumen. Ierom. Beda. Gloſ. Ord. Faber Stapul. *Anſ. Oecumenius*, with whom others agree, ſaith, that this is both in wiſely bearing with the woman, & not too rigidly exacting a reaſon of all her doings, if ſhe hath bin more liberall in giuing to the poore; & in going in vnto her, not out of the violence of luſt, but according to reaſon, for the obtaining of iſſue in the feare of God. *Hieron. Beda. Lorinus. Luther. Pícator.* Some adde alſo, knowing what God would haue them doe, and being able to inſtruct his wife in things pertaining to God. Some will haue this dwelling with them according to knowledge, to be by gouerning of them, not in a mad-braine manner, as their paſſions carry them; but if there be any fault in the wife, in diſcretion and reaſon bearing with it, and ſeeking by good perſwaſions and reaſons to reforme it.

Queſt. 2. *Queſt.* 2. What it is to giue honour to her as to the weaker veſſell?

Anſw. This is alſo expounded according to the firſt, by ſome of giuing her honour by abſtaining from the marriage duty at certaine times, and not at all times ruſhing into it, as bruit beaſts, who are carried onely by luſt: for ſometimes the woman doth deſire that the man ſhould refraine, when as it is fit that he ſhould yeeld ſo much reſpect vnto her as to forbeare; and ſometime for faſting and prayer it is requiſite, for which *Lorinus.* cauſe it is added, *That your prayers be not hindred.* And hereupon ſome haue commended abſtinence from the marriage bed all the time of Lent, applying to the approuing of this ex- 1 Theſ. 4. poſition that of *S. Paul, That euery one of you may know how to poſſeſſe his veſſell in holineſſe and honour.* And thus all that were for the firſt expoſition vnderſtand this. But others interpret giuing honour to the woman of vſing her as a fellow, and not as a ſeruant; for as wiues ought to obey their husbands, ſo husbands ought to giue a kinde of honor to their wiues, not carrying themſelues inſolently towards them, when they are worthy of blame, whereby they may thinke that they are contemned, but by reaſon perſwading them, ſeeing otherwiſe there will be nothing but ſtrife and brawling, in which caſe no acceptable prayers can be offered vp vnto God. And this ſeemeth

meth to be the moſt genuine expoſition, becauſe hee addeth ſomething of a parity betwixt a married couple in reſpect of the beſt things, as *heires together of the grace of life*, ſo that, as wiues ought, according to that which was taught before, to obey and reuerence their husbands; ſo husbands ought to giue reſpect to their wiues, they being in ſome reſpect equall one vnto another. This honouring of the wife is by forbearing to deale with her by checkes and ſtripes as with a ſeruant; and likewiſe by putting her to any baſe office, which doth not ſute with the condition of ſuch an husband, and by louing and reſpectiue termes to ſpeake vnto her, and in place preferring her, and for food and apparell maintaining her according to his degree and quality: and for his vnderſtanding, the vſe of that is in wiſely admoniſhing her of ſuch things as be amiſſe, that by the force of reaſon being conuinced ſhe may reforme thē. That there ſhould be ſuch a mutuall ſtriuing betwixt man and wife, in reuerencing and reſpecting each other, the word *likewiſe* doth imply, *Likewiſe ye husbands dwell, &c.* that is, as I haue hitherto exhorted women to imitate *Sarah* in reuerencing their husbands; ſo doe yee giue honour to them alſo, becauſe howſoeuer they are ſubiect vnto you, yet there is an honour and reſpect from you againe due vnto them.

Note, that a woman is not ſo much ſet forth by apparell as by vertue, and euery wiſe man will eſteeme better of her that is modeſt, and doth her duty well towards her husband, than of her that is outwardly moſt gorgeous and beautifull. So that if any woman doth deſire to winne the heart of her husband, & if he be out of the way, to conuert him into the right way, let her not attempt it by ſuch meanes as may make her ſeeme outwardly more beautifull, but by ſuch Marian-like vertue as is required in a Chriſtian woman. *Nota.*

Note againe, that he is a foole and no wiſe man, that vſeth his wife as his vnderling, or ſeruant. A wife man will giue that honour to his wife, as whereby her affection may bee drawne more towards him, to doe her duty the more cheerefully. Shee is his veſſell, but ſhe is tender and weake, therefore that ſhe may be the more commodious for him, he muſt not be harſh towards her, nor proudly domineere ouer her, but *Note.*

he muſt intreat her gently as ſhe is able to beare. To vſe the
Luther. compariſon of *Luther* here, as a man vſeth any inſtrument for any purpoſe, as his knife to cut withall, to the end that he may keepe it ſharpe he will not daſh it againſt hard ſtones. He then that beateth and miſuſeth his wife, as his cholericke paſſions ſway him, is a foole, and wanteth the reaſon of a man whereby to gouerne a woman, and there is ſuch a barre put in the way of his prayers, that they are hindred from euer comming vp and preuailing before the Lord.

Note. Laſtly note, that it is the mans duty to dwell together with his wife, and not hauing a wife to keepe abroad, and to company with other women, nor hauing married a wife to liue ſeparate any long time from her, but for a certaine ſpace onely as the neceſſity of his affaires doth require, and that by mutuall conſent, as 1 *Cor.* 7. 5.

CHAP. 3. VERS. 13. *And who will hurt you, if yee be followers of that which is good? Vers. 14 But if ye ſuffer for righteouſneſſe, yee are bleſſed, feare not their feare, &c. Vers. 15 Being ready alwaies for apologie to euery one that aſketh you, &c.*

Concerning 1 Pet. 3. Becauſe none can doe any thing againſt any man without God, who will neuer doe any ill to ſuch as liue righteouſly, hee moueth this queſtion, *Who will hurt you*, that is, no hurt can be done vnto you; and if it ſhall ſeeme an hurt which is offered to the godly, euen for religions ſake, yee muſt know, that this is a matter of bleſſednеſſe, and if it were an hurt, God would not ſuffer it to be thus. Feare nothing therefore that perſecutors can doe againſt you, but *ſanctifie the Lord in your hearts*, that is, by ſeparating from the wickednеſſe wherewith they are polluted. *And be ready*, that is, be ſo ſtudied in the faith which yee profeſſe, that ye may haue in a readineſſe a ſufficient reaſon hereof to be rendred, when ye are required thereunto, becauſe in this caſe, if a man ſhould come to ſpeake vnprepareedly, he might haply by making a weake anſwer wrong his moſt iuſt cauſe; but when with holineſſe of life, a ſound anſwer to ſatisfie the truth conſpireth, the aduerſary is put to ſhame,

and

and oft-times brought to glorifie God by an happy conuersion thus wrought in him. The Lord biddeth that wee should not take thought what to answer, when we are brought before Rulers and Gouernours, but it is to be vnderstood that that was in the case of suffering; this is in the case of Apology concerning the Christian doctrine.

Who can hurt you, that is, either man or deuill, for none can pull him backe from good vnto euill that is resolutely bent to doe well, and if they doe any hurt to such a one, they benefit him more than they hurt him, by the exercise of his patience. *Feare not their feare*, that is, such things as in them may seeme to be able to strike terrour into the minde, as their outward greatnesse, and power to punish, they be the words of *Esa.* 8. 12. *Sanctifie the Lord in your hearts*, that is, holding fast the faith of the Lord Iesus, and both in word and suffering for the Gospell, being ready to make apologie by word, when any out of a desire to learne doe aske you; otherwise to speake of the mysteries of saluation, is but to cast Pearles before Swine: and by suffering most notably do we shew our hope, when we expose our selues to any torments for the ioy that we hope afterwards to possesse. *Tho. Aquinas in 1 Pet. 3.*

He that suffereth in his body, or by the losse of goods for the Gospell, is not hurt, because these outward things are nothing worth in comparison of the reward to come. *Feare not, though they make themselues terrible vnto you, but sanctifie the Lord in your hearts*, that is, whatsoeuer befalleth you, whether to the outward sense it be grieuous or pleasant, acknowledge that it commeth iustly vpon you, and that it is good, and for wch ye ought to giue God thanks, for he that is impatient, and murmureth vnder sufferings, prophaneth God, but the patient and thankfull sanctifie giue glory to him. See an example of one sanctifying God in his heart, *Psal.* 144. and *Dan.* 3. *And be ready to make answer*, that is, be so acquainted with the word of God, as that thou maist be able by plaine sentences out of it to iustifie the truth, and yet doe it with meeknesse and feare, not imitating the aduersary in railing speeches, and considering, that when thou art best prouided with sentences of Scripture, thy memory may either faile thee, or the deuill by art *Luther in 1 Pet. 3.*

art and cunning brought to elude thy places, may as it were, wreſt thy weapon out of thy hand; in feare and reuerence depend vpon God, who muſt put into thy mouth what to ſay at that time. Wherefore it is neceſſary that euery one get by heart ſome plaine ſentences of Scripture, whereupon our faith is founded, and not reſt vpon the Church, thinking it ſufficient to beleeue as the Church beleeueth, or by humane reaſon to defend the doctrine of our faith, as the Papiſts teach to iuſtifie their ſhutting vp of the Scriptures frō the reading of the lay people. But this was a notable cunning of the deuill to make a way for their Prieſts to teach any thing, though neuer ſo groſſe, when the people being ignorant of the Scriptures, could not contradict them herein, and to make the Prieſts themſelues to neglect the reading of the Scriptures, wch by the liberty of the Scriptures they ſhould haue been inforced to reade diligently, leſt ſome of the Laity ſhould oppoſe them in their errours.

Mayer. Becauſe it is an vſuall thing for the godly to ſuffer at the hands of the wicked, it may ſeeme a paradox which is here deliuered. No man will hurt you, *if ye be followers of that which is good.* But it hath beene well reſolued, that the hard meaſure offered to Chriſtians by perſecutors, is no hurt vnto them. *Chryſoſtome* in that Homily inticuled, *Nemo læditur niſi à ſeipſo*, ὅτι μηδὲν πάσχουσας δεινὸν εἰ μὴ αὐτοὶ ποιοῖεν, hath notably declared the truth of this, willing *Olympias* his friend, to whom he ſent it, to reade it ouer daily, and if he could to run it by heart. Loſſes, ſaith he, pouerty, reproches, bands, baniſhments, or ſeruitude, or any other thing that we count euill, cannot hurt vs, becauſe they touch not the Orthodox opinion concerning God, or vertue, or the ſoule, the ſeat of theſe, vnto which they are an ornament and true good. They onely are hurt that doe hurt, and not they which ſeeme to be hurt, vnleſſe they will hurt themſelues, through their impotency of minde and impatiēce.* It is a true ſaying, None aduerſity will hurt thee, if none iniquity reigneth in thee. And that of *S. Auguſt.* of that prayer of *Dauid*, *Lord deliuer me from the euill man.* Be not thou euill to thy ſelfe, let God deliuer thee from thy ſelfe, for when God by his grace & mercy, of euill maketh thee good, whence doth he deliuer thee, but from thy ſelfe an euill man? And if

Chryſoſt. Hom. Nemo læditur, niſi à ſeipſo.

** Nulla nocebit tibi aduerſitas, ſi nulla dominetur in te iniquitas, Pſal. 139. 2. Aug. Serm. 107. de diuerſis. Tu noli tibi eſſe malus, li-*

God

God hath deliuered thee from thy ſelfe being euill, nothing ſhall hurt thee, whatſoeuer another euill man doth vnto thee.

beret te Deus à te. Quando enim Deus gratia & miſericordia ſua de malo facit te, bonum, vnde te liberat, niſi à teipſo homine malo, omnino (fratres mei) hoc verum, hoc certũ eſt, hoc fixum, ſi Deus te liberauit à teipſo, homine malo, nihil tibi nocebit, quiſquis fuerit in te alius homo malus.

Touching the place alledged out of *Eſay* 8. 11, 13. it hath beene ſufficiently reſolued already, as concerning the not feating of their feare, and for ſanctifying the Lord in our hearts, *Luther* hath ſpoken fully. It is the ſame in effect with that, *Matth.* 10. 28. *Feare not him that can kill the body, and then can goe no further, but feare him that can deſtroy body and ſoule in hell fire.* Feare not their feare, is, feare not them that can kill the body, ſanctifie the Lord in your hearts, is, feare him that can deſtroy body and ſoule in hell fire, let the dread and feare of him be ſo in you, as that ye may not be ouer-much troubled with any other feare. For the beſt may haue ſome feare of men, as* *Ioſeph* had of *Archelaus*, but he feareth not man ouermuch, according to the paraphraſe. No accident can make the iuſt man ſad, hee may be touched with feare, but not troubled, as the Lord hath ſaid, *Let not your hearts be troubled, neither feare yee, Iohn* 14. 1, 27.

**Paraphraſ. Cald. Iuſtum quicquid acciderit non contriſtat. Metu tangi poteſt ſed non perturbari, Prou. 12. 21. Hugo.*

Touching the apologie which we muſt be ready to make to euery one, that asketh; ſome thinke that it was meant of the diſperſion of the Iewes, which were Chriſtians, if any did queſtion with them about this iudgement vpon them: or elſe, that it is meant of all that come to baptiſme, it being required that they ſhould be able to giue account of their faith. But it is plainly meant of that defence of the truth, which euery one ſhould be able to make, when by the aduerſaries of the truth they were required hereunto, whenſoeuer they ſhould ſee that their apology, and the opening of the myſteries of Chriſtianity might doe good. Otherwiſe that rule is to be followed, *Caſt not pearles before ſwine, &c.* and as we are to vſe patience in ſuffering, ſo we are to defend our cauſe with meekneſſe, not with vile and inſolent ſpeeches againſt our oppoſers, becauſe we haue the truth on our ſide. This is the common courſe generally to be followed, euery one to labour to be furniſhed at the leaſt with ſome generall arguments to confirme the truth, though the Apoſtles being extraordinary perſons needed not to make any ſuch preparation. And thus *Chryſoſtome* reconcileth this with that of our Sauiour, *Take no thought what to ſay,*

Matth 7.

Chryſoſt. Hom. 34. in Matth.

Matth. 10. 19.

ſay, this is ſpoken, ſaith he, to ſhew what the vertue of the ſpirit was in thoſe extraordinary times, not that we ſhould not doe what we can to arme our ſelues againſt the combat, when as euen out of the caſe of danger, euen the moſt eloquent and wiſe being vnprepared, become ſpeechleſſe in diſputation.

Note. Note, that the onely ſure way to be preſerued from all that might hurt vs, is to liue innocently, and not to hurt others by word or deed, no not being prouoked: for if any ſhall offer to doe any thing in this caſe againſt vs, they hurt themſelues, and not vs, and further our bleſſednesſe.

Note. Note againe, that a man may be vilely intreated outwardly, beaten, impriſoned, and tormented, and yet not hurt hereby, as all that ſuffer wrongfully being patient, and therefore no outward ſufferings ſhould mone vs, they are things not to be feared by a Chriſtian, *Quid homo hominem timeat in ſinu Dei poſitus*, ſaith *Auguſtine.*

Note. Note laſtly, that it concerneth euery one, be he learned or vnlearned, to reade and ſtudie vpon the holy Scriptures, that he may not be to ſeeke in his anſwers about the doctrine of faith, when he is required thereunto. *Chryſoſtome* doth ſharply reproue Chriſtians, that labour not for knowledge, that they may vnderſtand the reaſon of the Chriſtian faith, alleaging, how Artificers will fight in the defence of their profeſſion, and the Gentiles will argue ſtrongly for their ſuperſtition, and againſt the Chriſtian religion: and yet hee ſaith, that many Chriſtians are ſo ignorant, that they cannot giue an anſwer what the Trinity is, what the reſurrection, or why Chriſt was incarnate at ſuch a time? And laſtly, he refuteth that tenent, that a ſimple ſoule is bleſſed, that is, one that is ignorant, and knoweth nothing. Oh how contrary to this is the teaching of the Papiſts at this day, who commend ignorance, and ſpeake againſt reading of the Scriptures, as moſt dangerous?

Hom. 16. in Ioh.

CHAP. 3. VERS. 18, 19, &c. *Being put to death in the fleſh, but quickened in the ſpirit.* Verſ. 19 *Wherein he went & preached to the ſpirits in priſon, which had ſometime beene diſobedient, when once the long-ſuffering of God waited in the daies of Noah, &c.*

As

As Chriſt was both God and man, ſo he dyed as man, and as God roſe againe to deliuer vs from death and corruption. For he was raiſed by the power of his deity, to ſhew that we ſhal riſe againe, raiſing vp the bodies of many that were dead alſo, for our further confirmation herein. *In which he went, &c.* Here is ſhewed how the benefit of his paſſion extended to the vniuſt not onely liuing, but dead long before, becauſe hee had ſaid, *He ſuffered, the iuſt for the vniuſt. Wherein*, therefore is as much as for which cauſe, that there might redound benefit from him to ſuch as were dead long before, as well as to the liuing, namely to ſo many as liued well, and would haue beene ready to embrace the faith of Chriſt, if hee had come amongſt them, hee went and preached to them, that they might bee deliuerd by him. And that it might appeare, that there haue beene alwaies meanes of comming to faith and obedience, ſo that the condemnation of the vnfaithfull is iuſt, he maketh mention of *Noah*, who was long agoe, euen almoſt from the beginning, by whom they might haue beene conuerted. And hauing ſpoken of the Arke, and thoſe that were in it ſaued by the waters, he applieth it vnto Baptiſme: for as the waters then drowned the wicked world, but thoſe that fled into the Arke were preſerued; ſo by baptiſme the wicked and vnbeleeuing deuils are drowned, but the faithfull are ſaued; & as water waſheth away the filthines of the fleſh, ſo baptiſme cleanſeth the ſoule in a myſticall and wonderfull manner, and it is called the interrogation of a good conſcience towards God, becauſe they only which apply their minds to an holy life, are wont to make queſtions, and to ſeeke vnto God, by what meanes they may be ſaued, and ſo vnderſtanding that baptiſme is the meanes, they haue recourſe thereunto.

Oecumen. in 1 Pet. 3.

Chriſt is ſaid to haue died once, it being implied, that hee ſhall die no more, againſt thoſe heretikes, that held, that he ſuffered in the aire for the deuils, after that he had done ſuffering here vpon earth, and to rouze vp the ſecure from ſinne, becauſe, if now after that Chriſt hath ſuffered they liue in ſinne, there will be no more redemption for them, ſeeing Chriſt dieth no more. That he might offer vs vp vnto God being

Th. Aquinas. Gorran. Gloſ. Ordin.

Mortificatus carne, viuificatus autem ſpiritu.

quickened in the ſpirit, that is, either the holy Ghoſt, or our ſpirit, becauſe the true Chriſtian dieth to the fleſh, but liueth to the ſpirit. *In which he went*, that is, in a ſpirituall manner, by internall inſpiration, euen before that he was incarnate, preaching by *Noah*, & by his Angels, whom he vſed as his Miniſters to declare his will in thoſe times. *To thoſe that were in priſon*, that is, of the fleſh of ſin & errour, according to that *Pſ.* 141. *Take my ſoule out of priſon*; in one tranſlation therefore it is, *To them that were ſhut vp in the fleſh. When they expected Gods patience*, that is, thinking that God would ſtill with patience beare with them. They were ſaued by the water, becauſe the water lifted vp the Arke; and eight perſons are mentioned as alluding to him that ſhould riſe againe the eighth day, and to the time of the generall reſurrection, which ſome thinke ſhall be vpon the ſame day. Baptiſme is like vnto the Arke, and ſo is tribulation, through which a Chriſtian muſt goe in diuers things. Firſt, The Arke was made of boords hallowed, ſo the Church conſiſteth of perſons afflicted. Secondly, The Arke was of incorruptible wood, ſo are Chriſtians ſuch as will not be corrupted. Thirdly, They that were ſaued in the Arke, were ſaued by *Noah*, ſignifying reſt, ſo the Church is ſaued by Chriſt. Fourthly, Out of the Arke none were ſaued, ſo neither out of the Church. Fiftly, The waters being increaſed, the Arke was borne vp higher, ſo the Church grew greater by tribulations. But the Baptiſme that ſaueth is not any Baptiſme, for there is no ſuch thing in the Iewes baptizings, or in *Iohns* baptiſme, or in that of heretikes, in which there is onely water, but not the ſpirit: but the baptiſme vſed in the true Church, wherein the Miniſter demandeth, whether he beleeueth and renounceth the deuill, &c. exacting a pure conſcience in him that commeth to be baptized, which good conſcience tendeth to God, and he that comming with ſuch a conſcience is baptized, is ſaued *by the reſurrection of Ieſus Chriſt*, that is, *exemplariter*, riſing from ſinne to vertue, as he roſe againe, *Rom.* 6. Chriſt is ſaid to be put to death in the fleſh, when the man Chriſt died vpon the Croſſe, his naturall faculties ceaſing, he not liuing by meat, and drinke, and reſt any more, as is vſuall amongſt men that are liuing here. And

Luther in 1 Peter 3.

he

he *was quickned in the ſpirit*, that is, was raiſed vp againe to a ſpirituall life, wherein he liueth for euer both in ſoule and body. And liuing this life now he preacheth not vocally, as hee did, but ſpiritually, when his Apoſtles and other Miniſters preach, being ſpiritually preſent with them vnto the end of the world. The ſpirits, vnto which he is ſaid to preach, are they that were ſometime diſobedient in the daies of *Noah*, not that they preciſely are meant, but ſuch as they were: for when hee preacheth inwardly to mens hearts and ſpirits now, hee may well be ſaid to preach to the ſpirits in priſon, becauſe ſome are ſuch as they, that now are in priſon, were, ſo that they are in the number of rebellious ſpirits, to whom it is daily preached. Here is therefore a Synecdoche, whereby the part is put for the whole. The eight perſons preſerued, are ſaid to be ſaued by the water, becauſe when all others periſhed in the water, they were borne in the Arke vpon the waters, and eſcaped drowning. So likewiſe by Baptiſme, whatſoeuer is carnall & naturall is deſtroyed, and we are made ſpirituall, when we are hereby receiued into the Church, as into the Arke, depending vpon Chriſt by faith. But it is nothing outward in baptiſme that ſaueth vs, but the couenant whereupon a good conſcience doth comfortably reſt, being able to ſay, This thou haſt promiſed Lord vnto me, and therefore wilt performe it. *By the reſurrection of Chriſt*, that is, it being by faith apprehended not onely that Chriſt died for vs, but that he roſe againe to make his death effectuall vnto vs.

Luther acknowledgeth this place to be ſo obſcure, as that he *Mayn.* is not fully ſatisfied about the ſenſe of it, but preferreth this, as ſeeming to him the beſt that yet could be found out. *Caietan* ſaith, that Chriſt went and preached to the ſpirits in hell, and that not vnfruitfully. But this is worthily reiected by *Luther*, becauſe there is no comming out of that place. And *Gagneus* a *Gagneus.* Papiſt alſo derideth it, asking who told him of any that were there conuerted: He alſo confeſſeth, that he cannot attaine to any ſatisfying reſolution of this place. Some, he ſaith, expound it of Chriſts comming once before his comming in the fleſh, euen in *Noahs* time to preach, whileſt the Arke was in building: but as they diſobeying, & not flying into the Arke, were

drowned; ſo now that Chriſt hath come in the fleſh, if any obey not to fly to the Sacrament of Baptiſme, they cannot but periſh. The Greekes reade that ἐν τῷ ἅδῃ, the ſpirits in hell, which we read *in priſon*, holding, that he went to preach vnto them, not to ſaue them, but to vpbraid them with their infidelity and ſinnes, notwithſtanding the long warning which they had by *Noah*. *Beda* is altogether for preaching to men in this world, and therefore readeth it either in priſon, that is, to ſuch as were ſhut vp in the body, as in a priſon, or in the fleſh, that is, ſuch as were greatly oppreſſed with fleſhly deſires. But to examine and determine in order the doubts of this place; firſt, what is meant by being put to death, or mortified in the fleſh, and quickened in the ſpirit? The old Latine tranſlation followed by *Tho. Aquinas*, and *Gorran* readeth it, *Mortificatos carne, &c.* as I haue ſhewed already, and it is expounded by them accordingly of our being mortified and quickened. But the Latine tranſlation hath beene amended according to the Greeke, as *Lorinus* acknowledgeth, being by the fault of the Writer corrupted, according to *Gagneus*, and *Auguſtine*. *Ierom*, and *Cyprian*, and *Ruffin*. follow this reading, *He being quickened, &c.* But it being agreed about this reading, yet there is a queſtion what is meant by Chriſts being quickened in the ſpirit. Some contend, that his ſoule was preſerued aliue, when he was bodily dead, and that nothing elſe is meant. And one taketh great paines in alleaging other places of Scripture, where to quicken doth ſignifie to keepe aliue, as *Luke* 17. 33. *Luke* 9. 24. *Marke* 8. 33. *Iohn* 12. 25. *Exod.* 1. 22. 1 *Sam.* 27. 9, *&c.* And the Syrian Interpreter, who readeth theſe words here, *He died in body, but liued in ſpirit*. Some would haue his diuine power meant, quickening others that were dead, who came out of their graues. Some vnderſtand his reuiuing againe to a ſpirituall life after his bodily death, the quickening ſpirit comming againe into his dead body. Some laſtly vnderſtand his diuinity wherein he liued, and alwaies liueth, becauſe the Godhead is a ſpirit, expounding his being quickened in the ſpirit, of his being reſtored to life by the power of his diuinity. *Beda* citeth *Athanaſius*, taking the ſpirit here for the holy Ghoſt, as if it were meant, that

Beda.

Caietan. An anſwer to certaine obiections againſt Chriſts deſcent.

Oecumen. Auguſt. Tho. Aquin. Luther.

Iſidorus. Beza.

Athanaſius.

that he was quickened in the faithfull, his members in the ſpirit comming into them. I ſubſcribe to that of *Auguſtine* and *Luther*, as ſeeming to me moſt genuine, he died the naturall death, but liued againe the ſpirituall life in ſoule and body. For although the word here vied ζωοποιηθεὶς, be often put for preſerued aliue, yet here it being oppoſed to θανατωθεὶς, it agreeth better to vnderſtand it of that which is oppoſite to being put to death, that is, being raiſed to life againe *in the ſpirit*, that is, by the power of the Deity, his very body is now become ſpirituall, as ours ſhall alſo be. And thus it agreeth excellently with that which went before, that we ſhould patiently ſuffer any wrongs, becauſe as the Lord Ieſus did not, ſo neither ſhall we loſe any thing, no not though we ſhould be put to death, for we ſhall but exchange, as Chriſt did, a naturall life for a ſpirituall and heauenly which is for euer.

Secondly, What is meant by Chriſts going in the ſpirit to preach to the ſpirits in priſon, &c. To this it is anſwered diuerſly by diuers, ſome of which anſwers I haue ſhewed already. First, It was a generall receiued opinion amongſt moſt, that Chriſt deſcended into hell, there in perſon to preach to ſuch ſpirits as were departed out of this world before his comming. *Clemens Alexandrinus Strom. 6. Athanaſius Epiſt. ad Epictet. Epiphan. Hæreſ. 77. Cyrillus Alex. in Iohan. cap. 36. lib. 12. Hillar. in Pſal. 118. Ieronym. in cap. 54. Eſa. Ambroſ. in Rom. 10. Iuſtin. in tryphon. Irenæus lib. 3. cap. 23.* And the laſt of theſe two alleageth a place out of *Eſay*, the former of *Ieremy*, in theſe words, The holy Lord of Iſrael was mindfull of his dead which ſlept in the earth, and deſcended to preach ſaluation to them, that he might ſaue them. Which words are not now extant any where, but are thought by *Irenæus* through the hatred of Chriſtianity to haue beene put out by the Iewes: yet they that agree in the generall of Chriſt his deſcent, doe greatly differ about the effect thereof. Some holding that he ſaued all that were in hell before by his preaching, as *Hillary*, and *Hermes* in his booke entituled *Paſtor*; but the diſobedient in *Noahs* time are named onely, becauſe they were the greateſt number that periſhed together. This is mentioned and reiected as an hereſie by *Auguſtine*, and that worthily, *Auguſt. lib. de Hæreſ. cap. 79.*

2

1

worthily, becauſe ſo contrary to the holy Scriptures, *Eſa.* 66. 24. *Matth.* 18. 8. *Luke* 16. 26. Some againe hold, that hee ſaued onely thoſe that were worthy, who led a good life, and would haue beleeued, if he had before come amongſt them, but vpbraided the reſt by their diſobedience and infidelity, as *Oecum. Gregory Nazianzen, &c.* or that there were ſome penitent amongſt them that were drowned by the floud, whom he had ſaued, as *Lyra* teacheth. And it is a thing generally held amongſt the Papiſts, that there were in *Limbo patrum* the ſoules of the faithfull, who died before Chriſts incarnation, who were by his deſcent deliuered. Some againe, and they be the Diuines of our ſide, which teach a deſcent of Chriſts ſoule, hold, that he went downe to vpbraid the incredulous in *Noahs* time, and ſuch like, with their infidelity, ſhewing them what he had ſuffered for the ſaluation of the faithfull, of the benefit whereof they were altogether depriued through their owne default, to their greater terrour. Touching the diſtinction which is made of Chriſts preaching, as if it had beene partly to ſuch as were appointed to life, when it is ſpoken onely of the diſobedient in priſon; it is a plaine wreſting of the place: and therefore *Lorinus* himſelfe a Ieſuite calleth it in queſtion, how it can ſtand. Touching the penitency ſuppoſed to haue beene in ſome that were drowned, it is a meere coniecture without all ground, and if any ſuch were, they went not with the reſt doubtleſſe to this priſon, but to *Abrahams* boſome; or as the theefe vpon the croſſe to Paradiſe. Touching the laſt, it ſeemes to be implied in an article of our Church, determined in a Synod * aſſembled in King *Edwards* daies *An.* 1552. *Artic.* 3. Euen as Chriſt died for vs, and was buried; ſo he is alſo to be beleeued to haue gone downe into hell, for his body lay in the graue to the time of his reſurrection, but his ſpirit, that went out of him, was with the ſpirits in hell, or in priſon, and preached vnto them, as *Peter* teſtifieth.

* *Synod. Angl. Quemadmodum Chriſtus pro nobis mortuus eſt & ſepultus, ita etiam credendus eſt ad inferos deſcendiſſe. Nam corpus vſque ad reſurrectionem in ſepulchro iacuit, ſpiritus ab illo commiſſus cum ſpiritibus, qui in carcere vel inferno detinebantur, fuit, illiſque prædicauit, quemadmodum teſtatur Petri locus.*

Secondly, Some hold, that Chriſts preaching in a ſpirituall manner by *Noah* is meant; herein *Thomas Aquinas* followeth *Auguſtine*. In this alſo ioyne *Beda, Hugo, Carthuſianus, Beza, &c.*

2 *Auguſt. epiſt. 99.*

Thirdly, Some vnderſtand his preaching by the Apoſtles,

3 *Luth. v.*

to

to whom he ſent the holy Ghoſt, and herein they went and preached to the Gentiles being in the priſon of the fleſh, who are deſcribed as bound in chaines, *Pſal.* 106. *Eſa.* 42. 49. And to ſhew that of olde they were bound with the chaines of infidelity, he mentioneth the impriſoned in the daies of *Noah*, and they are called ſpirits, to intimate the immortality of the ſoule. *Heſſelius.*

Fourthly, Some vnderſtand by the priſon here Purgatorie. 4 *Franciſ. Turrià.*

Fiftly, and laſtly, Some moſt abſurdly apply this preaching to the eight perſons in the Arke, as in a priſon for the time. And yet there is another interpretation of *Caluin*, by his going and preaching, vnderſtanding his making them to feele the power of his paſſion, who died long agoe, and yet remained in their ſoules, expecting the Lord Ieſus; and he ſaith, that it ſhould not be read in priſon, but in a watch-tower, *in ſpecula*, as the word φυλακη ſignifieth. 5 *Arias Montan. Calu. inſtit. lib. 2. cap. 16. §. 9.*

For my owne part I ſubſcribe to thoſe, that hold this to be the moſt obſcure place in all the Epiſtles; for no Expoſition that hath hitherto beene giuen doth ſo fully ſatisfie, but that ſome exceptions will lie there againſt. That of *Arias Montanus* falleth of it ſelfe, becauſe they in the Arke were obedient, whereas this preaching was to the diſobedient. 2. That of Purgatory is a meere fiction, there being no ſuch place *in rerum natura*. 3. That of *Caluin*, applying it in part to the ſoules of the faithfull ſeemeth to be improbable, becauſe theſe were the diſobedient, and it is not onely ſaid, that hee preached, but *went and preached*, intimating a locall motion, and not onely a vertuall penetration. 4. To expound it of his preaching by *Noah*, is to peruert the order of the Text, according to which this his going muſt be after his inclining againe, and why ſhould he call the men liuing at that time ſpirits, which is a word no where vſed to ſet forth liuing men by, but either Angels good or bad, or ſoules departed. 5. Much leſſe can the Gentiles bee vnderſtood by the ſpirits in priſon, amongſt whom the Apoſtles came, becauſe they were ſuch as liued in the daies of *Noah*, not men of like quality, but thoſe very men. 6. The Popiſh *Limbus* is but an imaginary place, and to hold

that any being in hell were deliuered againe, ſeemeth to be contrary to the holy Scriptures, as hath beene already ſhewed. There remaineth then onely that of his deſcending to triumph ouer the Deuils, and to vpbraid the damned ſpirits with their infidelity and impenitency, ſhewing how iuſtly they were for euer therefore ſhut vp in that place of torment; and becauſe they of the old world were the moſt noted for their great multitude that went downe thither together; hee mentioneth them, but in them vnderſtandeth all other then damned ſpirits alſo. And this is the moſt probable of all other expoſitions, and moſt conſonant with the reſt of the holy Scriptures. For this is one part of Chriſts preaching to conuince the impenitent, as iuſtly and certainly reprobate and damned, as appeareth, *Mat.* 11.21. *Mat.* 12.41, *&c.*

3 Verſe 21. What is meant, when Baptiſme is ſaid not to be an outward waſhing, but *the requeſt of a good conſcience vnto God by the reſurrection of Ieſus Chriſt?* What others haue ſaid hath beene already ſet downe. *Piſcator.* *Piſcator* to this ſpeaketh moſt fully and excellently: Baptiſme ſtandeth not ſo much in the outward waſhing of the body, as in the remiſſion of ſinnes by the bloud of Chriſt, which is the waſhing of the ſoule and conſcience, which being by faith apprehended, the conſcience becommeth good; and ſo the faithfull in the confidence hereof boldly queſtioneth with God about his fauour reconciled vnto him by Chriſts death, and teſtified by his reſurrection; ſaying, Hath not Chriſt reconciled thy fauour vnto vs by his death to endure for euer? Certainly it is ſo, for his reſurrection doth teſtifie it, ſeeing that vnleſſe he had made a perfect expiation of our ſins by his death, & reconciled thy fauour vnto vs, he could not haue riſen againe to life and heauenly glory. So that theſe words, *by the reſurrection of Ieſus Chriſt*, haue not reference to the word *ſaueth*, but to the requeſt of a good conſcience, for this ariſeth from Chriſt his reſurrection. *Auguſtine* and *Beda* ſay the ſame with *Thomas Aquinas*, and *Gagneus* alſo, ſetting it forth more fully thus: The word ἐπερώτημα, ſignifieth a ſtipulation or promiſe conceiued in words, whereby he that is baptized couenanteth to beleeue and doe as hee is in baptiſme required, as the Eunuch anſwered *Philip.* And

Auguſt. contra Fauſtum, cap. 12. *Beda.* *Gagneus.* Act. 8.

this

this beleeuing, and renouncing of ſinne and Satan, ſaueth, and not the waſhing with water, *by the reſurrection of Ieſus Chriſt*; that is, becauſe his Reſurrection is our iuſtification, who by riſing againe deſtroyed death and went vp into Heauen, that we might haue a place there. Here groweth a great queſtion whether Baptiſme, which is outward, hath any effect to the ſauing of the ſoule, or whether all the vertue lieth not in Faith, and internall grace ſanctifying the ſoule and conſcience. But Chriſt hath cut off all this queſtion by ſaying, *He that beleeueth, and is baptized, ſhall be ſaued*; thus ioyning them together, ſo that it is vnlawfull for any to ſeuer them. Baptiſme is then perfect and ſalutiferous when the conſcience is baptized, there being an inward working of the Spirit to the purifying of the heart by Faith, as water is outwardly vſed.

How is Baptiſme an antitype of the Arke? and how is it ſaid to haue ſued thoſe eight perſons by the water? *Thomas Aquinas* hath already ſet downe fiue things wherein the Arke doth ſerue fitly to ſet forth Baptiſme. *Auguſtine* hath an Allegory in the pitching within and without, holding that this ſetteth forth charity. *Gagneus* ſaith, that as the waters lifted vp the Arke, and ſo they within were ſaued, in like manner Baptiſme lifting vs vp from the earth to Heauen, in an heauenly conuerſation, ſaueth vs; and as the Arke, though it were toſſed with tempeſts, yet could not be drowned, ſo the Church is ſaued through many afflictions, neither can it bee ouerthrowne. 4 *Auguſt. lib. de vnitate Eccleſ. cap. 5.* *Gagneus.*

He that will, may gather other notes of ſimilitude alſo out of *Pererius*, and *Pagnan. in Iſagoge ad Scripturas*. Touching the ſauing of thoſe eight by the water, it is meant of their corporall deliuerance, for it is a queſtion whether all their ſoules were ſaued or no, it ſeemeth *Chams* was not. By the water is expounded, by ſome from the water, by others in the water, as *per* is vſually taken, as a Ship is ſaid to be ſafe going in the water, and this I take to be the beſt. *Perer. lib. 10. in Gen. diſp. 11.*

Of the Angels powers and vertues ſubiected vnto Chriſt, enough hath beene ſpoken already, vpon *Epheſ.* 1.21. Verſ 22.

Note, that he which ſuffereth vniuſtly doth not finally ſuffer; for Chriſt ſuffering thus, ſuffered in reſpect of the out- *Note.*

ward

ward man, his enemies could not touch his ſpirituall eſtate, but that herein he liued ſtill, and was the more highly exalted, and ſo ſhall we his members be.

Note. Note againe, that Baptiſme which is outward, is not like the Arke, to ſaue all that come vnto it, but euery one that is of diſcretion muſt haue an inward worke wrought in him, that from a good and ſanctified heart he may aske mercy of God through Ieſus Chriſt, who is riſen againe and aſcended into Heauen, there preſenting the prayers of ſuch before his Father. Therefore *he that beleeueth not*, ſaith Chriſt, *ſhall bee damned* though he be baptized, and *he that hath this hope* purgeth *himſelfe*, and *he that is borne of God ſinneth not*.

Mark. 16. 16.
1 Ioh. 3. 3.
Verſ 9.

CHAP. IIII.

THe Apoſtle hauing in the former Chapter propounded Chriſts example, proceedeth here to preſſe it vnto them, that as he ſuffered in the fleſh, ſo they being his members, ſhould approue themſelues to ſuffer in the fleſh by the mortifying of their corruptions, and as hee was quickned in the Spirit, leading a new ſpirituall life, *verſ.* 1, 2. Firſt, proſecuting that of ſuffering by the conſideration of what they had formerly beene, and what ſome ſtill were, for which they ſhould giue account, *verſ.* 3, 4, 5. and how the dead, of whom hee ſpake before, were not ſaued, but by being iudged in the fleſh, *verſ.* 6. Secondly, hee that ſetteth forth that which might moue them to a new life, *the end of all is at hand*, *verſ.* 7. and wherein it conſiſteth, *viz.* in being wiſe, and ſober, and praying, and louing, and hoſpitable, &c. from *verſ.* 7. to *verſ.* 12. where he returneth to ſpeake of ſuffering againe, being properly vnderſtood by being perſecuted and railed vpon as Chriſt was; touching which, firſt hee comforteth them with the glory and ioy after this to come, *verſ.* 13, 14. Secondly, he giueth a caueat againſt doing ill, whereby a man commeth to ſuffer, *verſ.* 15. Thirdly, whereas they might

might be troubled in thinking that the eſtate of the wicked was better, for ſo much as they were not ſo ſubiect to ſufferings, he ſheweth that the time of the Chriſtian's ſuffering was now, but theirs ſhould be hereafter when it would bee much more terrible, *verſ.* 17, 18. Laſtly, that they might bee without all trouble of minde about their ſufferings, he directeth them to God, to whom they ought wholly to commit themſelues in ſuffering as to a faithfull Creator, *verſ.* 19.

---

1 Peter Chapter 4. Verſe 1, 2, 3, &c.

Chriſt therefore hauing ſuffered in the fleſh for vs, put vpon you the ſame minde alſo, for he that hath ſuffered in the fleſh hath ceaſed from ſinne, &c.

From Chriſts ſuffering death, as hee was man, and led a naturall life here, hee argueth, that we ought to ſuffer that death, which is vnto ſinne for him that we might liue vnto righteouſneſſe; and if we be dead vnto ſinne or to the world, there will be in vs a ceſſation from ſinne. To ſuffer in the fleſh therefore is to be dead vnto ſinne, as Saint *Paul* elſewhere expreſſeth it, to bee dead with Chriſt. *Oecumen. in 1 Pet. 4.* 2 Tim. 2.

Some of the ancient Fathers haue expounded this of the Goſpell preached to the dead, of the dead vnto ſinne, holding that men are ſaid to bee dead two waies: firſt, in ſinne; ſecondly, vnto ſinne and to the world, by being made conformable to Chriſt in his death; and theſe laſt, by receiuing the Goſpell are ſtirred vp to condemne themſelues for their former carnall liuing, which they doe when they leade a new life. Verſ. 6.

To ſuffer for Chriſt here, is either to ſubdue carnall concupiſcence by taming the fleſh, or elſe by expoſing the body to martyrdome for righteouſneſſe. It is, according to *Iſider*, to ſuffer in the whole man, as Chriſt ſuffered in the whole man, both exteriour and interiour; the inner is the ſoule, wherein *Tho. Aquin. Gorran. Iſidor.*

we

we ſuffer by contrition; the outward is the body, wherein we ſuffer by macerating it, and by ſuffering both theſe waies, wee ceaſe from all ſinnes both carnall and ſpirituall.

Verſe 6. *For this cauſe it was preached to the dead*; that is, either yee ought not for this cauſe to regard the blaſphemies of the wicked, or elſe for the auoiding of the danger of the Day of Iudgement, it was preached to ſuch as are ſpiritually dead, that iudging themſelues for ſuch things as they haue carnally done, they might eſcape Gods iudgement and liue, as 1 *Cor.* 11. 31.

Mayer. To take the ſix former verſes of this Chapter together, wherein an exhortation is ſet forth from Chriſts death conſidered, as I haue ſhewed in the Analyſis; Here are three doubts,

Verſe 1. 1. What is meant by our ſuffering in the fleſh, whereupon followeth a ceſſation from ſinne. I anſwer with *Oecumenius*, that the ſuffering of death in the body cannot bee meant, though he who is ſet for example ſuffered death when he ſuffered in the fleſh: for *verſ.* 2. hee ſpeaketh of *the reſidue of his time in the fleſh* being ſpent, *according to the will of God.* Wherefore to ſuffer in the fleſh here is to be mortified to ſinne, which to follow, it is a life vnto vs naturally. For as *Luther* ſaith, there were two ends of CHRIST his ſuffering, as he was man, which is meant by his ſuffering in the fleſh; firſt, to ſatisfie for our ſinnes; ſecondly, to giue vs example, both of ſuffering perſecution, and of ſuffering by being mortified vnto ſinne, as vnto luſt, or hatred and enuy: for if theſe inordinacies be ſubdued in vs, then we ceaſe from ſeeking how to ſatisfie our carnall luſts, and from attempting reuenge in word or deed. It is true, we are iuſtified by Faith when we firſt beleeue, and then the Spirit of Sanctification entreth into vs, but we muſt be more holy and righteous daily, as he that had his wounds bound vp by the Samaritan was ſtaied from bleeding and being indangered any further thereby, but yet they were not altogether healed till after ſome time. Saint *Paul* hath a place to the ſame effect with this; *Our old man is crucified together with him, that the body of ſinne may be deſtroyed, that we may not ſerue ſinne any longer.* To meditate vpon Chriſts Paſſion is a moſt effectuall meanes to make

Luther. in 1 *Pet.* 4.

Rom. 6. 6, 7.

vs

vs to be thus mortified to ſinne, and willingly to beare our aduerſities. Some vnderſtand theſe words, *He which hath ſuffered in the fleſh hath ceaſed from ſin*, either of Chriſt or of the Chriſtian; he hath ceaſed from ſinne both becauſe he neuer did any, and as he is ſaid to haue beene made ſinne, that is, a ſacrifice for ſinne, for he is now no ſacrifice any more: but all preferre the other, as it is indeed the moſt genuine, the mortified Chriſtian ceaſeth from ſinne, ſo that it doth no more rule and reigne in him. *Ieron. contr. Iouin. Auguſt. de fide & opere, c. 10, &c.* 1 Cor. 5.10.

What are the ſeuerall vices here mentioned, *Laſciuiouſneſſe, Luſts, exceſſe of Wine, Reuellings, Banquetings, &c.* wherein hee ſaith, they liued before. *Lyranus* by Laſciuiouſneſſe vnderſtandeth all externall acts in the matter of venery, and by Luſts the internall deſires of a luſtfull minde, and indeed by Laſciuiouſneſſe is meant not onely adultery, but that wantonneſſe which is in geſture and apparell and words. The luſts here ſpoken of are defined by the Pontificians to be onely luſt with conſent, denying luſt ſimply to be ſinne; but of this enough before, *Rom. 7.* ὑπερθυμία, expounded the exceſſe of Wine, ſignifieth properly thoſe boilings vp, which breake into puſtules and red tumours. The next word is κώμοις, eatings after the meale ended. Some ſay, it is ſo called becauſe of the dead ſleepe following after, called κῶμα. Some, becauſe of the pipe which is commonly preſent at ſuch feaſtings. Some, from ſtreets and rowes of houſes together, which are called κῶμαι, where they inuite one another. The next word is πότοις, drinkings, becauſe as *Lyra* noteth, there bee other waies and meanes to drunkenneſſe beſides by Wine. 2 Verſ. 3. *Lyra.*

Who are meant by the dead, to whom it is ſaid, *For this cauſe it was preached to the dead, that they might be iudged according to men in the fleſh, and liue according to God in the Spirit.* That of *Thomas Aquinas* and *Oecumenius*, which is followed alſo by *Luther*, that by the dead are meant the dead in ſinne, cannot ſtand, becauſe the Particle γὰρ were then redundant; it being hereby intimated, that the Goſpell was preached to others beſides the now liuing, and by the quicke and the dead, *verſ. 5.* are no ſuch dead meant, according to which it is fit that this ſhould be expounded. *Beza* therefore holdeth 3 Verſ. 6. *Beza.*

it

it most easie to giue the sense of these words, that as the Gospell was preached to the liuing, so it had beene preached to them that died long agoe, and so is no new doctrine. The spirits of the dead cannot be meant, because of the distinction following, according to man and according to God, that is, the naturall and the spirituall man. And to this doe I subscribe: and so of the words following this is the meaning; As now they to whom the Gospell is preached, are required to die vnto sin and to liue vnto righteousnesse, so were they likewise required then, to be judged according to man, that is, to be mortified as they were naturall men, for hee that is judged or condemned, is iudged to die, *and to liue according to God*, that is, to be renued vnto holinesse. *Piscator* expoundeth it of those in *Noahs* time before spoken of, *Chap.* 3. of whom hee saith, some when they saw the iudgement of God comming vpon them, repented and were saued, and so they were iudged according to man, that is, perished in their corporall life, but were receiued to euerlasting life. *Augustine* vnderstandeth by the dead, the dead in sinne and infidelity, as *Thomas Aquinas* doth, saying, that vpon their conuersion they are iudged according to men in the flesh, because they are persecured and spoken against, but they are euen hereby furthered in their spirituall life, and this is followed without much difference by *Beda*, *Vatablus*, *Arias Montanus*, and *Huge*. *Bellarmine*, *Valentia* and *Suarez* hold, that by the dead, are meant the spirits in prison before spoken of, as *Oecumenius* doth: and *Lorinus* saith, that it is a most plaine place to confirme Christs locall descent into hell, but I cannot see how it may bee thus taken, vnlesse it be yeelded, that they in hell were conuerted and saued by his preaching there, because he saith, that they might be *iudged according to men in the flesh, but liue according to God in the Spirit*: which cannot be expounded of any thing else but of the conuersion of a sinner. But that any are conuerted and saued out of Hell, abhorreth from all sound Diuinitie.

Piscator.

Aug. epist. 99.

Note.

Note, that there is a conformity betwixt Christians and their patterne, Christ; as he suffered in the flesh, so ceasing to be any more in this world after the manner of men; so true

Vers. 1.

Christians

Christians suffer by mortification vnto sinne, which springeth from the flesh, but that being once mortified, there is in them a cessation from all their former wickednesse. Howsoeuer they may still fall out of infirmity, yet the course of their life is not intemperate and riotous as it was before, they trade not in sinne. They therefore that liue a wicked life still, though they are called Christians, yet they haue no communion with Christ, because they suffer not with him.

Note againe, that such as are conformable to Christ by being dead vnto sinne, shall haue enemies euen for this, and shall be railed vpon by those that still remaine in the flesh; but such enemies of theirs and railers need none other signe of reprobation, as shall appeare when the Day of iudgement commeth. *Note.*

Note lastly, that the onely meanes to escape iudgement at the last day, is by the preaching of the Gospell, to be brought to that, that we are iudged according to the flesh, and quickened according to the Spirit; that is, truly conuerted and brought to liue an holy and righteous life: others in whom there is no such effect, can looke for nothing but a most terrible sentence to be denounced against them, when Christ shall come to iudge the quicke and the dead. *Note.*

CHAP. 4. VER. 12. *My brethren, estrange not your selues from the fiery triall which is amongst you to proue you, as if some strange thing had happened vnto you.*

The vulgar Latine readeth it, *Nolite peregrinari in feruore*, Doe not play the strangers by reason of the feruent heat. Our English translation, *Thinke not strange of the fiery triall*: in Greeke it is, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει.

There is little difficulty in any thing, before wee come at these words, *vers.* 7. *The end of all is at hand*, is commonly expounded of the end of this world, from whence it is vsuall with the holy Apostles to raise a motiue to watchfulnesse, Only *Oecumenius* expoundeth it of Christ, *The end of all is come*; that is, Christ, the end of all the Prophets; & therefore after his example we ought to aspire after perfection. But the first is *Mayer.* Vers. 7. *Oecumen.*

most

Verſ 8. moſt genuine. *Verſ.* 8. *Loue couereth a multitude of ſinnes,* this he alſo expounderh of the ſinnes of him that loueth, God being made hereby propitious and merciſull to him, ſo that none of his ſinnes are laid to his charge, and herein he is followed by *Gorran* and other popiſh Writers, that would haue loue the cauſe of our iuſtification. But it is plaine from the place from whence theſe words are taken, that it is meant of his ſinnes, to whom loue is ſhewed; *Hatred ſtirreth vp ſtrife, but loue couereth all ſinnes:* and therefore *Chryſoſtome* expoundeth it thus, as hatred will finde matter againſt a man when there is none, ſo loue paſſeth ouer and winketh at, and will not ſee many faults, in whom they are, though againſt our ſelues, and excuſeth, as much as may be, the ſinnes of others. So alſo *Bernard*, Loue couereth many ſinnes, but enmity ſuſpecteth euen thoſe that are not.

Prou.10.12.

Chryſ. Hom.4. in Act.apoſt.

Bern.Epiſt.7. Inimicitiæ autem ea quæ non ſunt ſuſpicantur.

Touching the preſent, *verſ.* 12. all Expoſitors generally agree, that the fire here ſpoken of ſetteth forth aduerſity and trouble in this world, which commeth vpon the Chriſtian for his profeſſions ſake. And the Syriacke Interpreter doth not mention any fire at all, but, *thinke not ſtrange of the tentations that are amongſt you.* And it is no new phraſe to expreſſe afflictions by fire. *Eſay* ſpeaketh of the furnace of pouerty. *Dauid* ſaith, That the Lord tried him with fire, and *we haue paſſed thorow fire and water*; and *Peter* ſpeaketh to the ſame effect before, *that your faith might be found more precious than gold which is tried in the fire.* But for the reading of the words there is ſome difference, whereof ſomewhat hath beene ſaid already. *Tertullian* readeth it, *Be not afraid of the burning.* And *Fulgentius* not much differing, *Nolite expaueſcere in feruorem.* *Cyprian* readeth it, Do not wonder at the burning which happeneth vnto you: and *Ierom* not much differing, Wonder not in the burning. And as there be diuerſities of readings, ſo there is in rendring the ſenſe. But the moſt generally receiued is, Wonder not, or thinke not ſtrange of the fire of tribulation, as though it were a thing not compatible with the ſtate of a Chriſtian: for it is rather a ſtrange thing that a Chriſtian ſhould be without tribulation, & argueth a baſtard, *Heb.*12.9. Some expound it of eſtranging themſelues from the faith and loue

Eſa 48.

Pſal.16.

Pſal.65.

1 Pet.1.

Tertul.in Scorp. c.12. Ne expaueſcatis vſtionem

Fulg. ad Fraſim. c.30. Cypri. Epiſt. 56.

Hieron. in cap.4. Amoſ.

Lyra.

Hugo.

loue of Chriſt, for the fire of tribulation. One expoundeth it of the fire of luſt, wherewith if a Chriſtian be burned, he ought not to thinke ſtrange of it. It ſeemeth to me, that eſtranging of a mans ſelfe from perſecution for the Chriſtian profeſſion, is meant, being taken with ſo much feare thereof, as that he will rather forſake Chriſt than endure it. And aptly fire is named, becauſe ſo many of Gods ſeruants haue beene committed to the fire and burnt for Religion. *Turrian.*

Touching the reſidue of the Chapter, there is ſome difficulty in *verſ.* 14. *Becauſe the Spirit of glory and of God reſteth vpon you*, word for word, as *Beza* readeth it, *That of glory and that Spirit of God reſteth vpon you.* The Latine tranſlation hath it, *That which is of glory, and honour, and vertue of God; and which is his Spirit reſteth vpon you.* Some againe reade it, *The glory and Spirit of God. Cyprian* hath another reading, *The name of the Maieſty and vertue of the Lord reſteth vpon you.* The Syriacke, *The glorious Spirit of God reſteth vpon you.* Of all theſe, that doubtleſſe is to bee preferred which is firſt, as being moſt agreeable to the Greeke. The meaning is, that if any man ſuffereth for Chriſt, not being terrified or ſhrinking through feare, it is by Gods Spirit in him, that he is made thus couragious and confident, which is the Spirit of glory, ſo called in reſpect of the glory that is in thus ſuffering; as it is a baſe and ignoble thing to be timorous and daunted at ſufferings for the Lord, and the end ſhall be glory in Heauen to thoſe that ſuffer: againe, it is called the Spirit of God, that is, of the loue of God, there being no ſuch great loue to be ſhewed vnto the Lord as by ſuffering for him. There be not two ſpirits then here ſpoken of, but one and the ſame diuerſly called to ſet forth the excellency thereof the more. Verſe 14. *Quod eſt honoris, gloriæ, & virtutis Dei, & qui eſt eius ſpiritus ſuper vos requieſcit. Cyprian. Epiſt. 56*

In ſetting downe in what caſe there is no comfort in ſuffering he nameth, *as a buſie body in other mens matters*, ἀλλοτριεπίσκοπος, an ouerſeer of other mens matters, ſo as to be ready rigidly to cenſure and reproue them hauing no calling ſo to doe: for hereby oftimes contention ariſeth, and he that is thus ouer-buſie and medling, ſmarteth for his labour. Verſ. 15.

Becauſe the time is that iudgement ſhould begin at Gods houſe. Here may ſeeme to be ſome difficulty, what is meant by Verſ. 17.

Gods house and by the iudgement spoken of, and in that it is further added, if the *righteous scarcely be saued, &c.* But *Oecumenius* alone may resolue these things for all: By Gods house are meant the faithfull, who are the familiars, as it were, of God; by iudgement is not to be vnderstood condemnation, but an examining and trying by troubles in this world. Now it is vsuall amongst men to bee most offended with a mans neerest and dearest friend when he sinneth against him, and so God beginneth first to shew his anger against the faithfull during this life, which is the season for it, as the word κρίμα signifieth. In many places it is spoken almost to the same effect: *Amos* 3.2. *Hos.* 12.1. *Ezech.* 9.6. *Ierem.* 25.29. *Prou.* 11.31. and there be many examples of those, that being neere vnto the Lord, haue had iudgement vnto the death, and that for none of the greatest offences, as *Vzzah*, *Iosiah*, the Prophet that came to *Ieroboam*, and the men of *Bethshemesh*, and the subiects of *Dauid*, and some amongst the Corinthians, who are said for their disorderly comming to the Communion to haue fallen asleepe. But that they were not destroyed in soule also appeareth, because he addeth, ye are iudged here, that ye may not perish with the world. If God be so seuere against his owne offending, much more will he be terrible to the wicked his enemies.

Oecumen. Basil. mag.

1 Cor. 11.

Touching the righteous being scarcely saued, *Ierome* saith well, That none is perfectly righteous; but the faithfull that are so called are scarcely saued, because there be some faults in them still; they are said to be righteous, because they flourish with many vertues, but shall scarcely be saued, because in many things they need Gods mercy. And *Oecumenius* saith, that the righteous are saued with much difficulty, in regard of the violence wherewith the Kingdome of Heauen must be taken, and the sufferings to which they are exposed for Religions sake, which are sufficient, if God did not strengthen them greatly with his grace, to beat them from their Christian profession to their euerlasting destruction. In a word, the meaning is, if the most holy and best must passe thorow such sharpe temporall iudgements before that they can be deliuered from eternall destruction, the wicked and negligent doubtlesse

Hieron. contr. Pelag. Iustus est quis in eo, quòd floret multis virtutibus; vix saluatur in eo, quod in quibusdam Dei misericordia indiget: saluaretur autem facile, si nihil in se haberet macule.

doubtlesse shall rue it when the great Day of reckoning commeth.

Note, that it ought to bee our daily meditation that this world and this life is fraile and transitory, that we may intend vertue the more earnestly, that will auaile vs when this life shall be ended. *Note.*

Note againe, that we ought to haue a care of preseruing one another from sinne, which is by a louing and milde carriage of our selues towards others, for thus many offences are preuented in our brethren, and so couered, and therefore wee must not see all that we see in others, but in loue winke at many things, so farre forth as not to be prouoked hereby, nor to forbeare to reproue them, for this is alwaies necessary, Leu. 19. 17. *Note.*

Note moreouer, that there is a fire thorow which the faithfull must goe, but it is in this world by persecution and aduersities, not in purgatory, which is imagined to be afterwards. And seeing the fire of afflictions is no strange matter, but ordinary to the godly, we ought not to be affected with feare and terrour, as at some strange and vnwonted accident, but rather with ioy, which argueth an excellent Spirit, euen that of God to be in vs. *Note.*

Lastly note, that the punishments which haue beene and are inflicted vpon the faithfull, doe certainly argue the generall iudgement and condemnation of the wicked at the last Day: for it agreeth not with reason that holy men should be so seuerely dealt withall for sinning once, and that in lesser matters; and that vngodly prophane wretches, who make a trade of sinne, should passe on for euer without iudgement. There shall be a iudgement therefore doubtlesse, when all euill doers shall be paid home to the full for all their wickednesses. Neither is it so easie to be saued from condemnation then, that all may hope well, for euen the best are in much hazzard, and doe with great difficulty and striuing obtaine euerlasting life in the end. Let all wicked and careless persons thinke vpon this and tremble. *Note.*

CHAP. V.

THe Apoſtle hauing finiſhed his diſcourſe about afflictions, now commeth to exhort both the elders and younger to the moſt neceſſary duties of their ſeuerall conditions. The elders he exhorteth to feed Chriſts Flocke, *verſ.* 1. the younger to be obedient vnto them, *verſ.* 5. and all of them to be humble and to flie pride, *verſ.* 6, *&c.* and then concludeth the Epiſtle with praiſing of God and ſalutations. There is nothing in this Chapter almoſt that requireth expoſition, but it hath beene already ſet forth. Touching Elders, ſee *Text* 11. *Iam.* 5. and whereas *Peter* calleth himſelfe an Elder together with them, note, that he was not their Prince and Lord ouer them, as the Pope of Rome, pretending to be his ſucceſſor, taketh vpon him to be; and therefore this Biſhop anciently was ſtiled by *Ireneus*, but *Preſbyter*, *an Elder*. Touching the lording it ouer Gods heritage, *verſ.* 3. I haue alſo declared what kinde of dominion is to be auoided by all Gods people that bein authority, *Text* 106. in *Mat.* 20. the word tranſlated heritage, is κλήρων, from whence commeth the word Clergy, appropriated by a long cuſtome of ſpeech to eccleſiaſticall perſons only, but the Lords Lot, all the faithfull are indeed meant hereby, amongſt whom, becauſe Eccleſiaſticall perſons are the principall, this name hath beene chiefly giuen to them, and the name of Laity to others for diſtinctions ſake. Touching the ſubmitting one to another, ſee *chap.* 2. 13, 17. where a like ſpeech is vſed. It is meant here by humility and lowlineſſe of minde, wherein euery one is to be ſubiect to another, by thinking meanly of himſelfe, as the word humility immediatly following doth declare. And the reſt of *v.* 5. and *v.* 6, 7, 8, 9. is almoſt the ſame word for word with *Iam.* 4. 6, 7. Only whereas he biddeth the younger to be ſubiect to the elders, *verſ.* 5. there is ſome queſtion, whether by the younger, inferiour perſons are to bee vnderſtood, or the younger in yeeres: ſome ſeeme to hold, that inferiour perſons are meant, as *Beda*, *Hugo*, *Carthuſianus*, and *Titlemannus*, and

Verſ. 5.

Beda.
Hugo.
Carthuſ.

and *Caietan* plainly affirmeth it. Others by younger, vnderſtand the younger in yeeres, as *Luther*, and *Beza*. I preferre the firſt, becauſe the word Elders, to which the younger are here oppoſed, ſetteth forth ſuch as are ſuperiour in order, and therefore it agreeth beſt to vnderſtand it of thoſe that be of an inferiour ranke, amongſt whom all younger perſons are included, as Saint *Paul* ſheweth, *Gal.* 4. 1. and ſo the word πρεσβύτερος is vſed, *Luk.* 22. 26. *Luther.* *Beza.*

1 PETER Chapter 5. Verſe 13.

The Church that is at Babylon ſaluteth you. Verſ. 14. *Greet yee one another with a kiſſe of charity.*

BY *Babylon* here, all the Ancients generally, and *Luther* and *Faber* vnderſtand Rome, ſo called becauſe of the idolatrous confuſion that was then there, and cruelty that was vſed againſt the faithfull in that City; and this allegoricall Expoſition follow all popiſh Writers, of whom *Lorinus* hath made a Catalogue to the number of 26. But *Beza*, and *Piſcator*, and other newer Writers, vnderſtand *Babylon* in Chaldea, where *Peter* was when he wrote this Epiſtle, holding, that it cannot be proued that he was euer at Rome, and if he had meant the Church at Rome, he had no reaſon to conceale the name; and *Luther* ſaith, that he knoweth not, whether by *Babylon* here Rome be meant or no. It ſeemeth the more probable, that Rome is not meant, but *Babylon* properly vnderſtood, becauſe *Peter* was the Apoſtle of the circumciſion, and therefore according to his Office, might well be in thoſe parts where many Iewes were. But becauſe it hath beene the common receiued opinion of the Church thorow ſo many ages, I ſubſcribe rather to the allegoricall expoſition, that Rome is meant here. For *Peter* was ſent to preach vnto the Gentiles alſo, *Act.* 10. and ſo might well be at Rome, though there bee no certaine proofe hereof in ſacred Story, but rather a probability that hee *Mayer.* *Luther.* *Faber.* *Beza.* *Piſcator.*

was not there. What if the Lord would guide this blessed Apostle, who was the first and chiefe in setting forth diuine Mysteries, to name Rome *Babylon*, to giue the more light to that which should afterwards be propheſied of Rome vnder this name in the Reuelation? The Roman Catholikes contend the rather for this expoſition of the name, that it may appeare that *Peter* was at Rome; But be it ſo, yet by their owne choice Rome is called *Babylon* in the phraſe of Gods Spirit, and then *Babylon* is Rome, which is ſo infamous in the Reuelation, and that not heathen Rome, as they pretend, thinking thus to ſalue all againe; but popiſh Rome, as I haue ſhewed more at large there. His ſonne *Marcus*, who is ſaid to haue ſaluted them, was *Marke* the Euangeliſt, called his ſonne, becauſe he begat him by the Goſpell, as *Paul* calleth *Timotheus* his ſonne. *Piſcator* ſpeaketh of him as his naturall ſonne; but *Oecumenius* confuteth that opinion, as hauing too weake a ground, *viz.* *Act.* 12. where it is ſaid, that *Peter* came to the houſe of *Mary*, the mother of *Iohn*, whoſe ſurname was *Marke*, that is, ſay ſome, to his owne houſe, where his wife and children were. But if this had beene meant, there could haue beene no reaſon to ſpeake by a periphraſis, but directly and plainly.

Touching the ſaluting of one another with a kiſſe of charity, enough hath beene ſpoken, 1 *Cor.* 16. 20. Touching the Meſſenger that carried this Epiſtle, *Siluanus*, it is thought by many that he was the ſame who is called *Silas*, *Act.* 15. 22. and whoſe name is prefixed with the name of *Timotheus* before ſome of *Pauls* Epiſtles.

THE

THE SECOND EPISTLE CATHOLIKE OF THE Apoſtle PETER.

TOuching the Author of this Epiſtle, it is not to be doubted but as it beareth the name of *Peter* the Apoſtle of Chriſt, ſo it was written by him to the ſame perſons to whom he wrote the firſt. And to confirme this the more, he ſaith, That hee was preſent with the Lord in the holy Mount when his glory appeared, *verſ.* 18. for hereby *Gregory* the great confuteth thoſe that doubted whether it were written by *Peter* or no. *Hierom*, *Euſebius*, and *Nicephorus* doe all ſhew that it hath ſometime beene doubted of, but indeed there was neuer any reaſon to doubt of it, and therefore it hath beene receiued by all orthodox Writers for canonicall; and for Saint *Peters* vndoubted Epiſtle, no man euer reiecting it, though ſome haue ſometime doubted of it. It was written according to *Baronius*, as I haue ſhewed before vpon the firſt Epiſtle, three and twenty yeeres

Greg. Hom. 18. *in Ezech.* *Euſeb. l.* 2. *c.* 40. *Hieron. de viris illuſtribus.*

after the firſt & the ſame yeere that *Peter* ſuffered martyrdom. The Argument is a commendation of a godly & vertuous life vnto them, leſt by his former Epiſtle they ſhould gather that it ſufficeth onely to beleeue, and an admonition to take heed of falſe Teachers, eſpecially, as ſome thinke, being occaſioned by the followers of *Simon*, and ſome by the Gnoſtickes, though that be more improbable, ſeeing *Carpocrates* the Author of that hereſie, or *Baſilides* were not in the Apoſtles daies. It ſeemeth that hee had ſome reuelation touching his martyrdome ſhortly to come, whereupon he toucheth, and therefore he was the more carefull to leaue this Epiſtle as a further *Memento* to all the faithfull. In his firſt Epiſtle hee ſought to arme the faithfull with comfort and patience againſt ſuch as troubled them; here he terrifieth the troublers of the Church, with threatnings of ſuch iudgements as God of old hath executed againſt the wicked. He beginneth in the firſt Chapter with ſalutations, commemorating the great grace of God in Ieſus Chriſt towards the faithfull, vnto *verſ.* 5. to the faith in whom he exhorteth to ioyne all Chriſtian vertues, *verſ.* 5,6. yeelding ſome reaſon, how that thus their faith ſhall appeare to be a true faith indeed, and their knowledge of Chriſt ſhall not be without benefit in the end, whereas otherwiſe it will proue but vaine and fruitleſſe, *verſ.* 8,9,10,11. And then making ſome Apology for his remembring them of theſe things who knew them ſo well already, *verſ.* 12,13. he confirmeth both by teſtimony from Heauen, of which he was an eare-witneſſe, *Mat.* 17. that ſaluation is to be lookt for in Chriſt, *verſ.* 16,17,18. and by the teſtimony of the Prophets, exhorting them to be conuerſant in their writings for their further illumination and confirmation, *verſ.* 19. Teaching the infallibility of their propheſies, *verſ.* 20,21.

2 PETER Chapter 1. Verse 4,5,6.

Whereby are giuen to vs exceeding great and precious promises, that by them ye might be partakers of the diuine nature, hauing escaped the corruption that is in the world through lust. And besides this giuing all diligence, adde to your faith, vertue, &c.

WHereby, that is, by the comming of which Lord Iesus, *Exceeding great promises are giuen vnto vs*, that is, many excellent gifts of grace, whereby we might be made partakers of the diuine nature being lifted vp to life and godlinesse: and therefore wee ought so to carry our selues, as that wee may ioyne vertue to faith, and by vertue goe forward to the increase of piety, till we come to the perfect good of all, *viz.* charity. Weare made partakers of the diuine nature by the comming of our Lord and God, Iesus Christ in the flesh, for hereby the first-fruits of our nature are sanctified, and if the first fruits be holy, the whole lumpe is also holy, such as all they are, from amongst whom the first-fruits are taken. And he calleth it the corruption of the world, from which we are hereby escaped, because the lust whereby wee are tempted consisteth of corruptible things, and is conuersant about worldly things, which are subiect to corruption. Then follow the degrees of perfection; First, faith. Secondly, vertue, wch standeth in good workes. Thirdly, knowledge of the mysteries of God, which is not but to those, that by being exercised in good workes get ready and quicke senses. Fourthly, temperance, which is necessary for him that hath knowledge, lest he be puffed vp hereby. Fiftly, patience, because a man cannot be temperate without it. Sixtly, brotherly loue after godlinesse, which maketh way vnto it. Laftly, charity, which is the perfection of all. *Oecumen. in 2 Pet. 1.*

This word [*Whereby*] is read either *by whom, viz.* Christ; or *by which* in the singular number, *viz.* knowledge; or *by which* in the plurall, *viz.* gifts. The most excellent promises *Th. Aquinas in 2 Peter 1.*

said

said to be giuen vs, are eternall life giuen by hope here, and in deed hereafter, and it is set forth in the plurall number, because of the multiplicity of those ioyes, and he calleth them pretious, because they are bought with a price. That by them, that is, by the grace and peace before spoken of, or by those gifts yee might be partakers of the diuine nature, that is, participating of grace in this life, and of glory in the life to come. Of this fellowship with God the Father, and the Sonne, it is spoken of 1 *Iohn* 1. 3. That which is added of escaping the corruption which is in the world, is a condition required in the faithfull, who expect the foresaid glory, and he calleth it corruption in the world, to set forth not onely the lust of the eyes, but also the lust of the flesh, and the pride of life, as 1 *Iohn* 2. 15.

But yee bringing in all care in your faith minister vertue, &c. Here are eight things spoken of, as so many steps to heauen, as there were eight steps vp to the Temple, *Ezech.* 48. the three first respect good, the next three euill, the two last respect loue. Faith moueth and directeth, vertue executeth, and knowledge chooseth and rectifieth. The euill is either of fault to be auoided by abstinence, or of punishment to be borne by patience, or in either kinde in others by godlinesse releeuing them. Loue is either of our neighbour, or of God. To faith he biddeth ioyne vertue in doing, for a figure of which, *Andrew*, Vertue, is said to be the brother of *Peter*, that is, of Faith. And because a man cannot do well without discretion, he biddeth adde knowledge. *Bernard* saith, discretion is not so much a vertue, as the Waggoner of vertue, without which vertue is vice, *Rom.* 12. our reasonable seruing of God is spoken of, and vnto the spirit of fortitude is ioyned the spirit of counsell, *Esa.* 11. Now, because knowledge auaileth not without abstinence from euill, he biddeth to ioyne abstinence from carnall pleasures, and because hee that abstaineth from the pleasures of the world, will the better endure the miseries of the world, patience commeth next, and because patience is nourished by godlinesse towards those that are in misery, and because a man may vse piety towards the miserable out of feare, or in some other respect, he addeth brotherly loue, and because brotherly loue ought to be founded in the loue of God, he addeth, as the perfection

Iohn 1.

Bernard. Discretio non tam est virtus, quàm auriga virtutis.

perfection of all, charitie. *Luther* not much differing, saith, that by these excellent promises whereunto it is attained by faith, is meant the glorious and happy estate to come, which yet by faith we begin to possesse now so many as doe by Gods power liue the life of grace. And thus we come to be partakers of the diuine nature, that is, of truth, righteousnesse, wisdome, euerlasting life, peace, ioy, and whatsoeuer desirable thing can be named, for this is the diuine nature, and of all these the faithfull doe partake: yet so onely, that they fly the lusts of the world. Wherefore in the next place he exhorteth to adde to faith vertue, &c. that is, a vertuous and holy life in good works. 3. Knowledge, how to vse the body by neither too much cockering it, nor wronging and hurting of it, as some in the affectation of sanctity haue done: for though God hateth sinne which is in the flesh, yet he would not haue the body destroyed therefore, but only, that the lust should be resisted. Againe, knowledge is when a man hath regard to honesty, and modesty in all his conuersation outwardly. 4. Temperance is not only about meats and drinkes, but in all things both of speech and deed a moderating of a mans selfe according to reason. 5. Patience, because though a Christian be neuer so circumspect and inoffensiue in his life, yet the world will hate and persecute him. 6. Godlinesse, that is, whatsoeuer we doe or suffer, not to respect our owne glory herein, but the glory of God, doing & suffering all for Gods sake. 7. Loue and charity, he saith, are to be vnderstood, the one of the faithfull, the other more largely, euen of enemies and haters. *Piscator* also agreeth with *Luther* touching the diuine nature, of which we are made partakers, when by grace wee partake of heauenly wisdome, and holinesse, and happinesse; for this is to partake of the diuine nature as much as we are capable. Onely in speaking of wisdome, hee saith, it is about the carrying of our selues towards others, so that we may winne them; and temperance, he saith, is about meats and drinks, by the intemperate vse whereof offence is giuen; by godlinesse, he vnderstandeth the worshipping of God by prayer, &c. *Beza* also saith the same, that to be partakers of the diuine nature, is to be partakers of those qualities which Gods spirit worketh in vs, wherein

Mayer. Luther. Quid est Dei natura? æterna veritas, iustitia, sapientia, vita perpetua, pax, gaudium, & voluptas, & quicquid boni potest nominari. Qui consors sit naturæ Dei, hæc omnia assequitur, vt viuat æternè, perpetuamque habeat pacem, voluptatem & lætitiam, iustus, sanctus, purus, omnia potens contra satanam, peccatum & mortem.

Piscator.

Beza annot.

in his image consisteth, & thus much is expressed in the words following, *hauing escaped corruption in the world through lust*, where corruptiō is opposed to life, & lust to glory before spokē of. But touching brotherly loue and charity, he vnderstandeth the one of the inward affection, the other of the outward expression by deeds. Hauing thus set downe the diuersity of expositions, I come briefly to the rendring of the sense of all. *Whereby*, δι ὧν, hath plainly reference to the *all things* before spoken of, *vers.* 3. which are giuen vnto vs both for life and godlinesse: for amongst these are set forth the great and precious promises, of which we are made partakers, when as by these meanes we attaine to faith, and so we partake of the *diuine nature*, that is, of holinesse and righteousnesse, whereby we auoid the corruption of the world by lust, as is added to expresse what he meaneth by partaking of the diuine nature. For we partake of the corrupt nature of man fallen, as long as we follow that euill lust that is in vs; but when through the spirit we are so sanctified in beleeuing that we auoid this corruption, and liue holily and righteously, we partake of the nature of God, seeing the old man is now put off, and the new man is put on, that is, Christ Iesus, who is also God: from whence *Ambrose* argueth against those that denied Christ to be God, for how else could he make vs partakers of the nature of God, if he himselfe had it not? *Seruetus* gathered from hence, that there is a transfusion of the diuine nature into man: but erroneously, for as *Athanasius* teacheth, we partake of the diuine nature onely by his grace through the spirit, without the diuision of the diuine essence, but Christ is begotten of the Father, and so consubstantiall with him. *Osiander* hath erred also as much, teaching that wee are iustified by that righteousnesse, wherby Christ is essentially righteous, not as man but as God. But *Peter* saith not, that we are partakers of the diuine nature by the inhabitation of essentiall iustice, but by the great and pretious promises, which when we heare we beleeue, and so attaine to the things promised, the summe and substance of all which is Christ. It may rather be gathered from hence, that our iustification is a permanent gift as nature is, as *Lorinus* also granteth, according to which the regenerate is called a new creature,

Eph. 4. 24.

Ambros. lib. de incarnat. c. 8.

Seruetus.

Athan. orat. 2. contra Arrian.

creature, and therefore continueth to the end.

Touching the exhortation inferred hereupon, *verſ.* 5. it tendeth to ſhew, that the faithfull now that they are in the ſtate of grace ought not to be ſecure, as if nothing more were required at their hands, but to beleeue; but they muſt vſe all diligence, and haue a care to ſhine in all Chriſtian complements of practice, for the order of which, that of *Tho. Aquinas*, followed alſo by *Burges* in his chaine of graces, liketh me beſt. After the radicall and mother grace, faith named, he firſt commendeth ſuch graces as concerne the doing of good; ſecondly, ſuch as concerne euill; firſt, of ſinne to be auoided; ſecondly, of puniſhment to be borne. Onely with *Piſcator* I thinke that godlineſſe is to be vnderſtood of the exerciſe of godly duties, and withall of a godly minde, referring all our grace to Gods glory, and brotherly loue of the loue of the faithfull, and charity of the loue of all, euen enemies and perſecutors. For whatſoeuer good we doe, and whatſoeuer euill we auoid, if godlineſſe and loue be not adioyned, it is nothing worth. Without godlineſſe it will be vnſanctified; for all things are ſanctified by the word and prayer, and through the want of reſpect to Gods glory, it may be phariſaicall through vaine glory, and if loue be wanting, there is but a lampe without oile, nothing but a *ſounding braſſe and tinkling cymball.* Verſ. 5. 1 Tim. 4. Matth. 25. 1 Cor. 13.

Note, that the condition of the faithfull is moſt high and honourable, euen a partaking of the diuine nature, as *Mordecay* was made partaker of royall dignity, which is, when our nature is changed, and of corrupt and impure, we become holy and righteous, for this is Gods nature. So that there is nothing in the world ſo much to be ioyed in, or to be aſpired ſo much after, as to be holy; and nothing ſo much to be ſhunned, as corruption: for if we be of the ſame nature with God, we ſhall alſo with him liue, and be bleſſed, and happy for euer. *Note.*

Note againe, that heauen and happineſſe is not ſo eaſily attained vnto, as the world thinketh, onely by beleeuing, but great care and diligence muſt be vſed, that the whole life may be vertuous, that knowledge in the myſteries of God may be attained, &c. Hee muſt weare not one grace, but this whole chaine of graces, that would be adorned for God, and be receiued *Note.*

ceiued into his kingdome: for if there be but one, euen the laſt grace of loue wanting, all the reſt are nothing worth, and the ſoule is but baſely ſet forth yet.

CHAP. 1. VERS. 10. *Wherefore (Brethren) giue rather all diligence to make your election and calling firme, for doing theſe things ye ſhall neuer fall.*

Mayer. From the words which I haue already expounded vnto
Verſ. 9. theſe there is nothing difficult, ſauing that *verſ.* 9. he ſaith, that ſuch an one is blinde, and forgetteth his waſhing of old
Luther. from his ſinnes. But that may be vnderſtood thus, as *Luther* hath it, he cannot ſee the way to goe one right ſtep towards the kingdome of heauen, & doth as if he forgat his baptiſme receiued formerly for the remiſſion of his ſinnes, at what time there was a vow made of new obedience, ſo that if he had a due remembrance of theſe things, he could not but doe better. That ſins are waſhed away in baptiſme is plaine, becauſe we are inuited vpon this to be baptized, *Acts* 2.38. And *S. Paul* ſpeaking of
1 Cor. 6.11. theſe that haue beene waſhed, varieth the phraſe and ſaith, *Ye haue beene waſhed, ye haue beene ſanctified and iuſtified.* And
Auguſt. contra epiſt. Pelag. c. 13. Dicimus, baptiſmi dare indulgentiam omnium peccatorum, & auferre crimina, non radere. hereunto *Auguſtine* agreeth ſaying, In baptiſme all our ſinnes are pardoned and taken away, not pared onely. Hereupon the Papiſts inferre inherent righteouſneſſe, and an vtter aboliſhing of originall ſinne in baptiſme: but that this is falſe appeareth plainely from many places, *Rom.* 7.17. *Gal.* 5.17. *Coloſ.* 3.5. Wee are waſhed indeed from the ſinne that wee brought into the world with vs, ſo as that it ſhall not be laid vnto our charge, but it remaineth ſtill as a root of euill, as long as we liue, ſeeing otherwiſe all perſons regenerate by baptiſme ſhould liue without actually offending, for ſo much as there were nothing to tempt to ſinne, if this luſt were quite rooted out and gone, *Iames* 1.13.

Verſ. 10. Touching the preſent Text. Is not our election and calling
Queſt. 1. ſure without our endeuour? Is it not firmely appointed by God from the beginning, who ſhall be ſaued, that he biddeth vs make it ſure?

Luther. I anſwer alſo with *Luther*, that in reſpect of God it is firme

and

and stable, but it is not sure to vs, but by endeuouring constantly and continually in good workes. The foundation of God indeed remaineth sure, but our faith wil be but little sure, if we be not carefull to leade a life worthy the faith and profession whereunto we are called. And therefore they are deceiued, that say, so they haue true faith they care not in what a small measure they haue it, and how little it be: for to get as strong a faith as may be will be little enough, seeing (as hath beene shewed in the former Epistle) euen the faithfull shall scarcely be saued.

But it is further demanded here; Doe good workes then make vs sure, that we are in the number of them that shall be saued, and are we not then iustified hereby, as well as by faith, and is not euerlasting life a reward giuen for them? *Quest.* 2.

Indeed the Papists teach so, and therefore they reade this place thus, *Giue all diligence to make your calling and election sure by your good workes.* And *Lorinus* findeth great fault with *Caietan* and *Gagneus*, and others of that side, that they follow rather this reading with vs, wherein the mention of good workes is left out, as it is also in the Greeke. But hee needed not to haue beene so hot, for though these words were in, as *Robertus Stephanus* alleageth three Greeke Copies wherein they were, ἵνα διὰ τῶν καλῶν ἔργων, &c. yet it maketh nothing for the proofe of our iustification in part by workes, but onely declareth that a man cannot haue a firme and sure faith without good workes, the want of them causing a want of solid argument to assure, that we doe truly and rightly beleeue. And thus onely and none otherwise doe our good works make sure our calling and election, when we carefully attend vnto them. Touching the question of iustification by workes, and of the merit of workes, I haue spoken already vpon *Rom.* 3. 28. and *Iam.* 2. For that point of the necessity of good works vnto saluatiō, wch *Lorinus* inferreth here, there is no man that I know that will contend with him about it. For we hold & teach, that good workes are necessary for euery one that would be saued, and that he hath but a vaine faith that is void of good workes; yet they are not necessary, as the meritorious cause of our saluation, but as the next words *vers.* 11. doe declare, as the way *Lorinus.* *Vers.* 11.

and

and a plaine and wide open way to heauen: for ſo he ſaith,
Epheſ.2.10. *Thus a way ſhall be abundantly miniſtred vnto you to enter, &c.* See alſo *Epheſ.* 2. 10.

Queſt. 3. But yet a third queſtion remaineth, and that is, whether a man can make his election ſure, ſo as that hee may certainly be aſſured of his owne ſaluation?

Lorinus. *Lorinus* gathereth from hence, that a man cannot be certaine, becauſe ſuch as are called and elected, are bidden to make their election ſure, which they ſhould not be, if by faith, which is wrought in a mans calling, he were ſure already. But this is a meere cauill of a man wilfully blindfolding his eyes againſt the light. It is true indeed, that a man is not ſure ſo ſoone as he is effectually called to beleeue: for there is a weaker faith, and a ſtronger faith: faith in the very firſt beginning giueth ſome aſſurance, but this aſſurance is confirmed more in time by goods workes. Though he which is conuerted at the firſt doth beleeue, yet being ſo newly come out of a ſinfull eſtate, he cannot but be full of doubtings and feares, through which his beleefe may yet be called vnbeleefe, as he that came to Chriſt for his childe ſpake of himſelfe, *Lord I beleeue, helpe mine vnbeleefe.* And in this caſe it is that *Peter* biddeth to vſe all diligence to make our calling and election ſure. Or rather, becauſe he that ſeemeth to be called and elected, may haply be outwardly called only: he willeth vs to approue our calling by a vertuous and holy life, that ſo we may be ſure, whereas otherwiſe we ſhould be deceiued. The true collection to be made from hence is, that a man may be ſure and certaine of his ſaluation, and that he ought not to reſt till he hath attained vnto it, by applying himſelfe with all his power to liue ſo as becommeth his Chriſtian and holy calling. For otherwiſe it were a vaine precept to endeuour to become ſure, if this were not to be attained vnto. I grant, that the law indeed requireth that which man cannot attaine to, touching doing, and yet not in vaine, becauſe hereby wee are continually remembred what man was by creation, and now finding it to be otherwiſe with him, hereby occaſion is giuen, the ſame charge ſtill lying vpon him, to ſeeke out to another, that is, Chriſt, in and through whom hee may attaine to the perfect fulfilling of the Law.

Law. But the precept of the Gospell which is to beleeue, and to be strengthened in the faith through godly liuing, so that we may become sure of our saluation, is not such a thing, but that it may be fulfilled, being the last refuge left for man fallen now to recouer life againe, or else it were a vaine charge; euen as a man that is no way able to pay his debts, if hee be bidden to build a Church, or to deliuer vp such an house and ground to his Creditor, which he hath not, and so he shal be exempt from going to prison, should be but vainly conditioned withall: but being bidden to goe of his errand an hundred miles, he bearing his charges by the way also, and so all shall be forgiuen him (as there is no reasonable man, that hath a minde to forgiue his debtor vpon some condition, but will set such a condition as he can performe) he can performe what is inioyned him. But of this point of a certaine assurance of saluation to be attained by faith, I haue written already at large vpon *Romans* 8.38.

Note, that a wicked man loseth all the benefit of his baptisme and Christian profession: he hath indeed beene once washed from his sinnes by baptisme, but all that benefit is now as a thing quite gone and forgotten, and he hath lost his way to heauen. *Note.*

Note againe, that faith whereby we are iustified and saued, is more certaine or vncertaine, as our care to leade a godly life is more or lesse. Only the godly Christian that from his heart-root desireth and laboureth to liue in the feare of God, and to be alwaies doing of good, can be sure that he is elected. All others may iustly feare a reprobation. The consideration of this election breedeth much anxiety in many, who are much troubled about it, in searching whether they be elected or no. But they begin at the wrong end: if any man would be sure in this regard, let him goe to worke as *S. Peter* here teacheth, liue godlily and holily, for otherwise to search about it, is but to enter in a Labyrinth or Maze, without euer finding an end. *Note.*

CHAP. 1. VERS. 19. *And we haue a more sure word of prophesie, to which ye doe well, that yee take heed, as to a light*

light ſhining in a darke place, vntill the day be light, and the day-ſtarre ariſe in your hearts, &c.

Oecumen. in 2 Pet. 1.

He ſaith, that we haue the word of propheſie the more ſure, not becauſe there was any propheſie before of this voice that came from heauen, but becauſe by that voice comming from the Father we are confirmed, touching thoſe things that were propheſied of the Sonne by the Prophets long agoe, and doe without queſtion conclude, that all their propheſying is moſt certaine and ſtable. But this propheſying, he ſaith, was then a light ſhining in a darke or naſty place, till the Sun-beames came by Chriſt to inlighten the world, and this is the daies growing light through that knowledge which we attaine vnto vnder the Goſpell. And if any man ſhall ſay; But why did not the Prophets expound and make more plaine what they propheſied, for ſo a great light might haue beene giuen long before; he addeth, they propheſied as they were moued by the Spirit of God, neither were there propheſies of any priuate interpretation; ſo that, howſoeuer they vnderſtood what they propheſied, yet they were not to explaine their propheſies to others, ſeeing that the Spirit moued them not to this, but to leaue them darke for others to ſtudy vpon them, till the time of light ſhould come.

Mayer.

There is nothing of difficulty betwixt the former Text and this; for when *Peter* ſpeaketh of his departure hence, and of the Lords forewarning him hereof, he meaneth that forewarning, *Iohn* 21. 19. and his being preſent to ſee Chriſts glory, and to heare the voyce of the Father from Heauen was *Matth.* 17.

Luther.

Touching the preſent Text, *Luther* ſaith, that the propheſie is called firmer, becauſe we haue no ſuch Prophets now, as were then.

Faber Stapul.

Faber by firmer vnderſtandeth moſt firme, and taketh it not as ſpoken comparatiuely preferring old propheſies for certainty, before the preſent preaching of the Apoſtles, than which nothing can be more certaine. Or elſe he calleth it firmer in reſpect of the knowledge what was meant thereby, by the illumination of the holy Ghoſt, the Apoſtles had not a coniecturall propheſie; as others that conceiued erroneouſly thereof,

thereof, but more firme, becauſe they were ſure, that thus vnderſtood it was true. *Tho. Aquinas* and *Gorran* ſay, that the propheſie touching Chriſt of old by *Dauid*, *Pſal. 2. Thou art my Sonne, this day haue I begotten thee*, is ſaid to be more firme in reſpect of the Iewes, who beleeued the Prophets rather than the Apoſtles. *Beza* alſo conſenteth with this, but rather would haue the comparatiue here vſed, taken for the ſuperlatiue, moſt firme. So likewiſe *Beda*, and *Gagneus*, and *Lyra*, and *Auguſtine* alſo. The authority of the old Prophets was ſuch, as that it had beene a long time receiued for certaine, and great reuerence was giuen thereunto, both by Iewes and Gentiles, euer ſince the tranſlation of the old Teſtament by the 72, at the appointment of *Ptolomee Philadelphus* King of *Ægypt*.

Tho. Aquin. *Gorran.* *Beza.* *Aug. ſerm. 27. de verb. apoſt. cap. 4.* *Quis noſtrum non vereatur, certiorem Prophetico ſermonem dici, quàm vox de Cœlo. certiorem dixit, non meliorem, non veriorem. Quid eſt ergo certiorem, in quo magis confirmetur auditor? Quare hoc? Quoniam ſunt homines infideles, qui ſic detrahunt Chriſto, vt dicant, eum magicis artibus feciſſe quæ fecit. Poſſent ergo infideles etiam iſtam vocem delatam de Cœlo per coniecturas humanas, & illicitas curioſitates ad magicam artem referre. Sed Prophetæ ante fuere. Si ergo magicis artibus fecit vt coleretur, nunquid magus erat antequam natus?*

And to this expoſition, as the moſt genuine, doe I ſubſcribe. For if *Peter* had meant a moſt firme propheſie, hee would haue ſpoken in the ſuperlatiue, not in the comparatiue degree; and to ſay that there are no ſuch Prophets vnder the new Teſtament, as were vnder the old, is without all ground, ſeeing they had the ſame ſpirit. Laſtly, this is not ſpoken againſt thoſe that erroneouſly interpreted the Prophets, but for further confirmation of thoſe that would not ſo readily receiue any thing lately done or ſaid, becauſe they ſuſpected fraud, whom he therefore referreth to the Prophets, not only in this particular vttered by the voyce from Heauen, but in all other things concerning the Meſſiah.

Touching the words following, the words tranſlated *in a darke place*, are, ἐν αὐχμηρῷ τόπῳ, in a ſqualide filthy place, ſuch as this world is by reaſon of the great corruption in it. *Oecumenius* ſeemeth to vnderſtand it as ſpoken with reference to former times. And it is one expoſition brought by *Faber*, that the old Law is a ſhadow and figure darkly ſetting forth the myſteries of Chriſt, vntill the day of the new Law by the comming of Chriſt waxeth light, and the day-ſtarre of the

Oecumen. *Faber Stapul.*

Sunne of righteousnesse, that is, the Gospell arise in their hearts, they being conuerted vnto it: and thus *Luther*, *Beza*, *Piscator*, &c. vnderstand it also. *Faber* hath also another exposition, whereby the day of iudgement, or the great light, after that time, to those that are glorified, is vnderstood by the day waxing light, and the day-starre arising, for then we shall know as we are knowne, and all the light of Prophets and Apostles here is but like a Candle in a darke place, in comparison of that most glorious light. Thus *S.** *Augustine* vnderstandeth it, as it seemeth by these words of his: We walke in the day in respect of Infidels: but in respect of that day, when the dead shall rise, we are yet night: and so he reconcileth *Paul* and *Peter*, whereas *Rom.* 13.12. he saith, *The night is past, and the day is come.* But *Peter* here speaketh of the day, as to come. And in another place he saith further, in speaking of the discouering of all things at the day of iudgemēt, when that day commeth light shall not be needfull; the Prophets shall not be read, nor the booke of the Apostles opened; the testimony of *Iohn* shall not be required; we shall not need the Gospell, all Scriptures shall be taken away, which as lights haue beene set vp in the night of this world. To this exposition subscribeth *Prosper* and *Tho. Aquinas*, *Gorran* and *Gagneus*, and many more. Yet *Tho. Aquinas* distinguisheth betwixt the day waxing light, and the day-starre arising; vnderstanding by the one, the open knowledge of Christs diuinity; by the other, the open knowledge of his humanity: or by the one, the knowledge which the Saints haue before the iudgement be past; by the other, that is, the day waxing light, their knowledge afterwards. This, howsoeuer it hath great and learned Authors, yet seeing this speech is directed to them that did not yet so esteeme of the Apostles, and rest in their testimony touching Christ, doth not agree so well, because they should grow to be more fully informed by the light of the Gospell in time, and therefore I preferre rather the former exposition. For so much as they did not yet giue such certaine credit to the Apostles, the Gospell hauing not yet so fully inlightened them, he saith, that they did well to attend to the Prophets, till the day of Euangelicall knowledge should come, and the day-starre Christ should

* *Augustin. serm. 237. de temp. In die ambulamus comparat. infidelium, comparat. verò illius diei, in qua resurgent mortui, adhuc nox sumus.*

Aug. Tract. 35. in Iohan. Tunc præsenti tali die lucernæ non erunt necessariæ, non legetur nobis Propheta, non aperietur codex Apostoli, non requiretur testimonium Iohannis, non ipso indigebimus Euangelio. Omnes Scripturæ tollentur de medio, quæ nobis in huius seculi nocte tanquam lucernæ ascendebantur. Tho. Aquin.

ſhould ariſe in their hearts by his holy ſpirit inlightning them ſo, as that they ſhould perfectly know theſe things.

Touching the next words, *Knowing this firſt, that no prophe-* Verſ. 20.
ſie of Scripture is of any priuate interpretation, &c. The meaning is, now that ye haue the Prophets and attend vnto them, before yee receiue any interpretation that ſhall by falſe Prophets be offered vnto you, as their priuate phantaſies leade them, ye muſt know, that no ſuch propheſie is to be receiued with ſuch interpretation, but as it hath pleaſed Gods ſpirit, from whom propheſies come, to explaine and make manifeſt the obſcurities thereof, becauſe as the propheſie is not of man, but of the ſpirit of God; ſo that is not to be receiued as the meaning thereof, which man deuiſeth, but which the ſame ſpirit mouing the Apoſtles and apoſtolicall men to expound it, declareth to be the meaning. The true interpretation, as *Luther* hath it, is that which is approued by other places of holy Scripture, and that wch cannot hence be proued is a priuate interpretation, how ancient & how great a name ſoeuer he hath that is the author of it. The Papiſts oppoſe a priuate interpretation to the common expoſition giuen by the Church, wherein the Pope is the chiefe, and ſo would haue none expoſition receiued, but what the Church of *Rome* (ſwayed by the Pope) is pleaſed to giue. But in contending thus for a publike expoſition, they make way for the priuate phantaſies of ignorant and ſenſuall beaſts, ſuch as many Popes haue beene. A priuate expoſition is oppoſed to that of men holy and learned in the Scriptures, and ſo able to make good thereby the expoſitions brought by them. If any wicked or prophane man ſhall bring an interpretation, or though he be well affected, if he be ignorant and wanteth iudgement, it is to be reiected as a priuate interpretation: that which is brought by the godly and learned, who are called to the expounding of the Scriptures, being made euident by other places of Scripture, is to be receiued. If it be obiected thus, there can be no certainty, ſeeing one bringeth one expoſition, and another another. I anſwer, that in fundamentall points the godly and learned that proue their expoſitions by the Scriptures, cannot differ; and if they ſhould, a Councell met together to reconcile the difference, *Luther.*

chuſing one for preſident by a ioynt conſent, the aſſiſtance of the ſpirit being firſt craued, could not differ; and in the meane ſeaſon what expoſition we are by the ſpirit directed vnto, hauing by prayer recommended our ſelues vnto God, is to be embraced, ſo that we haue euidence of Scripture therefore. In points of leſſe moment the differences ſhall not need to trouble vs, wee may follow that which is moſt probable to vs, ſeeing as *Auguſtine* ſpeaketh herein, *Quiſque ſuo ſenſu abundet.*

Note. Note, what a time of light we liue in now vnder the Goſpel, ſo many as haue heartily embraced it. Before there was no more but (as it were) the light of a Candle in a darke place, a ſmall light was giuen in the myſteries of ſaluation by the Law and the Prophets, able to inlighten but one Nation, as *Theodoret* ſpeaketh. But now it is the cleare day-light extending into all parts. And therefore it behoueth vs to walke in the light, leſt it turne to our greater condemnation, *Iohn* 3.19.

Note. Note againe, that whatſoeuer any man bringeth out of the Scriptures, is not truth and to be embraced, but what is to be approued by the Scriptures; and therefore the new Creed, and all the ſuperſtitious and idolatrous worſhip of the Church of *Rome* is vtterly to be reiected, as comming from falſe Prophets, and not from any moued by the ſpirit of God, ſeeing it is altogether without ground in the holy Scriptures, eſpecially the chiefe point of the Popes head-ſhip and infallibility, whereupon all the reſt hangeth.

CHAP. II.

HAuing in the end of the former Chapter giuen them a caueat againſt the priuate interpretations of propheſies, he doth here proſecute that argument, foretelling how they ſhould be aſſaulted with falſe Teachers, who would obtrude vnto them their owne phantaſies in ſtead of Gods truth. In ſpeaking of whom hee ſometimes

times ſheweth their qualities and conditions, and ſometime their moſt fearefull and horrible deſtruction. Their firſt propertie is to denie the Lord, and to blaſpheme the truth, *verſe* 1, 2. The ſecond couetouſneſſe, *verſe* 3. The third and fourth fleſhlineſſe, and contempt of gouernment with thoſe effects which it produceth, *verſe* 10. which vices hee repeateth againe, *verſe* 14. hauing firſt aggrauated that of the contempt of gouernment, and euill ſpeaking, from the contrary example of Angels, *verſe* 11. And then ſetting them forth by diuers compariſons taken from *Balaam*, and from wells and clouds without water, hee ſheweth how vaine they are in their owne hopes, and promiſes vnto others, *verſ.* 15, 16, *&c.* Their deſtruction is ſet forth to be ſuch as ſhall come ſuddenly vpon them, *verſe* 1, 3. which is illuſtrated by examples of the Angels that fell, the old world *Sodom*, *verſ.* 4, 5, 6. ſecondly, in regard of their like deceiuing condition, by the example of *Balaam*, *verſ.* 15. and then particularly ſhewing by what iudgement they ſhall periſh, *verſ.* 17. namely, in vtter darkneſſe for euer, *verſ.* 17. he aggrauateth their iudgement the more in regard of their apoſtaſie, from the ſimilitude of a dog, or ſwine, *verſ.* 20, 21, 22.

2 Peter Chapter 2. Verſe 1.

Which ſhall bring in hereſies that deſtroy, denying the Lord that bought them, &c.

THeſe words were eaſie enough to be vnderſtood, but that the word *hereſies* needeth ſome explication, and how falſe Teachers, who, hee ſaith, ſhall be damned, are called ſuch as the Lord hath bought. And laſtly, that paſſage of the Angels that ſinned, being kept in chaines of darkneſſe vnto iudgement. *Meyer.* *Verſ.* 4.

Touching Hereſies, it is a word comming of *αἱρέω*, ſignifying

fying to chooſe, and hath beene commonly taken for any ſect of Philoſophers which followed that kinde of diſcipline which each one choſe vnto it ſelfe. And this word is often vſed without contumely, not only amongſt prophane Writers, but euen in the holy Scriptures, as where *Paul* ſaith, that hee worſhipped God *according to the moſt exact ſect of their religion*; the word tranſlated Sect, is hereſie: Againe he ſaith, *according to that way which they call hereſie I worſhip God*: and by others we know, *that this ſect or hereſie is euery where ſpoken againſt*. But ſometime it is vnderſtood of a kinde of doctrine contrary to the truth, which men haue choſen to follow and will not be here-from reclaimed, as here and *Titus* 3. *Gal.* 5. 1 *Cor.* 11. *&c.* if ſuch doctrine be ſimply held, it is error; but if obſtinately cleaued vnto, it is damnable hereſie.

Act.16.
Act.24.
Act.28.

2 Touching that ſaying, *Denying the Lord that bought them*; none are properly ſaid to be bought by the Lord, but the Elect; yet in a large ſenſe, all to whom the Goſpell commeth are ſaid to be bought by him, yea all men, becauſe the price by him payed is ſufficient to ranſome all; neither is it by any defect therein that any periſh, but through their owne wickednesſe and vnbeleefe. If the queſtion be, who theſe falſe teachers are amongſt Chriſtians that deny the Lord, *Lorinus* telleth you, that they be the Lutheran and Caluiniſt Heretiques, as well as the Arrians, Manniches, Eutycheans and Neſtorians of old, for in ſpeaking things vnworthy of Chriſt, they doe (ſaith he) in effect deny him, when they teach, that he deſpaired and ſuffered the paines of the damned, and that his redemption is ineffectuall to Infants, becauſe originall ſinne is not taken away in them: and laſtly, by deuiſing ſueh doctrine, ſacraments, and meanes of ſaluation, as are contrary to that which was by him propounded.

But the Ieſuite doth greatly wrong both *Luther* and *Caluin* herein, for they haue no ſuch doctrines, but they are his owne imaginations. Only becauſe as he that is charged with theft, hauing nothing to ſay to cleare himſelfe, is wont to call him a theefe that impeacheth him; ſo the Papiſts being by vs iuſtly charged by their doctrines to deny the Lord, they reply and ſay, That we doe ſo. Whereas indeed, their doctrine is

a

a denying of ſuch a Chriſt as is ſet forth in the holy Scriptures. For he is our onely Mediator and Aduocate, and by the merit of his death alone we are ſaued, and that which he hath ſuffered doth fully ſatisfie for all our ſinnes: but they teach more Mediators, the merit of our owne workes, and that by our owne ſufferings here and in Purgatory, we muſt ſatisfie in part for our ſinnes. The Scriptures ſet forth ſuch a Chriſt as is Lord ouer all; but they doe in effect ſubiect him to the Pope, aſcribing to him power to make more Lawes than Chriſt hath made, and to diſpenſe with his ordinances as in the Lords Supper, when Chriſt hath appointed to take the cup as well as the Bread, the Cup ſhall be permitted only to ſuch as the Pope thinketh fit. Yee your ſelues therefore (O ye popiſh Doctors) are here taxed to deny the Lord Ieſus, and to be the Authors of damnable hereſies.

Touching the Angels that ſinned, the queſtion is, what was their ſinne, whether they ſinned irrecouerably, and why, ſeeing there is redemption for man, they are thruſt into hell without redemption; and where this place of darkneſſe is, in which they are ſaid to be chained? It is commonly agreed, though their ſinne be no where expreſſed, that it was moſt probably pride, and aſpiring to bee like vnto God in power and authority ouer all the creatures, and being free from the empire of a Superiour, as moſt Expoſitors agree; and vnto this ſome light is giuen in diuers places of holy Scripture, as *Eſay* 14.11. *Ezech.* 28.12. *Iob* 41.25. *Luk.* 10.18. 1 *Tim.* 3.6. Now the ſinne of the Angels is thought not to bee ſo plainly declared, becauſe God hath not prouided for their reſtitution, but onely for the reſtitution of man. *Athanaſius* telleth of ſome, that held the ſinne of the Angels to be their refuſing to worſhip *Adam*, being by God commanded ſo to doe: but this is a fiction, and aſcribed to *Mahumet* by *Carthuſianus*, and to certaine doting Iewes by *Galatinus*. What ſort of Angels fell, and whether the reſt were lead by one, diuers coniecture diuerſly. It is moſt probable that ſome euen of the higheſt ranks fell, becauſe they are ſet forth by ſuch names, *Epheſ.* 6.12. and *Lucifer* is ſpoken of as a ring-leader vnto them, *Eſa.* 14.11. *Reuel.* 12. As for the poſſibility of recouering, ſome are of opi-

3 Verſ. 4.

Tertul. lib. de patient. Baſil. Hom. de inuidia. Cypriau. de inuid. &c.

Athan. queſt. 6. ad Antioch.

nion

nion, that ſinning all in one inſtant, betwixt the time of their ſinne and this puniſhment, there was a ſpace of time wherein they might haue repented if they would; as a man that is in a dangerous way hath power to returne. But moſt are of the contrary opinion, as *Niſſenus*, *Damaſcen*, and *Nemeſius*, whoſe ſaying it is, The fall of the Angels was the ſame with death to men, after which there is no place for repentance, as after death there is none for men.

Scotus. Gabriel. Salmeron. Niſſen. Nemeſius, Damaſcen.

Quod hominibus mors, hoc angelis lapſus fuit, poſt quem non eſt pœnitentiæ locus, vt neque homini poſt mortem.

And *Gregory* ſaith, God calleth not an apoſtat ſpirit to repentance: and with them conſent *Iſidorus*, *Fulgentius*, *Proſper*, *&c.* yeelding alſo ſome reaſon for it; as the good Angels cannot fall becauſe God vpholdeth them by his grace, ſo the euill could not recouer becauſe grace is denied vnto them. But why is grace denied vnto the Angels falling more than vnto man? Saint *Auguſtine* anſwereth, becauſe the Angels ſinned without any ſuggeſtion mouing them thereunto, but man by the ſuggeſtion of the Serpent. *Gregory*, that the Angels were ſtronger, and wiſer, and perfecter than man, and therefore for them to fall it was more odious. *Proſper* and *Iſidorus*, that man falling, all mankinde was liable to perdition; but though the Angels that fell bee without redemption deſtroyed, yet many ſtood ſtill; and for a ſupply of them that fell, the Elect amongſt men are taken into their roome.

Greg. 2. Mor. c. 3. Deus apoſtatam ſpiritum ad pœnitentiam nequaquã reuocat. Fulgent. de fide cap. 3. Auguſt. Enchir. cap. 28. Greg. Mor. 4. c. 10. Iſidor. de ſummo bono c. 12. Proſp. lib. de diuid. temp. cap. 2.

Touching the place into which the Angels falling were thruſt, the words are σειραῖς ζόφου ταρταρώσας παρέδωκεν, *Thruſting them into hell, he deliuered them to chaines of darkneſſe.* The vulgar Latine tranſlation hath it, *rudentibus inferni detractos in tartarum tradidit cruciandos; he deliuered them to be tormented, being drawne downe into hell by the cable ropes of hell.* And *Th. Aquin.* following this, ſaith, That by the cables of hell are ſet forth their attempts in pride againſt God: for as by the cables the ſailes are hoiſed vp and ſo they are blowne, and the ſhip is by this meanes carried on; ſo by thoſe proud attempts of theirs they were carried downe to hell: thus *Beda* alſo. But taking the words as they are in the Greeke, here is not ſet forth by what meanes they were caſt into hell, but how faſt they are kept there, euen as a priſoner that lieth in a dungeon faſt bound with fetters of iron, ſo they are bound with chaines of

Tho. Aquinas.

Beda.

of darkneſſe, that is, they are kept in the darkneſſe of helliſh miſery as if they were bound with chaines, being yet to receiue more exact torments at the Day of Iudgement. Some, becauſe darkneſſe is ſpoken of, thinke that the place wherein they are kept is ſome dungeon-like darke pit within the bowels of the earth: but ſome, that it is this aire, and that there they are in darkneſſe, that is, in miſery; euen as a man in a burning Feuer, whereſoeuer he be laid is ſtill tormented with the burning heat of his diſeaſe. And moſt are of this opinion, for *Ierome* ſaith, that hell is in this aire, and that it is the common opinion of all the Fathers, that the aire is full of euill ſpirits. And *Auguſtine* ſaith, that the aire is called hell, becauſe it is the inferiour part of the world: ſo alſo *Chryſoſt. in 1 Theſ. Hom. 11. Tertul. Apoc. cap. 22. Theodoret. 4. de affect. Grec. Bern. ſer. 72. in Pſal. qui habitat. Luther* without mentioning any place ſaith, That they are held with the chaines of obſtinacy and deſperation. *Beza*, with the chaines of miſery. And it ſhould ſeeme, that whatſoeuer they ſhall be hereafter, yet now they are not in any inner place of the earth, but here in the loweſt region of the aire, becauſe the Deuill is called the prince of the aire; and as if the time were not yet come to bee ſent into the bottomleſſe pit, they expoſtulate with Chriſt, Why art thou come to torment vs before the time? and ſend vs not, ſaith the Legion, into the bottomleſſe pit. I doe therefore (following the moſt receiued opinion) hold, that the euill Angels are ſaid to bee kept in chaines of darkneſſe, not meaning that they are in the bottomleſſe pit, where is vtter darkneſſe, but of obſtinacy and deſperation, which is a ſpirituall darkneſſe, as to beleeue and to haue comfort towards God is to be in the light. But at the Day of Iudgement they ſhall be ſent into the place appointed for them, where there is vtter darkneſſe, which is moſt probably in the bowels of the earth, where alſo ſome of them are now kept for the tormenting of the ſoules of the damned, which doubtleſſe goe thither immediatly after the departure out of their bodies.

Beda. *Ieron. in Eph. 6.* *Aug. lib. 8. de ciuit. c. 22.* *Luther.* *Beza.*

Note, that hereſies touching Chriſt are in effect a denying of him, and ſo tend to the damnation of thoſe that hold them, and therefore the hereſies of popery being ſuch, let vs take heed. *Note.*

heed of them and flie from them, euen as we would flie damnation.

Note. Note againe, that the ſeuerity of God is ſuch againſt ſinne, as that of what ſort or quality ſoeuer they be that ſinne, they ſhall not be ſpared: for none can be ſo glorious and ſo great as the Angels, yet hell torments are the reward of them ſinning.

CHAP. 2. VER. 11. *Whereas the Angels being greater both in might and power, doe not beare blaſphemous iudgement againſt them before the Lord.*

Oecumen. Iude Epiſt. v. 9. Here is in ſhort ſpoken the ſame that is more largely deliuered by *Iude*, ſo that by thoſe words theſe may be expounded. *They beare not*, that is, they offer not blaſphemous ſpeeches againſt the Deuill, who was ſometime a Prince for reuerence to that glory of which ſometime he was partaker. And the Argument here vſed, is *à maiore*. If the Deuill, who is more worthy to be railed vpon, yet becauſe he hath beene partaker of a certaine glory, was herein forborne by the good Angels, and by *Michael* for example, then much more ſhould theſe railers being but men, and the glories which they raile vpon conſtituted by God, forbeare to proſecute them with calumnies and opprobrious words.

Th. Aquinas in 2 Peter 2. *The Angels doe not beare the execrable iudgement that is againſt them*; that is, the euill Angels, who are more able to beare puniſhments than feeble and weake man, yet beare not the iudgements of God againſt them, but doe execrate them by murmuring there-againſt, for which cauſe it is called the execrable iudgement; then much leſſe will theſe ſenſuall men, of whom he ſpeaketh, be able to beare the iudgements that will *Gloſ. Ordin.* come vpon them. Or elſe, according to the gloſſe, if the Deuils onely by ſuggeſtion ſtirring vp to the hereſies, the blaſphemy and contempt before ſpoken of, ſhall not bee able to beare the puniſhment, much leſſe wicked men, that are the actors herein in their owne perſons.

Mayer. Moſt Expoſitors follow the ſame with *Oecumenius*, as *Didymus*, *Gagneus*, *Salmeron*, *Turrianus*, and *Beza*. But *Luther* followeth the other, and *Gorran*. There are alſo other expoſitions

ſitions, as that the Deuils blaſpheme not God, though they endure ſuch intolerable torments, being preſſed by the weight of the puniſhment, ſo as that they dare not ſo to doe. *Faber Stapul. Hugo. Clarius.*

Or that they dare not, though they bee fallen from the obedience of God, to giue ſentence againſt the principles of the true Religion to reſell them, as the falſe teachers durſt. I ſubſcribe to the firſt, both becauſe it is moſt agreeable to the matter in hand, and the words before going, and moſt plainly illuſtrated by that of *Iude* being ſpoken vpon the ſame occaſion. In the former verſe he taxeth the falſe teachers for blaſpheming of the Glories, that is, Gods Magiſtrates: here to ſhew the hainouſneſſe of the ſin, he bringeth in the example of the Angels, which are farre more excellent, yet they giue not blaſphemous iudgement againſt ſuch as haue beene Glories, though now they be fallen, remembring that what is done is before the Lord, to whom all owe ſuch reuerence, as not to breake into railing one againſt another, much leſſe againſt thoſe that be of eminency. So that when he ſaith *againſt them*, he meaneth not the Glories before ſpoken, but others that had beene Glories in heauenly places, and ſtill retaine the title of Principalities, &c. *Epheſ.* 6.12. If it be expounded of the euill Angels, there is not the like againe to be found, where Angels ſet forth by a kinde of excellency are euill Angels, for when ſuch are ſpoken of, there is alwaies annexed ſomewhat, whereby it may be gathered that they are ſuch. Againe, being thus vnderſtood, the words would neither carry any good ſenſe in themſelues, nor agree to that which went before. *They beare not blaſphemous iudgement againſt them:* if hee had meant their owne iudgement and condemnation, he would haue added againſt themſelues, and not againſt them, and he would not haue called this iudgement blaſphemous, ſeeing it is the iudgement wherewith the Lord iudgeth them. And touching the words before going, being againſt falſe teachers, for their railing vpon perſons of eminency, to aggrauate which ſinne, an argument is here taken from the Angels, there will be no correſpondency herein vnto them, if by the Angels are to be vnderſtood euill Angels, and by the blaſphemous iudgement their condemnation. For if it had beene thus meant, *Arias Montanus in Dan.* 10.5.

meant, he would haue ſaid before, but theſe contemners of authority ſhall neuer be able to beare the iudgement due vnto them therefore, for the very Angels, who are of more power, beare not, &c. whereas no compariſon is made betwixt bearing of puniſhments, but betwixt the impudency of the one in railing, and the modeſty of the other in forbearing.

Verſ. 12. Touching the words following, *verſ.* 12. *made to bee taken and deſtroied.* False teachers are compared to bruit beaſts, be-

Beda. cauſe as they haue nothing but nature in them, for foods ſake do aduenture themſelues into the ſnare or net, and ſo be taken and killed; in like manner theſe in following their owne corrupt affections are taken of the Deuill by their hereſies, and after-

Verſ. 15. wards deſtroyed for euer. *verſ.* 15. They are compared vnto *Balaam* the ſonne of *Beſor*, and the compariſon is moſt fit,

Tho. Aquinas. both in reſpect of the ſignification of the words, *Balaam*, a vaine people; *Beſor*, carnall: and becauſe as in him there was a deſire of promotion and riches, and a malicious minde againſt Gods people, ſo is there in the Heretikes here propheſied of, as is apparant in the papacy.

Note. Note, that the very Angels being our leaders in their owne example, a reuerent reſpect is to be giuen to men in eminent place though they be euill, neither are they to be railed vpon. For againſt this God ſometime made a Law, *Thou ſhalt not blaſpheme the high Prieſt of thy people* wherefore *Paul* being charged herewith, excuſed himſelfe, ſaying, *I knew not that he was the high Prieſt.*

Note. Note againe, that it is no railing to bee condemned, but a commendable painting out of wicked men in their odious colours, that others may deteſt ſuch vices, rhetorically to declaime againſt them, calling them by names moſt odious in ſpeaking vnto the people of God, who may be in danger by reaſon of them.

CHAP. 2. VER. 20. *For eſcaping the filthineſſe of the world in the knowledge of our Lord & Sauiour Ieſus Chriſt, but being againe intangled they are ouercome, the laſt things are become vnto them worſe than the firſt.*

VERS. 21. *For it had been better for them not to haue*

knowne

knowne the way of righteouſneſſe, than hauing knowne it to turne, &c.

There is nothing difficult from the words before expoun- *Mayer.*
ded hitherto, but only that *verſ.* 18. it is ſpoken of ſuch as had Verſe 18.
eſcaped from theſe falſe teachers, yet by their boaſting words were brought backe to error. But it is agreed amongſt Expoſitors, that this eſcaping was by the embracing of the truth, from which, they being not ſo firmely grounded, they were againe by deceit ſeduced to error. *Luther* applieth all, and that not vniuſtly, to the popiſh ſhauelings, eſpecially the Monkes & Friers, who are properly painted out, when as *v.* 13. they are faid to feaſt with them, or as *Barbarismus* is, *De veſtro* Verſ. 13.
conuiuantur, *They liue plentifully vpon yours*, that is, vpon that which was giuen for the maintenance of the poore, vpon it do they liue in idleneſſe and pampering of their bodies. For theſe ſpeake ſtil ſwelling words of vanity, extolling virginity, and ſpeaking of the merit thereof, thus putting downe the Faith of Chriſt, and making way indeed to a life in all luſt & filthineſſe. Touching the preſent place, the difficulty is about a mans eſcaping of the filthineſſe of the world, & being againe intangled, whether can any that are truly ſanctified be corrupted againe and damned. It is commonly anſwered, That no true ſanctification is here meant, but that which is externall in the knowledge and acknowledgement of the truth, *viz.* that by Faith in Ieſus Chriſt onely we are iuſtified and ſaued: for when as a man embraceth this doctrine and is baptized, hee is ſaid to haue eſcaped the filthineſſe of the world; but falling into error, whereby this true faith is ouerthrowne, he is againe intangled. And in ſaying thus, Saint *Peter* alludeth vnto that Mat. 12.44.
of our Sauiour Chriſt, where he ſpeaketh of the danger of a man, out of whom the vnclean ſpirit is gone, but afterwards entreth againe bringing with him ſeuen ſpirits worſe than himſelfe. Saint *Auguſtine* expounded it of thoſe, that from con- *Quæſt Euang.*
tinency returne to liue after the manner of worldly men *lib.* 1. *cap.* 8.
againe. But that is improbable, becauſe there were not then any ſuch orders of continent perſons, and to liue after the manner of ſecular men, in a married eſtate cannot, according to

the

the Scripture phraſe be vnderſtood by the filthineſſe of the world. Rather becauſe they, of whom hee ſpeaketh, are ſet forth, as to be Heretikes in opinion, ſo to be corrupt & carnall in their life and conuerſation; this their falling away in manners as well as in doctrine is here deſcribed, when at the firſt embracing of the truth they liued in temperance and continency, now being fallen into error they are withall of a moſt ſcandalous and lewd life. Their latter end is ſaid to be worſe than their beginning, to ſhew as in the next words expreſſed, that their eſtate is now much more damnable than if they had neuer heard or receiued the Goſpell at all.

Verſ. 21. *It had beene better for them not to haue knowne the way of truth, &c.* that is, it had beene a leſſe ſinne in them, for neither

Rom. 2.5. of them is good, ſeeing they *that ſinne without the Law ſhall alſo periſh without the Law.*

Note. Note, when the knowledge of our Lord Ieſus is rightly ſaid to be in any man, viz. when ſanctity and holineſſe of life is ioyned therewith; he that vnderſtandeth the Doctrine of the Chriſtian Religion, but is of a lewd life, knoweth not Chriſt, a property of that knowledge of whom it is to depart from the filthineſſe that the world of wicked people wallow in.

Note. Note againe, that with corruption in doctrine entreth alſo corruption in manners; it is the truth that ſanctifieth, error corrupteth, as is euident both in Papiſts, and Anabaptiſts, and Heretikes of all ſorts. How notorious haue they beene for fleſhly vncleanneſſes in all ages? And the reaſon is, becauſe the Spirit of grace accompanieth the truth, but not error; an vncleane ſpirit domineereth where that is maintained.

Note. Laſtly note, that it ſtandeth euery man in hand to take heed that he be not ſeduced, for the caſe of ſuch a man is farre more dangerous, than of one that hath originally erred; for ſuch are not lightly brought home by repentance, and they are commonly moſt inueterate enemies to the truth, and therefore as a relapſe into a great ſickneſſe, ſo their caſe is moſt dangerous.

CHAP.

CHAP. III.

2 PETER Chapter 3. Verſe 5.

They are willingly ignorant of this, that the Heauens were of old, and the earth ſet out of the water, and by the water, by the Word of God. Verſ. 6. *Whereby the world that then was, being ouerwhelmed with water, was deſtroyed.* Verſ. 7. *But the heauens and the earth that now are, are by the ſame word treaſured vp, being kept for the fire to the Day of Iudgement.*

IN the Hiſtory of the Creation it appeareth, how the Heauens and the Earth were ſet out of the waters: for God commanded that a Firmament ſhould be in the midſt of the waters, that is, a more firme exiſtence of waters, and this he called Heauen: and when as the earth was ouerwhelmed with waters, he likewiſe commanded the waters to gather together that it might appeare, and thus the earth was ſet out of the waters, the materiall cauſe being hereby deſigned, and *by the waters* noting out the finall; and as the earth came out of the waters at Gods command, ſo likewiſe the Heauens. For both are made out of the waters, the aire called Heauen out of their exhalation, and the earth out of their concretion. The earth therefore is out of the water, becauſe made out of it, and by the water, becauſe hereby, as by a kinde of glue is as it were cemented and made to hang together, which otherwiſe would diſſolue and vaniſh into duſt and aire. And as the Heauens and Earth had their beginning at the firſt from waters, ſo the force whereby vnder God commanding, groweth the concretion of the one, and the exhalation of the other is fire. Wherefore, as from theſe two all things had their beginning, ſo for ſinne they haue beene deſtroyed by water, and ſhall againe be deſtroyed by fire, as not only Chriſtians teach, but *Oecumen. in 2 Pet. 3.*

but alſo *Hyraclitus Epheſius*, and *Empedocles Etneus*. The Heauens and the Earth, &c. that is, ſuch things as are vſefull for the ſuſtentation of mans life, as Corne, Graſſe, Trees and Beaſts, &c. and not the ſubſtance of the Heauens and Earth. For man hauing grieuouſly ſinned, the world is ſaid to haue beene deſtroyed therefore by water, yet it was not conſumed: ſo hauing beene repleniſhed againe, and both by Law and Goſpell men being deale withall to walke in obedience to God, but yet few profiting hereby, it is kept to be deſtroyed by fire; yet that as when a man purgeth things in the fire to fine them, or buildeth his houſe anew by vſing ſtill the former materials, ſo when the Lord ſaith, that he will make a new Heauen and a new Earth, and that this world ſhall be burnt vp with fire, it is meant only that the vtenſils hereof, which ſerue for a corporall life, ſhall be conſumed by fire, of which there ſhall be no further vſe: ſeeing we ſhall all then be ſpirituall, and thus a new face of all things ſhall appeare, in which regard it is called a new Heauen and a new Earth, becauſe thoſe growing things which would then be ſuperfluous being taken away, whatſoeuer auaileth to the adorning and beautifying of this world, and is needfull to the incorruptible life to come ſhall be added. That theſe outward things are corruptible and ſubiect to deſtruction, appeareth by their daily increaſing and dying againe. The reaſon why the world made in an excellent manner at the firſt, hath beene and ſhall bee againe deſtroyed, is the ſinne of man, whereby the creatures become ſubiect vnto vanity: *Whereby the world that then was, being ouerwhelmed with water, periſhed.* *Ver.* that is, by which Heauen and Earth, for the windowes of Heauen were opened, and the fountaines of the deepe were broken vp, and ſo the world was drowned. By the Heauens here is to be vnderſtood the aire, for thus the Fowles are called the Fowles of Heauen; they are ſaid to haue beene of old, becauſe they were amongſt the firſt of the creatures, and in another manner then now, that is, calme and free from cold winds and tempeſts, and ſo was the earth more plaine and fertill, conſiſting out of the water, that is, by being diſcouered, when at the Word of God the waters were gathered together, and by the water, that

Th. Aquinas in 2 Peter 3.

that is, as *Beda* hath it, becauſe by the diuine diſpoſition it is all full of veines of water, euen as a mans body is full of bloud, otherwiſe it could not ſtand but would be reduced into duſt, according to Philoſophy, in regard of the great drineſſe thereof. Or elſe the earth is ſaid to be out of the waters, as the matter thereof, and by the waters, becauſe without water it could not be fruitfull. *By which*, that is, in which parts of aire and earth the *world that then was periſhed*; that is, in reſpect of the inhabitants, and the outward forme of the aire, which by reaſon of the waters long occupying, the place thereof was made groſſer, and the earth more muddy, and the water thicker by reaſon of the long commixion of the earth and water together. *But the heauens and earth that now are*, that is, not differing in ſubſtance from that thoſe were before, but in quality; *are reſerued*, that is, reſtored to their proper place and condition for the vſe of the creatures. And the aire is here ſtill called the Heauens in the plurall number, in reſpect of the diuers Regions and Hemiſpheres thereof. Theſe are to be purged by fire. *Beda.*

This they are willingly ignorant of, that is, though they cannot but know it, yet they wilfully ſhut their eyes againſt it; for hereby they could not but learne the power of God ſupporting the world, which would otherwiſe bee ouerwhelmed with waters, and the iuſtice of God againſt ſinne deſtroying by water, plainly intimating another moſt fearefull deſtruction to come at the laſt day, ſeeing it is ſo plainly threatned as that was. *The Heauen and Earth that then were, ſtood out of the water and by the water*, that is, the Heauen out of the water, becauſe it was made of water, and the earth by the water, becauſe it ſtandeth in the waters, by the Word and command of God, or elſe it could not ſo doe, but haue long agoe beene drowned: *yet neuertheleſſe, the world that then was periſhed*, and ſo vpon the ſudden all things in Heauen and Earth ſhall periſh by fire, all being turned into a fiery flame and burnt to aſhes, as then all things were changed by the waters. *Luther in 2 Pet. 3.* Verſ. 6.

The expoſition of this place is eaſie enough in all other things but onely for theſe words, *the Heauens were of old, and the Earth ſet out of the waters and by the waters by the Word of God.* *Mayer.*

Auguſt. de Ciuit. Dei. l.10.c.18

God. Many vnderſtand the participle συνεστῶσα ſet out, as equally belonging to the Heauen and the Earth, and ſo expound, *out of the waters, and by the waters*, of them both, as you may

Eraſm. Beda.

ſee in the expoſition of *Oecumenius*, and *Luther*; and *Eraſmus* alleageth *Beda* reading it thus, *The Heauens were conſtituted of old out of the water and by the water.* But *Thomas Aquinas* referreth theſe words, *Out of the water and by the water*, onely

Beza.

to the earth: and *Beza* making the diſtinction at theſe words, *The Heauens were of old*, and then adding, *and the Earth conſiſting out of the waters, &c.* affirming, that in the moſt ancient Copies conſenting in one it is thus, and our new Tranſlation, *That by the Word of God the Heauens were of old*, and then after a point of diſtinction, *and the Earth ſtanding out of the wa-*

Piſcator.

ters, &c. Beza and *Piſcator*, for *by the waters*, reade *in the wa-*

Gagneus.

ters, as alſo 1 *Pet.*3.20. *Gagneus*, a iudicious, though a Popiſh writer, although he be altogether againſt that reading of *Eraſmus*, as being contrary to all Greeke Copies, yet he ſaith, That the Greekes generally vnderſtood the matter out of which the Heauens were made to be here intimated, and hee ſaith, that he verily thinketh nothing elſe to be meant heare, but that the Heauens and the Earth were made of water; for (ſaith he) if his driſt touching the Heauens ſhould be onely to

Caietan.

reach that they were of old, who knoweth not that? *Caietan* ſaith, That the Heauens and the Earth are ſaid to be out of the water, becauſe theſe creatures which are of the aire, and they which liue vpon the earth alſo haue their beginning from water: but this is forced. I ſubſcribe to *Beza* for the reading, as indeed none can deny it; but with *Gagneus* and the Greeks I hold, that as the earth was ſet out of the waters, and conſiſteth by the waters, becauſe at the firſt no earth appeared, but all was couered with water; but the waters being commanded to gather together, the earth appeared, and it is by the waters as it were cemented and conglutinated, as *Oecumenius* ſpeaketh, which is in ſhort here expreſſed; ſo becauſe in the Hiſtery of *Geneſis*, to which this place hath reference, the making of the Heauens is ſo ſet forth as that we may eaſily gather how they are out of the water and by the water, I cannot hold this to be alſo intimated here. For the Firmament betweene the

waters,

waters and the waters is called Heauen; this was out of the waters, because before the diuision betwixt the waters aboue and the waters beneath it appeared not; but after it came out betwixt them both, & it is by the waters, because in the midst of them, *by* being as much as *in*. So that when he saith, *The heauens were of old*, it is to be vnderstood, constituted out of the waters & by or in the waters, *quod enim subintelligitur non deest*. Whereas it is obiected by some, that though by the Heauen the Aire bee vnderstood, yet by Heauens in the plurall number it is neuer so taken. I answer, that it may well be set forth in the plurall number in respect of the diuers Regions, neither is there any word in the Hebrew signifying Heauen, but in the plurall number.

Touching the drift of the Apostle here thus mentioning the first originall of the Heauens and the Earth, it is very aptly and pertinently done; for as by the power of God, and according to his Word, the Heauens and the Earth were made at the first, and wonderfully separated from the waters, being no lesse miraculously preserued in that estate, so by waters all things were drowned againe, and once more by the same diuine appointment shall all things be destroyed by fire: for he that by his Word hath done these things already, how shall it be doubted, but hauing said it, he will burne vp the world with fire also?

Touching the next words, *vers. 6. whereby*, *Beza* readeth it *wherefore*; *Luther*, *neuertheless*; *Piscator* followeth *Beza*. But ὃι ὧν doth properly signifie *whereby*, or *by which things*, and that exposition pleaseth me best which referreth it to the Heauens and the Earth, because from Heauen aboue, and from the earth beneath the waters flowed, and the world of creatures, both terrestriall and aeriall, were drowned and perished, euen all that were out of the Arke. For by the world cannot be meant the substance of the Earth and Aire, seeing this remained still, and so it shall after the next and last destruction by fire, as *Oecumenius* hath well set it forth, but reade more of this, *Rom.* 8. 19. For the words vsed *are reserued for fire, being treasured vp by the same word*. *Thomas Aquinas* will haue them meant of the restitution of all things to their forme Vers. 6. Vers. 7. *Tho. Aquin.*

Th. Aquinas. forme againe after that drowning by water till that they shall againe be destroyed by fire: but others vnderstand them, as wicked men are said to treasure vp vnto themselues wrath a-
Rom. 2.4. gainst the day of wrath, subiected vnto Gods power vntill this time of burning shall come, which is the most probable. Touching that fire destroying the wicked, mention is made in some other places also, as 2 *Thes.* 1.7, 8. *Psal.* 50.3. *Psal.* 96.3. but there is a question amongst Expositors, whether it shall be at the time of the iudgement, before or after. If at the iudgement time, it should seeme to bee an hinderance to the proceedings; if before, then the godly shall bee yet mixed togesher with the wicked, and feele the paine of burning, which is improbable; and after it is not likely, because the wicked are immediatly sent into hell fire. Yet some of great note hold that it shall be after, as *August. lib.* 20. *de Ciuit. c.* 16.
August. Prosper. Anselm. *Prosper in dimid. temp. c.* 19, 20. and *Ansel. in elucidat. &c.* but the words imply, that it shall be before, *reserued to the fire vnto the day of iudgement*, and 1 *Cor.* 3.11. it is set forth as the case of euery one, that hee must passe thorow the fire, and 2 *Thes.* 1.7. the Lord is said to come in flaming fire, so that the beginning of the iudgement is by fire; hereby the wicked shall be first destroyed, that is, burnt and tormented: but he that could cause a flame of fire to bee in the bush without burning it, can and will prouide that the godly, though in the midst of the fire, shall feele no burning, for they shall at that instant be changed, becomming of naturall spirituall, so that a materiall fire shall not affect them at all. Then there being in all likelihood some cessation of this burning, the iudgement shall succeed, after which the wicked shall goe into euerlasting flames, and therefore, though they be said to be destroyed, yet they are not so destroyed, but they remaine still to endure further torment. *Martinus Polonus* saith, that the teaching of
Martin. Polon. in Chron. this burning of the world by fire, was the cause that *Nero* so hotly persecuted the Christians, commanding them to bee burnt in the fire, and *Paul* the teacher of this, as guilty of treason, by the Roman Lawes, to be beheaded. *Minutius* saith,
Minutius in Octauio. that this was commonly obiected by the Gentiles against the Christians, that they threatned burning and destruction to

the

the whole world. And yet many of themselues haue written of this burning, as *Augustine* and *Lactantius* shew. *Aug. de Ciuit. Lact. l. 7. c. 18.*

Note, that the destroying of the world by fire is no such strange thing, but that they that doe not willingly winke with their eyes may see, that as strange an act hath beene already done in drowning the world; yea, in the very Creation Gods power did appeare to be so great, as that there is nothing but by his word shall be brought to passe. And therefore let not vs doubt, but assuredly expect that horrible destruction threatned in his word by fire against all vngodly persons. *Note.*

Note againe, that it is a signe of a wicked man, that is almost come to the state of a scorner, that he careth not for knowing that which maketh against him, that hee may be reformed herein. *Note.*

CHAP. 3. VER. 8. *But I would not haue this one thing hidden from you, that one day is with the Lord as* 1000. *yeares, and* 1000. *yeares as one day.* Vers. 9. *not willing that any should perish, but that all should come to repentance, &c.*

Here are sundry doubts, but yet Expositors are very briefe vpon all this passage vnto *verse* 14. First, in what sense one day is said to be with the Lord as 1000. yeares, and so on the contrary side. Secondly, how he is said not to be willing that any should perish, when as he destroyeth most men in hell fire, and of old did passe them by to this end, for the glory of his iustice. Thirdly, what heauens shall passe away, and how at the last day, and whether the earth shall be consumed? Fourthly, what new heauens and earth shall be, and for what vse, because he saith, *We expect a new heauen, and a new earth, wherein dwelleth righteousnesse.* To the first, I finde that most of the Fathers anciently held, that one day is said to be as 1000. yeares, and reciprocally 1000. yeares as one day, because as in six dayes the world was in making, so it shall stand 6000. yeares. *Ierom* saith, that both in the *Psal.* 90. 2. from whence this is taken, and in this of *Peter*, that therfore 1000. yeares are said to be as one day, because the world shall endure so ma- *Mayer.* *Hieron. Epist. 139. ad Cyprian. Ego arbitror ex*

hoc Psal. & ex Epist. quæ nomine Petri inscribitur 1000. *annos, pro una die solitos appellari, vt sc. quia mundus in 6. diebus fabricatus* 6000. *tantũ annorum credatur subsistere, & postea venire septenarium numerum, & octonarium, in quo verus exercetur Sabbatismus, & circuncisionis puritas redditur.*

ny thousand yeares as it was dayes in making, and afterwards commeth the number of seauen and eight, wherein the true Sabbath is exercised, and the purity of circumcision restored.

Iustin. Martyr. lib. qu. ad gentes qu. 17. *Ex plerisque Scripturæ verbis intelligere licet, verum pronunciare eos, qui* 6000. *annorum esse tempus nunc ab orbe condito tradunt.*

Iustin Martyr saith, we may by many places of Scripture gather, that they say truly, who deliuer, that the time from the beginning of the world is 6000. yeares.

Iren. lib. 5. *aduers. hæres. cap. vlt. Lact. lib.* 7. *institut. cap* 7.

Irenæus also saith the same, and *Lactantius* (writing to the Philosophers) speaketh largely of it; and *Hilary Can.* 17. *in Matth.* and *Germanus Episcopus Constantinopolitanus de Theoria eccles iast. rerum.* And as Christian Fathers, so Heathen Writers haue deliuered the same, as *Lactantius* sheweth, both *Hydaspes*, *Mercurius*, *Tresmegistus*, and the *Sybills*. And amongst the *Hebrewes* there is a most antient tradition of *Elias* the Prophet, which is in their *Talmud*, in these words: The world shall be 6000. yeares, and then it shall be destroyed, 2000. of inanity, 2000. of the Law, and 2000. of the Messiah. But *Ambrose* oppugneth this opinion, because euen in his time he saith, that 6000. yeares were expired: but he was deceiued in the account by following the Greekes, as almost all Ecclesiasticall Writers then did, and yet he did not follow the Septuagints exactly: for by their account Christ was borne *anno Mundi* 5099. so that in his time, liuing *anno Domini* 400. there remained yet 500. yeares to come, according to the former reckoning. *Lactantius* also, who was for the 6000. yeares before spoken of, was plainly hereby deceiued, for hee held that there were not aboue 200. yeares from his time to the end of the world. For, according to the Hebrew account, which is the truest, Christ was borne *anno Mundi* 3962. so that, if the world shall be determined at the end of 6000. yeares, 382. yeares are yet to come. But I finde that most Expositors now a dayes (both Protestant and Popish) doe censure that opinion of 6000. yeares; and *Augustine* also, though sometime he seemeth to speake for it, as

Talmud. ordine 4. *Tract.* 4. *cui titulus est Sanedrin.*

Ambros. lib. 7. *in Luc.*

Aug. de Ciuit. lib. 20. *cap.* 7.

where

where about the 1000. yeares of Satans being bound, he ſaith, this 1000. ſeemeth to me to be the laſt of the 6000. anſwering to the 6. dayes, after which a Sabbath ſhall follow, that ſhall neuer haue end. Yet vpon *Pſal.* 90. where hee ſpeaketh of it purpoſely, hee ſaith. Some men preſuming vpon the knowledge of times, haue defined, that this world ſhall haue an end in 6000. yeares, as it was made in 6. dayes, when as Chriſt ſaid to his Diſciples, it is not for you to know the times and ſeaſons. There is no ground here for this opinion, for the compariſon is not betwixt 6. dayes, and 6000. yeares, but between a day that is paſt and 1000. yeares, yea, betweene a watch in the night and 1000. yeares, vnto which this conceit can no way be fitted.

Mille anni duobus modis intelligi poſſunt, aut qua in vltimis annis 1000. *iſta res agitur, i. ſexto annorum millenario, tanquam ſexta die, ſecutoro dein Sabbato, quod non habet veſperam: aut* 1000. *annos pro omnibus huius ſeculi annis poſuit.*

Auguſt. in Pſal. 90. *Nec attenderunt, quod dictum eſt, tanquam dies vnus, qui præteriit, non enim quando hoc dictum eſt, ſoli* 1000. *anni præterierant, & quod eos debuit maximè admonere illud eſt, aut vigilia in nocte, neque enim fient de 6. diebus aliquid veriſimile videntur opinari, propter 6. dies primos, quibus Deus perfecit opera ſua, ſic etiam 6. vigilias, i. horas* 18. *poſſunt illi opinationi coaptare.*

It is a thing generally agreed vpon by all, that theſe words of *Peter* ſeeme to proue that it is not ſuch a long time before the day of Iudgement, ſince it was ſpoken of vnder the Goſpel, as being at the doores: for though according to mans account it be long, thus many hundred yeares being already paſt, yet according to God it is a very ſhort time, with whom 1000 yeares are but as one day. I would not raſhly affirme any thing in a matter ſo doubtfull, but yet it ſeemeth probable, eſpecially conſidering the times computed in the *Reuelation*, that about the expiration of 6000. yeares from the Creation, the world ſhall haue an end.

2 To the ſecond doubt it is generally anſwered, that Gods will is either *voluntas ſigni*, or *voluntas bene-placiti*, the one reuealed, the other ſecret; & by the firſt he would haue all men come to repentance & be ſaued, not by the ſecond. But ſo there ſhould be a contrariety betwixt the will of God reuealed & ſecret, wch I thinke ought not to be admitted. There is therefore another diſtinction, God is ſaid to will any thing, *Anthropopathôs*, after the manner of men, as he is ſaid to repent, to be grieued, or to be angry, becauſe hee doth as man is wont to doe, when he repenteth, &c. ſo hee is ſaid to will the ſaluation of all, becauſe

cause he affordeth vnto them the meanes of saluation, and doth earnestly inuite them to repent and beleeue, that they may be saued, and in this his willing hee is serious and not deluding, though in the end he damneth many, euen as the Mariner seriously desireth the sauing of the goods in his ship, and yet vpon extremity casteth them out into the Sea: and this his willing is not vaine but effectuall, because by the setting forth thus of his grace, such as are appointed vnto life are conuerted and saued, the louing kindnesse of the Lord mouing them to repentance.

3 To the third doubt, some haue deliuered strange coniectures hereabout, as that the very starry heauens shall be dissolued, and not the aerean heauen onely, because after mention made of the heauens, hee speaketh of the Elements, that is, the aire, &c. whereby it appeareth certainly, that the heauens here are one thing, and the aire another. Neither can the words which are vsed here, and *verse* 10. and in sundry other places, without forcing be otherwise expounded, as *Heb.* 1. 11. *Psal.* 90. *Reuel.* 21. *Esa.* 65. and 51. *The heauens shall passe away as smoake*, and *Matth.* 5. *Heauen and earth shall passe away.* And touching the earth likewise they hold, that it shall be burnt vp and then formed anew, as after these heauens dissolued there shall be a new heauen, and because in vaine there should be a new earth if there were none to inhabit it, they hold that this new earth shall be inhabited by Infants dying before Baptisme, who haue neither done any thing worthy of hell, nor receiued the Faith of Christ that they might attaine Heauen. Hitherto *Ambros. Compsc.* who saith, that many were of the same minde, but yet acknowledgeth that there is need of a reuelation to know this, and that it is but a pious coniecture.

Ambros. Compsc Episc. in 2 Pet. cap. 3.

Clem. Recognit. 3. But *Clement* bringeth in this our Apostle *Peter* disputing with *Simon Magus*, and speaking almost to the same effect.

Simon. Tell me if this Heauen shall bee dissolued as thou teachest, why was it made at the first?

Peter. It was made for this present life of men, that there might be a distinction, lest men vnworthy should see the Throne of God, which is to be seene onely by those that are pure in heart.

Simon.

Simon. But if God be good, and the Heauens which hee hath made are good, how shall it come to passe that a good God will dissolue them? but if hee dissolueth them as euill, how shall he seeme to be good, who hath made euill?

Peter. If the Heauens had beene made for themselues, but not for another vse, it were true indeed that thou sayest; but they were made to hide from the sight of mortall men the Throne of God, which yet must necessarily one day appeare, and then they must be dissolued for this end; as the shell of an Egge, though it bee curiously made, yet must be broken, that the forme of the Chicken within, for which it was made, might appeare, and the Chicken come forth.

[a] *Hilary* also saith, This Heauen which we see with our eyes, as a solid fume, obtaining therefore the name and nature of a Firmament, shall passe away and be no more; but the Seat of the Lord, that is, the Heauen in which God dwelleth, remaineth for euer.

[a] *Hil. can. 4. in Mat. & Enar. Psal. 122. Cœlum hoc quod visui nostro subiacet, quod tanquam fumum solidatum firmamenti & naturam & nomen accepit, præteribit & non erit, sedes autem domini, cœlum sc. in quo Deus habitat, manet in æternum.*

Of this opinion also [b] *Ierome* speaketh, affirming that it was followed by many, and proued by this place of *Peter*, and where by *Paul* it is said, [c] *That those things that are seene, are temporall; but those that are not seene, eternall*; Hee also saith, that it was the opinion of some Philosophers. And [d] *Eusebius*, that it was the Doctrine of the Stoicks, amongst whom the most ancient *Zeno*, *Cleanthes*, and *Chrysippus* held, that all visible things, after a long circuit of time, should be resolued into fire.

[b] *Hieron. lib. 14. in Esa.*

[c] 2 Cor. 4. 18.

[d] *Euseb. præparat. Euang. l. 15. Aug. de ciuit. lib. 20. cap. 24.*

What others hold wee may see in the Text before going; for *Augustine*, as *Oecumenius* holdeth, that by the Heauens and Earth are meant onely this inferiour world, consisting of the Earth and the Aire, which were once before destroyed by the Floud: and what others follow, either opinion I haue declared at large vpon *Rom.* 8. 19. where I haue shewed, If the Heauens and the Earth shall be destroyed, yet it shall not be to their abolition, but that they may be restored to more splendor and glory, according to that passage, *Rom.* 8. 19 and seeing it is hereabout agreed amongst those that follow this opinion, there needeth to be no great difference about the particulars that shall be destroyed, whether the starry or the aereall Heauens,

Heauens, or both. But vpon further conſideration, I doe now rather incline to the opinion of thoſe, that hold that this Earth and all the Heauens which we ſee ſhall be quite conſumed; for they ſhall be changed as a veſture which is not to be renued vnto better, but to be vtterly deſtroyed; neither if they ſhould remaine, can it be conceiued to what vſe, when there ſhall be no inhabitants. And ſo I come to the fourth doubt. To what end theſe new Heauens and Earth ſhall ſerue when there ſhall be no inhabitants remaining; for men which are good ſhall goe into Heauen, the wicked into Hell, the creatures ſhall be conſumed with the fire? Verſ. 13. *It is ſaid, We looke for a new Heauen and a new Earth wherein dwelleth righteouſneſſe*, that is, as *Beza* hath it, either which are the habitation of the iuſt, or an immunity from iniuſtice and iniquity, whereas the Heauens and the Earth that now are, are ſtained with all manner of ſinne: or laſtly, *in eis* may haue reference to vs, in whom the righteouſneſſe of Chriſt dwelleth by Faith. This laſt is too much ſtrained, but the firſt is moſt genuine, the Author of all holineſſe and righteouſneſſe dwelleth there, and none with him but his Saints and holy Angels. Theſe and all ſuch ſhall dwell in this new Earth and Heauens, and becauſe hee ſpeaketh of them in the preſent tenſe, *wherein dwelleth righteouſneſſe*, and it is certaine that the new heauen, the abode of God, and of his Angels is now, it is probable, that the new earth is now alſo, but as the one, ſo the other lyeth hid from our eyes, vntill the time ſhall come, when theſe viſible heauens and earth being done away they ſhall appeare, being rightly called a new heauen, and a new earth, becauſe neuer appearing before. And if the heauens and the earth to come be ſuch, eleuated farre aboue all theſe heauens, which we ſee, it may eaſily be conceiued, to what vſe the new earth ſhall be, *viz.* together with the new heauens for the habitation of the Saints, the one not being remote, but contiguous to the other, as ſhall be vſefull for the incorruptible life to come, as *Oecumenius* hath partly touched before. And *Auguſtine* more fully ſaith, By that burning of the world, the qualities of the corruptible elements, which did agree with our corruptible bodies, ſhall be quite conſumed by burning, and the ſubſtance

Beza.

Luther in 2 Pet. 3. Cœlum & terra in vnum Paradiſum ceſſura ſunt, in qua Deus habitabit & electi cum eo.

Aug. de Ciuit. lib. 20. cap. 16. Illa conflagratione mundana elementorum cor-

ſubſtance it ſelfe ſhall haue ſuch qualities which ſhall agree with immortall bodies by a wonderfull change, that the world being renued vnto better, may fitly agree vnto men being renued vnto better in their bodies.

ruptibilium qualitates, quæ corruptibilibus congruebant, ardendo penitus interibunt. Atque ipſa ſubſtantia eas qualitates habebit, quæ corporibus immortalibus mirabili mutatione conuenient, vt ſc. mundus in melius innouatus aptè accomodetur hominibus etiam carne in melius innouatis.

In theſe words that learned Father acknowledgeth ſuch a condition of the earth to come, as ſhall agree to immortall and incorruptible bodies, though hee ſeemeth to hold that this ſame earth ſhall be the new earth when it is thus altered and changed, and therefore that the Saints ſhall haue it for their habitation. But becauſe it is ſaid, that wee ſhall be taken vp and euer remaine with the Lord, and the habitation of the Saints is aboue, I thinke that this earth ſhall not be their habitation, but rather a new Heauen and a new Earth aboue, which comming in ſtead of this Earth and Heauen which we now ſee, the whole creation is ſaid to be reſtored to the glorious liberty of the ſonnes of God, becauſe in the whole world that then ſhall be, there ſhall be no generation and corruption, no vanity as now.

1 Theſ. 4.

Rom. 8.

That conceit of thoſe, that hold that Infants dying without Baptiſme ſhall inhabit here, I leaue to the Authors of it; the Pelagians, as *Auguſtine* ſheweth, neere vnto which is that of *Ambroſe* holding, that they ſhall enioy an earthly Paradiſe, followed by *Catharinus*, *Albertus*, and *Pighius*. For this is a meere humane inuention, without any ground in the Word of God, becauſe they could not conceiue how otherwiſe this Earth ſhould be inhabited.

Aug. de her. c. 88. *Ambroſ. de ſtatu puerorum ſine baptiſ. mort.*

Note hence, that it is neuer a whit the more improbable that the Lord will come to iudgement, becauſe it hath beene ſo long a time ſince it hath beene ſpoken of, as being at hand, and yet is not come, for 1000. yeeres are but as a day, yea, as a watch in the night, all this delay therefore is but as it were of a day or two, and ſo that time is neuer the leſſe to be expected to the terrour of wicked men that contemne it, and tremble not at the hearing of it.

Note.

Note againe, that though the Lord damneth many to hell, yet

Note.

yet he is not willing ſo to doe, his deſire is rather, that all ſhould repent and be ſaued, as he declareth by ſending the meanes amongſt them.

Note. Note laſtly, how vaine all theſe things are which we ſee, the time ſhall come when they ſhall be made but fuell for the fire, and therefore let vs not ſet our hearts vpon them, but be lifted vp in our deſires to thoſe things aboue, and be iuſt and righteous in all our dealings, for ſo much as nothing but righteouſneſſe ſhall inhabit there.

CHAP. 3. VERS. 15. *And count the long ſuffering of our Lord ſaluation, as our beloued brother Paul hath written vnto you, as alſo in all his Epiſtles, ſpeaking in them of theſe things, wherein, or amongſt which, ſome things are hard to be vnderſtood, &c.*

Mayer. There is nothing betwixt this Text and that before going, but an exhortation; *Study to be found vnſpotted and vnblameable before him in peace:* the firſt of which ſome referre to outward pollutions of the body, the ſecond to the inward defilements of the minde: but I ſubſcribe rather to thoſe that hold them to be *ſynonima*; two words vſed to expreſſe one and the ſame thing, a freedome from all inquination of ſinne and vnrighteouſneſſe, ſeeing the righteous only ſhall inhabit the new Heauen and Earth. *In peace*, that is, hauing peace with God, he being reconciled vnto you vpon your true conuerſion, ſo as that when this terrible time ſhall come, ye may with comfort looke vp vnto him, *Rom.5.1.* or elſe it may be vnderſtood of a peaceable and quiet life, without taking part with thoſe that contentiouſly oppoſe the truth of Gods Word, as the ſcoffers before ſpoken of; for the true Chriſtian preferreth peace and vnity, and without any oppoſition doth quietly reſt in the receiued doctrine of the Chriſtian Religion, not hauing any hand in making ſtrife and brangles hereabout. Or laſtly, a reſpect may here be had to the time of the Lords comming, which ſhould be full of tumult and trouble, the wicked then running hither and thither, and being at their wits end, by reaſon of that terrible burning, but ſuch as leade

Verſ. 14.
Tho. Aquinas.
Lyran.

Th. Aquinas.

an

an holy and blameleſſe life ſhall ſtand as in a time of peace without ſuch terrour, hauing a minde within them reſolued of Gods loue and fauour, and ſo that all the appearing terrors ſhall turne to their comfort. According to all theſe acceptions I thinke is the right vnderſtanding of the place.

Touching *verſ.* 15. *The long ſuffering of the Lord,* is called *ſaluation,* becauſe it is a meanes of ſaluation, when by being yet ſpared from iudgement the ſinnes is moued in this time to repentance, and ſo the more are ſaued; who otherwiſe, if the world had beene ſooner deſtroyed, muſt needs haue periſhed. *As our deare brother Paul hath written to you.* Here are three queſtions moued: Firſt, whether *Peter* doth alleage *Paul* to confirme his doctrine, or wherefore? Secondly, what Epiſtle of *Paul* is meant? Thirdly, in what part of his Epiſtle to them, *Paul* ſpeaketh to the ſame effect with *Peter* here? To the firſt *Oecumenius* anſwereth, that *Peter* being the chiefe of the Apoſtles, doth alleage *Paul* here in humility, not that he needed the approbation of his conſent. And indeed, both great humility and loue appeareth in this one paſſage, *Paul* hauing charged *Peter* ſo much in ſome part of his writing with doing amiſſe, and being worthy to be blamed, yet *Peter* not ſtomaking this giueth him his due, that hee was a man of great wiſdome. And indeed, as ſome rightly note, that *Peter* alleageth *Paul* to confirme that which he had written, becauſe being called extraordinarily, there might be ſome queſtion of his Apoſtleſhip; and againe, the truth being confirmed by more witneſſes, hath the more force in the hearers. Some doubt hath beene made, as *Luther* noteth, in regard of this citing of *Paul,* whether this Epiſtle be *Peters* or no, but as hee well concludeth, there is no reaſon to doubt of it, being ſo long agoe without contradiction receiued into the Canon, there being alſo ſo good reaſon of alleaging *Paul.* To the ſecond, ſome hold that no particular Epiſtle is meant vnto the Iewes, but his Epiſtles in generall, in any of which, what is written of the laſt Iudgement and the ſtate to come, is written to all Chriſtian people. But becauſe his other Epiſtles are ſpoken of in the next verſe, it ſeemeth plaine to me that the Epiſtle to the Hebrewes in particular is meant, for *Peter* in writing here

Oecumen. Gal. 2. 11. *Tho. Aquin.* *Luther.* *Oecumen.* *Beda. Th.* *Gloſ. Ordin.*

to

to all the faithfull includeth alſo the Hebrewes that beleeued, intending their conſolation and inſtruction, as being chiefly of his cure; for the miniſtry of the Circumciſion was committed to him, and therefore he ſpeaketh here vnto them as the chiefe, pointing at the Epiſtle by *Paul* written to them, as *Beza* hath alſo noted. And ſo to the third, whereas *Oecumenius* and ſome others will haue that place, *Rom.* 2.4. meant here. I thinke rather with *Beza*, that *Heb.* 10.24. &c. is the place here intended.

Beza.

Verſ. 16. *As alſo in all his Epiſtles, ſpeaking of theſe things, in which things ſome are hard to be vnderſtood, &c.* Here alſo are diuers queſtions:

1 Firſt, of what things *Paul* ſpeaketh in all his Epiſtles. To this it is eaſily anſwered, that hee ſpeaketh of the iudgement to come, and of Gods long ſuffering and the vſe to be made hereof to be wonne to repentance, and a ſtudy of holineſſe: for the places are eaſie to bee found, wherein hee ſpeaketh of all theſe things.

2 Secondly, to what ἐν οἷς, *wherein*, hath reference whether to the Epiſtles, or to theſe things. *Robertus Stephanus* ſaith, that there are three copies, wherein it is ἐν αἷς, which if it be ſo, the Epiſtles are plainly meant, & *Beza* approueth of this, becauſe if the argument in hand be meant, *Peter* hath ſpoken more myſtically hereof then *Paul* euer did. But the copies generally receiued, haue ἐν οἷς, and therefore without altering the word, I thinke that both Epiſtles and the contents of them are meant, as alſo *Beza* firſt expoundeth it.

3 Thirdly, wherefore did *Paul* write in ſuch manner that he is hard to be vnderſtood, and not rather plainly? Some thinke, that this was done becauſe he would not haue the Heretikes to vnderſtand his writings, but for ſuch as were rightly affected, he ſent ſome Diſciple or other to expound all things vnto them, as appeareth in ſome of his Epiſtles, where mention is made of them by whom they were ſent. Some ſay, that the profundity of the matters by him handled, is the cauſe why they are ſo hard to be vnderſtood, and becauſe through celerity of ſpeech he vſeth many Hyperbatons. Some, becauſe hee could not expound in the Greeke tongue, which hee did not ſo

Th. Anglic.

Ireneus li. 3. c. 7.
Hieron. Epiſt. 50
Niſſen. Tractat. in 1 Cor. 15.
Chryſoſt. Hom. 9. in 1 Cor.

ſo well vnderſtand, ſuch profound matters, and therefore he vſeth certaine peculiar idotiſmes and phraſes of ſpeech. But that one reaſon yeelded by our Sauiour Chriſt of his ſpeaking darkly and by Parables, ſeemeth to me to be a reaſon ſufficient of all the obſcure paſſages both in Saint *Pauls* writings, and in Mat.13.11. thereſt of the holy Scriptures, *viz.* that the wicked in hearing might not vnderſtand this obſcurity, being as a ſpirituall iudgement againſt them to their damnation, as is alſo intimated in this place, and that euen hereby we might be moued to craue the aſſiſtance of Gods holy Spirit, and the more willingly reſigne our ſelues to be guided thereby in a ſpirituall and holy life, which is the way to vnderſtand theſe myſteries. Other reaſons may be yeelded, but this is the principall, and therefore I reſt herein.

Fourthly, ſeeing the Scriptures are hard to be vnderſtood, is it damnation to miſ-vnderſtand ſome hard paſſages of them? I anſwer, to miſ-interpret any hard paſſage ſo as to make it a ground of ſuch errors as ouerthrow the Chriſtian Faith in any part, is damnable, but not ſimply to miſ-vnderſtand any hard place whatſoeuer. As for example, when Saint *Paul* teacheth iuſtification by Faith without the workes of the Law, to vnderſtand this, as if no regard were to bee had vnto good workes, when he teacheth election to be of Gods meere grace and mercy, to vnderſtand it ſo as to caſt away all care of being ſuch as may haue the comfort of election, and when Chriſt affirmeth vnto *Peter, Vpon this rocke will I build my Church, &c.* to vnderſtand it as a ground of the Popes infallibity of iudgements, ſo as that whether he be good or bad, learned or vnlearned, his dictates ſhall be accounted as God Oracles; theſe, I ſay, and the like miſ-vnderſtandings for their dangerous conſequences are wreſtings of the Scriptures vnto damnation, inſtead of milke ſucked bloud being thus preſſed herefrom, which nouriſheth not, but deſtroyeth the ſoule. 4

Whether were it not better to debarre the ignorant multitude from reading of the Scriptures, ſeeing there is ſuch danger in the miſ-vnderſtanding of many paſſages therein? So indeed hath the Church of Rome thought, but becauſe in other places all are inuited to reade and to meditate, euen in the darkeſt 5

Keuel. 1. 3. places of the Scriptures, no such inferēce ought to be made, but rather the people are to be exhorted in reading not to follow their owne sense, and not once to incline to any exposition contrary to faith and good manners, and therefore to reade that whereby they may vnderstand the true faith and morall Lawes, neuer grounding any Tenent vpon an obscure place, vnlesse it be also plainly taught in some other place of holy Scripture, which is the onely approued way of interpreting Scripture, as I haue shewed, 2 *Pet.* 1. 19. That anciently all were exhorted to reade the Scriptures, I haue shewed vpon *Luk.* 16. 19.

Note. Note hence, that vnity of Doctrine was amongst the Apostles, and it was the ioy of one to follow another in teaching the same things, holding, that by their vnanim consent, the truth taught by them was the more confirmed, which maketh against those that loue to be singular in their teaching, they take the very way to Schismes and diuisions.

Note. Note againe, that the Scriptures are not so easie, but that there is need of study and helpe of learning to vnderstand them rightly, and yet such as belong to God shall vnderstand them, how hard soeuer they be: according to that, *Mat.* 13. 12.

Note. Note lastly, that to be ignorant and vngrounded in Religion, is the cause of wresting the Word of God to a mans owne destruction, which was appointed for his saluation. So that it standeth euery one in hand to get knowledge and to be stedfastly resolued, and to take great heed in what sense he taketh the Word of God in any part thereof, seeing that if this sense proue a wresting of it, it tendeth to damnation.

THE

THE FIRST CATHOLIKE EPISTLE OF THE Apoſtle IOHN.

THat this is the Epiſtle of *Iohn* the Apoſtle it was neuer doubted by any. Saint *Auguſtine* hath left this famous teſtimony of it. *This Epiſtle is canonicall, it is reuiſed amongſt all nations, it is held canonical by the authority of the whole world, & it hath edified the whole world.* But of the other two Epiſtles there hath beene ſome doubt. For as *Ieroome* ſaith, there was another *Iohn* beſides the Apoſtle, called by the name of the Elder; and *Euſebius* citeth *Papias* for two *Iohns*, ſaying, that *Origen* doubted of the two latter Epiſtles. But that theſe two haue beene receiued for canonicall Scripture, and the Apoſtles writings appeareth by *Cyprian* who alleageth the ſecond, and ſo doth *Tertullian* and *Ireneus*. And *Dionyſius* citeth both ſecond and third, and ſo doth *Ieroome*. And *Epiphanius* maketh mention of the Epiſtles of *Iohn* the Apoſtle, and not of one Epiſtle onely, which he ſaith, as *Iohns*

Aug. tract. 7. in 1 Iohan. Canonica eſt iſta epiſtola, per omnes gentes recitatur, orbis terræ autoritate retinetur orbem terrarum ipſa ædificauit.

Hieron. de Script. Eccleſ. in Iohan.

Euſ. l. 3. c. 25. Hiſtoriæ.

Cyprian. lib. 2. ſentent. Concil. Carthag. c. 81.

Tert. de præſc. 33

Dyoniſ. de Eccleſ. hyrarch. c. 3.

Hieron. Epiſt. 85.

Epiphan. hær. 51.

Goſpell and the Reuelation were imparted to vs by the ſame gift of the holy Ghoſt. *Ambroſe* ſaith, that *Iohn* being now an old man wrote the Goſpell and Epiſtles, and therefore hee wrote not himſelfe Apoſtle, but the Elder. *Dydimus* wrote vpon *Iohns* three Epiſtles, and *Beda* hauing examined this doubt concludeth, but now the generall conſent of the Church is, that *Iohn* wrote theſe Epiſtles alſo. And therefore howſoeuer it hath beene formerly doubted, yet now there ought to be no further queſtion made hereabout, eſpecially the phraſes vſed in the other two Epiſtles, being the ſame with theſe in the firſt; plainly declaring the ſame Author, as will appeare if we compare 1 *Ioh.* 2. 7. and 2 *Ioh.* 4. 1 *Ioh.* 2. 23. and 2 *Ioh.* 5. 9. 1 *Ioh.* 3. 9. 3 *Ioh.* 11. 1 *Ioh.* 4. 2, 3. 2 *Ioh.* 7. 1 *Ioh.* 5. 2. 2 *Ioh.* 5.

Ambroſ in Pſ.30. Cùm refugeret Apoſtolum ſe ſcribere, ſeniorem ſe ſcripſit &c. Beda comment. Sed nunc gen. Eccleſiæ conſenſus habet, quòd has quoque Iohannes Apoſt. ſcripſit.

Touching the time when this Epiſtle or the reſt were written, I finde no certainty, but that ſome hold it to haue beene written laſt of all, euen after *Iudes*; and ſome, according to the order in which it is placed. It is certaine, that *Iohn* liued longeſt of the Apoſtles to a very old age, and therefore in thoſe Epiſtles wherein he giueth himſelfe a title, hee writeth himſelfe *The Elder*, not Apoſtle; as alſo *Peter* calleth himſelfe an Elder together with the Elders, haply vſing this inſcription, that his writings might haue the more force, comming from him now after ſo long a time of experience, he being the only ancient liuing that had followed the Lord as an Apoſtle.

Baron. tom.1.

Lyra.

1 Pet.5.1.

Touching thoſe to whom this Epiſtle is written, here are none named, neither doth the Author name himſelfe. But *Auguſtine* citeth it as written to the Parthians, and ſo doth *Idacius* and *Poſſidius*. *Higinus Papa* alſo, *Epiſt.* 1. and *Iohn* 21 *Epiſt.* 1. *ad Valer.* cite it as written to the Parthians. If euer it were ſo directed, thoſe words are now loſt; and indeed it is not likely, but that it was directed after the manner of all Epiſtles, to ſome people, and moſt probably to the Parthians, as *Baronius* contendeth (affirming, that this title periſhed in the continuance of time) for *Iohn* preached amongſt the Parthians. In that he nameth not himſelfe herein, hee doth but as *Paul* to the Hebrewes, that his Epiſtle might the rather paſſe, he

Auguſt. 2. queſt. Euang. cap. 39. Idac. de Trinit. poſſ. de indiculo librorum. Aug.

Baron. Tom.1. Annal.

he being then in baniſhment in *Pathmos*, and it being not likely that any thing written from him would haue beene ſuffered, if it had carried his name.

For the ſcope of this Epiſtle, it is to confirme the Diuinity of Chriſt againſt *Ebion* and *Corinthus*, and his humanity againſt *Baſilides*; and to inſtruct in the true loue that ought to bee in Chriſtian people, euen to the ſuffering of death for Chriſt his ſake, contrary to another error of *Baſilides*, who held that Martyrdome was not to be vndergone for Chriſt. *Epiphan. Her.* 24

CHAP. I.

IN the firſt Chapter he beginneth with a periphraſis of Chriſt, much like to that which he ſpeaketh of him in his Goſpell, wherein he ſetteth forth his Diuinity, in calling him *The Word of Life*, which was from the beginning; and his humanity, in ſaying, *which we haue ſeene and handled, &c. verſ.* 1,2,3. This Chriſt he ſheweth, that he declared vnto them for their ſpirituall ioy and comfort, to bee attained hereby through the communion with God the Father, which the true Chriſtian hath by him, *verſ.* 3,4. But leſt they ſhould be miſtaken about this Communion, he teacheth that God is light, that is, righteouſneſſe and holineſſe, and therefore hee that walketh in the light of a godly life only hath communion with him, and not he that walketh in the darkneſſe of ſinne, *verſ.* 5,6,7. Neither is it a thing indifferent whether we haue communion with him or no: for the bloud of Ieſus Chriſt cleanſeth ſuch from all ſinne. And leſt when we endeuour to be holy, we ſhould depriue our ſelues of ſo great a benefit of Chriſts bloud through conceitednеſſe, by imagining, that now we liue not in groſſe ſinnes, as others doe, we are altogether free from ſinne; he preuenteth this, by ſhewing that ſo we ſhould deceiue our ſelues, &c. *verſ.* 8,9,10.

1 IOHN Chapter 1. Verſe 1.

That which was from the beginning, which wee haue heard, which we haue ſeene with our eyes, which wee haue beheld, and which our hands haue handled of the Word of Life, &c.

Oecumen. in 1 Ioh. 1.

THe Iewes and Greekes both did tax the Myſtery of the Goſpell as a nouelty, and therefore to approue the antiquity thereof, he beginneth with theſe words, *That which was from the beginning*, that is, either before the Law, or before the creation of all things, for Heauens and Earth and all were in the beginning, the word Chriſt before the beginning. So that the word *was* doth not ſet forth a temporary exiſtence, but the ſubſtance, foundation, and beginning of all things that haue a being, without which nothing can exiſt, as is further declared in the Goſpell of *Iohn*. *Which wee haue heard*, that is, by the Law and Prophets being ſpoken of before. *Which wee haue ſeene and beheld*, that is, when Chriſt liued here in the fleſh we ſaw him, and in ſeeing, admired him for thoſe admirable things that were in him. But hee doth not meane, that they ſaw that which was from the beginning, for that is inuiſible, but his taking fleſh, *Which we haue handled*, hereby either it is meant, that he was ſo familiarly made knowne vnto them, as that hee was made as it were palpable, or elſe he pointeth at that handling of him by *Thomas*, who was bidden to put his hand to his hands and ſide, and feele the print of the nailes and ſpeare, and not to be incredulous but beleeuing. After theſe things thus ſet forth, hee maketh a reddition hereof againe, *verſe* 2. not ſo plainly as we would doe, but more obſcurely, to make vs the more attentiue, leſt perceiuing the matter at the firſt looking into it, with eaſe we ſhould become negligent; and diuine Myſteries being made manifeſt to prophane eares ſhould thus come to be abuſed, as pearles being caſt before ſwine.

This

This one Author hath ſo well expounded all things here, as that I ſhall not need to adde others, there being little difference in any from this Expoſition. Onely becauſe the ſenſe is imperfect without ſome ſupply: It is to be vnderſtood, that the *Syriake* readeth it thus, *We preach vnto you that which was from the beginning.* And *Lyra*, and *Vatablus* vnderſtand, *Wee declare vnto you.* But this ſupply commeth in well enough, v. 3. after that *which we haue ſeene and heard* repeated againe, becauſe of the Parentheſis comming betweene, *That* which hee ſaith *was from the beginning*, is that word of life, which he declareth here to be eternall, which was, is, and ſhall be, for to be eternall includeth all times. *That which wee haue ſeene, heard, looked vpon, and handled*, ſome will not haue by any meanes to be expounded of hearing, ſeeing or handling with the bodily eares, eyes, and hands, but with the ſpirituall, the Spirit of God lifting vp thoſe that heard and ſaw Chriſt to the hearing, beholding, and teaching of diuine ſecrets, ſo that aboue all ſenſe they knew and acknowledged that the word was from the beginning.

Mayer.

Syrus interp. Lyra. Vatabl.

Faber Stapul. de hoc auditu, hoc viſu, his oculis, hoc tactu his manibus nequaquã hæc intelligenda putem, ſed potiùs de ſpiritualibus, ſic ſpiritu in ipſis, qui eum receperunt, mentes elcuante ad arcanorum diuinorum auditum, contuitum & contactum, quibus ſupra omnem ſenſum agnouerunt, quod à principio erat verbum, &c.

Of this Expoſition alſo *Oecum.* maketh mention, but I preferre the other, ſeeing what is ſpoken here tendeth not ſo much to the declaring of what *S. Iohn*, and the reſt of the Apoſtles ſaw ſpiritually, as corporally for the confirming of others, ſeeing one eye-witneſſe is more than ten that goe by heare-ſay. And this being bodily preſent with Chriſt, is vſed elſwhere as an argument to proue that wch is taught of him vnto others, as *Acts* 4. 20. *Iohn* 3. 11. *Iohn* 15. 27. *Acts* 1. 21. *chap.* 10. 40. 2 *Pet.* 1. 16. *Luke* 1. 2. That which he ſaith he heard and ſaw with others, ſome referre onely to thoſe things that were done after Chriſts reſurrection, as *Didymus* ſheweth, but there is no reaſon of this reſtraint. Beſides the hearing of Chriſt by the Prophets, they heard of him alſo by *Iohn* the Baptiſt, ſaith *Lyra*, but chiefly the hearing of himſelfe is meant here according to *Beda*, and others. The word *oculis* added vnto this we haue ſeene, ſignifieth a more intent and diligent looking into a thing to be able to iudge the better of it, being duely conſidered. *Which we haue handled.* This ſaith *Oecumenius* ſome thinke was done by *Thomas* onely, who before beleeued

Pluris eſt onus oculatus teſtis, quam auritidecem.

Lyra. Beda. Clem. Alexand.

Ambroſ. lib. 5. in Luc. Hieron. epiſt. de error. Iohan. Hieroſolym. Athan. orat. contra Arrian. Ignat. epiſt. 10. Euſeb. Hiſt. l. 3. c. 36. Theodoret. dial. 2, &c.

not his reſurrection. But many more hold, that all the Diſciples did likewiſe feele him with their hands, becauſe they thought him to be a ſpirit, for to manifeſt that hee was not, the Lord called for ſomething to eate, which needed not to haue beene done, had they beleeued before. And this saying will indeed beſt agree with that handling and feeling of the ſide & hands of Chriſt being thus vnderſtood. *Of the word of life* is no more, but as if he had ſaid, *the word of life*, as when it is ſaid *I will powre out of my Spirit*, it is but as much as, I will powre out my ſpirit.

Acts 2.

Verſ. 2.

And the life was made manifeſt, &c. Theſe words come in by a Parentheſis, being added to ſhew how they came to ſee and handle the word, *viz.* becauſe lying hid before, now hee appeared in the fleſh. As for the reſt of the Chapter it is eaſie to be vnderſtood, eſpecially by the helpe of the Analyſis before going. The eternall life, which hee declareth is Chriſt, who muſt needs therefore be God. *Verſ.* 3. *That ye might haue fellowſhip with*, that is, ye, which haue not ſeene by knowing and beleeuing theſe things by our publiſhing of them, might enioy together with vs the benefit hereof, that we altogether might enioy God. *Verſ.* 4. *That your ioy may be full. Lorinus* readeth it, *that our ioy may be full*; affirming it to be ſo in the Greeke Copie, but our Greeke Copies haue it, *that your ioy, &c.* Full ioy is oppoſed here to the vaine and empty ioyes in wordly things, from which he ſeeketh to draw their mindes, that they might partake of the true ioy. The ſame phraſe of ſpeech is vſed by Chriſt vnto his Diſciples, *Iohn* 15. *Iohn* 16. and 17. *Verſ.* 5. *God is light*, that is, eſſentially, he is a pure act, and perfect without any imperfection. *Verſ.* 6. *To walke in darkneſſe*, is to abide in ignorance and ſinne. *Verſ.* 7. *Wee haue fellowſhip one with another*, that is, with God the Father and Sonne, as it is beſt expounded by ſome, though others expound one with another, of the faithfull with the faithfull, for the ſpeech is of communion with God, whereupon he concludeth here. *Verſ.* 9. *God is faithfull to forgiue*, this is thus ſpoken, becauſe God hath appointed vs in acknowledgement of our ſinnes to aske forgiueneſſe, which hee cannot doe being faithfull, vnleſſe he forgiue them vpon our confeſſion of them,

Faber. Caietan. Catharin. Lyra. Gloſſ. inter lin.

as *Cyprian* well ſpeaketh, he that hath admoniſhed vs to pray for the pardon of our debts of ſinne, hath withall promiſed fatherly mercy & pardon to follow. But there muſt be adioyned vnto our confeſſion of ſin a forſaking of ſin alſo, *Pro.* 28.13.

Cypr. de orat. dom. Qui orare nos pro debitis & peccatis monuit, paternam miſericordiam pro mittit, & veniam ſecuturam.

Popiſh Writers here diſtinguiſh betwixt *faithfull, and iuſt to forgiue,* referring the firſt to mortall ſinnes, which becauſe he hath promiſed the penitent to forgiue them, hee is ſaid to be faithfull to forgiue them; the ſecond to veniall ſinnes, becauſe hee that is in the ſtate of grace can *ex condigno*, merit forgiueneſſe of his veniall ſinnes, but this is a meere deluſion, ſeeing faithfull and iuſt of promiſe are all one.

Suarez. Tom. 4. in 3. p. diſp. 11. ſect. 1. concl. 3.

Verſ. 10. *If we ſay that we haue no ſinne, we make him a lyar,* the reaſon of this is, becauſe he hath affirmed all to be ſinners, *Pſal.* 14. *Eccl.* 7. 20. *Rom.* 5. *&c.* The Papiſts are miſerably turmoiled here in maintaining the bleſſed Virgin *Mary* to be without ſinne, and other of their Saints: but they ſay, that it is to be vnderſtood of originall ſinne, not of actuall, and yet in the Virgin *Mary* they denie euen originall ſinne to haue beene aſſenting; that if any ſhall ſay of her, that ſhe hath not ſinned, he maketh God a lyar, but if he ſhall ſay that ſhe had no ſinne, he ſaith truly, becauſe ſhe was ſanctified in the very conception. But for actuall ſinnes they teach her to haue been altogether free there-from, though not other of their Saints, but only from mortall ſinnes, whereas none are indeed exempted from ſinne, but Chriſt onely, no not from ſuch ſinnes as need cleanſing by the bloud of Chriſt, which I am ſure are mortall. Moreouer, the places alleaged ſpeake of actuall ſinnes, which men doe, from which it is ſaid, that there is not one free, *Eccl.* 7. 20. *And his Word is not in vs.* Some by Word here vnderſtand Chriſt, but it is plainly meant of that word, wherein all are affirmed to be ſinners, they are cleane gone from this, that ſay they haue no ſinne, they haue it not in any part remaining in them for their ſaluation, for denying it to be true in one thing, they cannot hold it to be true in any thing, being tainted with hereſie in one article of faith, they hold none at all, as others teach. I would, that the Papiſts, who ſay thus alſo, would conſider, how by their owne confeſſion they are fallen from all true faith, euen by this one tenent, that a man can perfectly

Gloſ. interlin. Lyra. Clemens. Didymus. Caietan.

perfectly keepe the law of God without ſinning in any thing.

Note. Note, that the Goſpell of Chriſt is no vncertaine, but a moſt certaine thing, becauſe it is teſtified by faithfull witneſſes, who were preſent to behold Chriſt liuing here, and riſen, and aſcending vp into heauen, and doing ſuch great miracles, and therefore let vs without wauering or doubting beleeue it, being fully reſolued of the truth hereof.

Note. Note againe, that the true beleeuer deſireth to bring others into the ſociety of the ſame faith, and is not content to beleeue alone.

Note. Note alſo, the benefit of the ſociety and communion with the faithfull is moſt excellent, extending euen to God the Father and the Sonne, to the partaking of that vnſpeakable ioy which is in God, in compariſon of which all worldly ioyes are vaine; neither hath a man any true ioy by hauing them.

Note. Note laſtly, that to be holy, and yet in humility to acknowledge our ſins, is the onely ſure way to haue communion with God: the vnholy, or proud, that ſtand vpon their owne righteouſneſſe, are vtterly excluded here-from.

CHAP. II.

HAuing in the firſt Chapter brought all men to an acknowledgement that they are ſinners, leſt that hereupon men ſhould grow to deſperate ſinning, ſaying, we will therefore ſinne, and then confeſſe our ſinnes, and ſo we ſhall be forgiuen, by way of preuention hee beginneth this Chapter thus, *Theſe things I write vnto you that you ſinne not.* And yet becauſe this command is ſo hard, that none can keepe it, that we might not be vtterly diſcouraged, when we endeuour what poſſibly we can to fly from ſinne, hee addeth, *If any man ſinneth, we haue an Aduocate, &c.* in whom, if we beleeue we haue remiſſion of all our ſinnes. Now, leſt we ſhould againe take heart to ſinne, if no more belongeth to

it,

it, but to beleeue in this our Aduocate Ieſus Chriſt, for the expiation of our ſinnes, hee declareth what it is truly to beleeue in, or to know Chriſt, *Verſ.* 3, 4. *viz.* to this our knowledge to ioyne obedience to his commandements. In the next place, that this argueth one who knoweth Chriſt, hee proueth, becauſe to keepe his commandements is to loue him, as we muſt needs doe that know what he hath ſuffered and done for vs; neither can wee haue this loue of the Lord, vnleſſe wee know him, for *ignoti nulla cupido*, we haue no loue to that which wee know not, *Verſ.* 5, 6. And then from the louing of the Lord, he inferreth our louing of one another, wherein wee cannot but be drawne to follow him, if we loue him, who hath in loue to vs all ſuffered ſo much, *Verſ.* 6. inforcing it with a command, which is ancient, *Verſ.* 7. and which hath more lately beene renued by the comming on of the light of the Goſpell, becauſe there is a neceſſity of louing one another in all that walk in this light; they are not in the light, but in darkneſſe, that hate one another, *Verſ.* 8, 9, 10, 11. And hauing thus endeuoured to commend the loue of Chriſt, and of one another vnto them, he ſeeketh in the next place to fence thē againſt that loue which would be dangerous vnto them, *viz.* the loue of the world, and the loue of hereſie.

Touching the firſt, he prepareth vnto it by nominating all ages, *young men, fathers, and children*, intimating, that this charge concerned all ſorts, and adaptating ſomething particularly to each of them, whereby they might be fenced againſt the loue of the world, and doubling his compellation vnto them to inforce it the more, *Verſ.* 12, 13, 14. And then hee doth expreſly dehort from this loue, *Verſ.* 15, 16, 17.

Touching the ſecond, *Ve.* 18 he informeth them of the danger of the times, in reſpect of the many Antichriſts, referring them to that which they themſelues knew, that he is a lyer & Antichriſt that denieth the Sonne, becauſe he alſo denieth the Father, *Verſ.* 18, 19, 20, 21, 22, 23. Then hee exhorteth to perſeuerance in the true ancient doctrine, *Verſ.* 24, 25, 26. and hauing ſhewed his confidence hereabout, he exhorteth to the ſame againe, *Verſ.* 27, 28. and from the conſideration of the Lords righteouſneſſe, he maketh way to returne againe to the

preſſing;

preſſing of a righteous and holy life vpon them, and the flying of ſinne, becauſe this argueth one borne of God, *Verſ.* 29.

1 IOHN Chapter 2. Verſe 2.

He is the propitiation for our ſinnes, and not for our ſinnes only, but for the whole world. Verſ. 7. *I write no new commandement, but an olde commandement vnto you.* Verſ. 8. *Againe, I write a new commandement, which is true in you, and in him, that the darkneſſe is paſt, &c.*

Oecumen. in 1 Ioh. 2.

CHriſt is ſaid to be our Aduocate, that is, one that exhorteth and moueth the Father to forgiue vs our ſinnes, not that he hath not power to forgiue, for he profeſſeth elſewhere, that hee had power to forgiue ſinnes, ſaying, *That ye may know that the ſonne of man hath power to forgiue ſinnes, he ſaid to the ſicke of the palſie, &c.* But as he is man, he is ſaid to make interceſſion to the Father, for according to this he ſaith, that the ſonne can doe nothing of himſelfe. *For the whole world,* this is ſpoken to ſhew that not onely the Iewes, but the Gentiles that beleeue alſo attaine remiſſion of their ſinnes by Chriſt, or that not onely the preſent age, but the age to come beleeuing, hath reconciliation with God the Father.

Verſ. 3. *Hereby we know that we know him, &c.* that is, that wee are ioyned to him, and haue ſociety with him, as was ſpoken *Chap.* 1. *And his loue is perfect in vs,* that is, whereby hee is ioyned vnto vs, we being by a godly life ioyned vnto him, he is ioyned vnto vs alſo.

Verſ. 7. Touching the command of loue, which he calleth an olde, and not a new commandement, the queſtion may be, how it may be ſaid to be an old commandement to all that *Iohn* wrote vnto, ſeeing hee wrote both to Iewes and Gentiles. To the Iewes indeed it was of old commanded, that they ſhould loue one another; but the Gentiles which liued not vnder the law, ſeeme not to haue had this command anciently? It is to be anſwered,

anſwered, that the law was written in mans heart from the beginning, and though after the fall he was greatly corrupted, yet remained it written there ſtill, euen in thoſe that liued not vnder the written Law, whence it was, that their conſcience did either accuſe or excuſe them. Rom. 2.15.

In that hauing denied it to be a new commandement, hee yet by and by ſaith, that it is a new commandement, *verſ.* 8. that is, in reſpect of the loue of our enemies, to loue our neighbour indeed was commanded of old, but that we ſhould loue our enemies no precept was euer giuen before. And therefore when as there haue beene ſome that haue loued their friends ſo dearely, that they would die for them, as heathen Hiſteries doe declare; yet there hath not any euer been found, that loued his enemies, that they make mention of. Verſ 8.

As *Oecumenius*, ſo all other Expoſitours vnderſtand Chriſt his being a propitiatory ſacrifice for the ſinnes of the whole word, but that they adde alſo another way, whereby hee is ſaid to be ſo, *viz.* in reſpect of the ſufficiency of his merit, but I thinke that the former expoſition is more genuine; and ſo the words of Chriſt himſelfe may be a comment vpon theſe, *I pray not for theſe onely, but for all that ſhall beleeue in my name.* *Mayer.* *Th. Aquinas.* *Gerran.* Iohn 17. 20.

Touching the word propitiation, it is taken from the propitiatory appointed to be made; from whence the Lord did anſwer them graciouſly that ſought vnto him, according to the ſignification of the word; and ſo Chriſt is a propitiation by being a propitiatory ſacrifice for vs, in whom the Lord is gracious vnto vs. Exod. 25. 17. *Theodoret.* *Tho. Aquinas.*

Touching our aſſurance that wee know him, I hold with *Faber*, that to know him here is by faith to rely vpon him, as our Aduocate: for in whom ſoeuer this faith is, there is obedience to his commandements, a true faith neuer goeth alone, but hath perfect charity adioyned vnto it, whereby wee fulfill the law: for all the commandements are vnited in this one thing, charity; and therefore ſpeaking *verſ.* 3. of keeping the commandements, he changeth the word *verſ.* 5. and ſaith, *If any man keepe his word*, ſo that all the commandements are but one word, charity. Verſ. 3. *Faber Stap.* *Th. Aquinas*

Touching the old commandement, which was from the begin- Verſ. 7.

beginning, moſt conſent with *Oecum.* that the commād of loue is called old, becauſe it was ingraffed in the nature of man from the beginning, & the law anciently giuen by *Moſes* commandeth loue: yet there is another expoſition mentioned by ſome *from the beginning*, that is, from the beginning of the Goſpell, or euer ſince I began to preach vnto you, for it is well knowne that *Iohn* did alwaies inculcate the doctrine of loue. But certainly the firſt is the trueſt expoſition, otherwiſe the new commandement which hee ſpeaketh of *verſ.* 8. muſt be of ſome later time, and to haue affirmed the doctrine of loue to haue bin of old from the beginning, in that ſenſe would not haue beene ſo to the purpoſe to meet with them, that obiected nouelty to the doctrine of the Goſpell, which is his driſt, in ſaying, that it was old, euen from the beginning. Whereas he by and by againe *verſ.* 8. affirmeth it to be a new commandement, hee calleth it ſo, becauſe it was vnder the Goſpell renued, being before through phariſaicall corruptions almoſt blotted out: for they taught men to loue their friends, but to hate their enemies, but now we are plainly taught to loue our enemies, and herein moſt Expoſitours agree. *Tho. Aquinas* maketh this reaſon but one of fiue, why it is called new; 1. becauſe it renueth vs ſpiritually; 2. becauſe it is a new law giuen by a new King; 3. becauſe it bringeth to a new heauen, &c. for his 4. is coincident with this of louing our enemies. Here is no weight of reaſon in any of theſe, but in this onely. The Greeke Interpreters generally hold, that the commandement of loue is ſaid to be new, becauſe of old we being commanded to loue our neighbours as our ſelues; by the new commandement of the Goſpell wee are commanded to loue them more than our ſelues, euen to dye for them, as Chriſt loued vs to dye for vs. And thus *Rupertus* expoundeth it alſo. But wee haue ſeene the true ſenſe already.

Tho. Aquin. *Gloſ. ord.* *Lorinus.* *Beza.* *Dydimus.* *Carthuſ.* Verſ. 8. *Tho. Aquin.* *Græci interpres.* *Rupertus.*

Touching the name command, giuen to the word or doctrine of the Goſpell, it may ſeeme to confound the Law and the Goſpell together: but indeed it is not ſo, euery doctrine hath the force of a command, but the command of the Law is peremptory, doe this or thou ſhalt dye, the command of the Goſpell is with faith annexed, whereby we may be deliuered.

Which

Which is true in him and in you, the word *which*, here is of the neuter gender, and so cannot be referred to ἐντολὴ, the new Commandement; but it is to be vnderstood, the new Commandement is about that which is true in him and in you, that is, in the Lord Christ, for his loue was wonderfull towards vs, and in the true beleeuer, who walketh in all things according to this precept of loue, seeing the darknesse of his former corrupt liuing is past, and the light of an holy life hath succeeded. Verſ. 8.

Note, that when wee endeuour to leade an holy life, if through humane frailty we sinne, there is yet a meanes to be iustified and saued from our sinnes if wee flie thereunto; that is, Christ Iesus, by his mediation seeking reconciliation with God, but not by any other whatsoeuer; for he is our Aduocate and the propitiation for our sinnes, let the Papists shew if they can, that partly by any other a propitiation is made for vs, or that we haue any other Aduocate, and we will hearken vnto them. If they cannot, but onely argue from humane reason, let vs still be guided by Gods Word, and whilst they without ground here doe that which their blinde reason perswadeth them, let them take heed of a dangerous fall in the end. For that euen those that are deareſt vnto Christ, ought not in adoration to be made partners with him, appeareth in that the Angels of God forbade it to *Daniel* and *Iohn*, and *Peter* to *Cornelius*. *Note.*

Note againe, that the wicked man, who maketh a trade of sinne, knoweth none Aduocate to make a propiciation for him with God, let him be of what Religion and beleefe he can be. His saying that he beleeueth in Christ Iesus will not saue him, for only such as liue in obedience to Gods Commandements know the Aduocate, and he shall profit such only. *Note.*

Note lastly, that to loue one another hath euer beene Gods command, but chiefly it is expected now vnder the Gospell. Thus did Christ, and thus doe all they that haue passed out of the darknesse of sinne and ignorance into the light of true faith and grace. The malicious, enuious, and churlish man therefore is not in the light of Christ, but still in the darknesse and shadow of death. *Note.*

CHAP.

CHAP. 2. VER. 12. *I write vnto you children, because your ſinnes are forgiuen you through his name.* Verſ. 13. *I write vnto you fathers, becauſe yee haue knowne him that was from the beginning, &c.* Verſ. 15. *Loue not the world, nor the things of the world, &c.* Verſ. 16. *All that is in the world, the luſt of the fleſh, the luſt of the eyes and the pride of life, &c.*

Meyer. The doubts of this place are diuers: Firſt, who are the children, fathers, and young men here ſpoken of? Secondly, wherefore is this repetition made, but with ſome variation? Thirdly, to whether words theſe 12, 13, 14. verſes haue reference to thoſe that went before, or that follow after? Fourthly, what is the *loue of the world and of the things of the world?* Fiftly, what is the *luſt of the heart, the luſt of the eyes and the pride of life?*

I ſpare here to ſet downe the expoſition of any Authors together, becauſe no one writer hath reſolued all theſe doubts, but ſome haue ſpoken vpon ſome of them, and ſome vpon other ſome.

1 To the firſt all agree, that children, fathers, and young men are to be vnderſtood ſpiritually in reſpect of the ſtate of grace. Children are ſuch, as by water and the Holy Ghoſt are newly regenerate; fathers are ſuch as haue beene conuerted a longer time agoe; young men are ſuch, as in ſpirituall ſtrength are like young men in their chiefe ſtrength, manfully reſiſting temptations, and not ſhrinking from the faith in the time of danger.

2 To the ſecond, I aſſent to them that ſay this repetition is made to inculcate it the more, that the loue of God might bee the more fixed in their minds. *Hugo. Gagneus. Beza. Piſcator.* Some vnderſtand the firſt word, *little children*, as common to all ſorts of Chriſtians; and they by fathers, young men, and children, the diſtinctions of Chriſtians; two of which, *fathers and young men*, are againe repeated to make way to the following exhortation, which chiefly concerneth ſuch, ſeeing little children are not yet come to the louing of the world. This expoſition is the more probable,

bable, becauſe the word τέκνα is vſuall vnto *Iohn* here, as the common appellation of them, vnto whom he writeth, *verſ.* 1, 8,28. But for ſo much as it goeth not here alone, but with other compellations, I doe rather vnderſtand it as ſpoken to nouices in Religion, as παιδία is, *verſ.* 14. For although little children in yeeres are not in any danger by the loue of the world, yet little children in this ſenſe are in danger as well as fathers and young men, and therefore had need that the charge ſhould be repeated to them alſo. The old Latine tranſlation repeateth not, *I write vnto you Fathers, &c.* the ſecond time, but omitteth it wholly, but it is in all ancient Greeke Copies, and in *Auguſtines* expoſition vpon this Epiſtle, and in *Auguſt.* *Ieromes* expoſition of *Origens* Prologue vpon the Canticles. *Hieronym.* Touching the diuers reaſons alleaged to the diuers ages, they are not thus particularly rendred, becauſe onely little children in this ſpirituall ſenſe haue their ſinnes forgiuen them, and fathers only haue the knowledge of God, for the knowledge which is attributed to fathers, *verſ.* 13. is aſcribed to little children alſo, *verſ.* 14. But becauſe little children in grace are moſt weake and apt to fall, hee adapteth vnto them this comfort of the forgiueneſſe of their ſinnes in the name of *Catharin.* Chriſt, whereinto they were lately baptized. And becauſe *Gagneus.* knowledge is with the ancient, hee mentioneth this vnto fathers, and victory to thoſe that be young and ſtrong. And in ſpeaking againe of children, he applieth to them the knowledge of the father, becauſe it is a comfort to little children to know their father, to flie to him in all their diſtreſſes.

To the third, ſome hold theſe words to bee a laying of a 3
ground of the loue ſpoken of before, as if he ſhould haue ſaid, *Beza.*
I know that ye will not all receiue this doctrine alike, and *Piſcator.*
therefore I addreſſe my ſelfe to ſpeake vnto you ſeuerally, as ye *Oecumen.*
are little children, or fathers, or young men, and ſo the benefits ſpoken of are vnderſtood, as promiſes to Chriſtians of each condition. But others expound them, as an introduction to *Tho. Aquin.*
the exhortation following, *verſ.* 15. as if he had ſaid, I haue *Gorran.*
hitherto admoniſhed you to loue one another, now let me giue you warning of the impediments that will hinder you from this loue, *viz.* the loue of the world, yee little children ought

not to doe it, becauſe it becommeth children to obey their Parents; now our heauenly Father forbiddeth this, who hath forgiuen you your ſinnes, and therefore great reaſon is there that ye ſhould refraine from that which cannot ſtand with the loue of him who hath ſhewed ſo great loue vnto you. Again, ye fathers ought not to loue the world, becauſe ye haue knowne him that was from the beginning, whom the world hateth; ye know him by Faith being ioyned vnto him, ſo that ye cannot loue the world which is againſt him. Laſtly, *yee young men* ought not to loue the world, becauſe yee haue ouercome that euill one, that is, the Deuill, who is the God of this world; whereas it is the part of one vnder his dominion to loue the world, not of one that hath ouercome him, for ſo hee ſhould againe be ouercome by him. And to this expoſition doe I ſubſcribe, becauſe theſe words are plainly rather an exordium to ſome thing afterwards to be deliuered, than a concluſion of that which was before deliuered.

4 To the fourth, to loue the world, as all agree, is to loue it as it is oppoſite vnto God, for God himſelfe is otherwiſe ſaid to loue the world; to loue the world therefore is to loue, and by louing to be ioyned vnto the wicked, who are in diuers places ſaid to be the world, and ſo the Deuill is called *The God of this world.* To loue the things of the world, is to loue riches, and honours, and pleaſures vnto ſuperfluity, not for neceſſity, for the things of this world may be beloued and ſought after, ſo farre forth as they are neceſſary for vs; but to be ouermuch affected vnto theſe things, this is ſinne.

Ioh.3.16. *Oecumen.* *Th. Aquinas.* 2 Cor.4.4.

5 To the fift, thoſe things that are ſaid to be in the world are ſuch, as the world of wicked men are affected withall. *The luſt of the fleſh,* this is the deſire of any thing that is delightfull to the taſte or the touch; and to the outward man, as eating and drinking exceſſiuely, and whoring, and playing inordinately. And though the heart luſteth after theſe things, yet it is aſcribed to the fleſh, becauſe it is acted hereby. *The luſt of the eyes,* that is, the deſire of ſuch things as are goodly to the eye, as of gold and ſiluer, garments, and faire buildings. *The pride of life;* in Greeke it is ἀλαζονεία, the oſtentation or iactation, or boaſting proudly of any worldly thing, being puffed

Auguſtine. *Tho. Aquin.*

vp

vp and made vaine-glorious hereby, to be through pride ſo ſet vpon eſtimation in the world, as that a man will rather die than be any way diſgraced. He that loueth the world thus, the loue of the Father is ſaid not to be in him, and here a reaſon of it is rendered, becauſe this luſt is of the world, not of the father; that is, of Gods enemy & oppoſite, ſo that he which is led hereby cannot loue God. Saint *Auguſtine* readeth theſe words thus; *If any man loueth the world, the Spirit of the Father is not in him*, but none elſe reade it ſo. He alſo illuſtrateth this place by the example of our firſt Parents: ſo likewiſe *Beda* and *Proſper*, who ſaith, That the luſt of the fleſh in them, was to taſte of the forbidden fruit; the luſt of the eyes, to haue their eyes opened, for hereby the Serpent tempted them; and the pride of life, to be like vnto God. *Beda* alſo ſheweth theſe three to haue beene vſed for the tempting of our Sauiour Chriſt, *Mat.* 4. The three things here taxed, are Pleaſure, Profit, and the riſing of pride in the heart; the firſt, tempting the voluptuous; the ſecond, the couetous; the third, the ambitious, as ſuch as deſire to be magnified.

Aug. Tract. 9. in Iohan.

Beda. Proſper.

Note, that there is great reaſon indeed why the loue of God ſhould be deare vnto vs, neither ſhould we bee carried by any thing in this world againſt this loue, for this were wonderfull ingratitude, ſeeing his benefits beſtowed vpon vs are ſo great, the forgiueneſſe of our ſinnes, the knowledge of hidden myſteries, and ſpiritual ſtrength to ouercome our moſt deadly enemy, that worketh and preuaileth by the world to reduce vs into his bondage againe. Let the voluptuous therefore, the couetous and ambitious conſider, of what baſe minds they are to be allured by ſuch vanities, wherein there is no true or enduring comfort to be found, thus to loſe comfort which would haue beene for euer vnto them in God.

Note.

CHAP. 2. VER. 18. *Little children; it is the laſt houre, and as ye haue heard, that Antichriſt commeth, there are now alſo many Antichriſts.* Verſ. 19. *They went out from vs, but they were not of vs; for if they had beene of vs, they would haue continued with vs.*

Th. Aquinas. The Apoſtle hauing admoniſhed againſt the loue of the world, now giueth warning againſt hereſies, leſt we ſhould be ſeduced hereby, and that by a fourefold reaſon.

Firſt, becauſe it is hereſie contrary to Chriſt, making them Antichriſts that hold it; and hereby he ſheweth that it is the laſt houre, that is, the ſixt age, or a time like to that of the Antichriſt for the greatneſſe of the perſecution, or in reſpect of euery particular mans life.

Secondly, becauſe Heretikes are ſeparate from the Church; *They went out from vs* to Iudaiſme or Paganiſme, *becauſe they were not of vs* by election or predeſtination: they were amongſt vs by the partaking of the ſame Sacraments, but not by the communion of loue. *That they might be made manifeſt*, that is, that by their going out they might be diſcouered to be falſe brethren, and we might be no longer deceiued by them.

Thirdly, becauſe they had an anointing whereby they knew all things, that is, the holy Ghoſt, whereby they knew the malice and wickedneſſe of theſe Antichriſts, and ſo were armed to withſtand them; and he calleth it an anointing *from the holy one*, that is, from Chriſt, from whom, as an head, all knowledge and grace is deriued to vs his members, *Ioh.* 1. 14.

Fourthly, becauſe the doctrine of Heretikes is a lying doctrine, and the moſt hainous lying of all, becauſe it is to the denying of Chriſt. Now the Iewes properly denied Ieſus to be the Chriſt, but all Chriſtians that obey not his precepts, doe indeed deny him, as *Titus* 1. *They ſay, that they know God, but by their deeds they deny him.* And ſuch an one is Antichriſt, that is, an enemy to Chriſt; and hath not the Father neither, that is, propitious to him, or knoweth not the Father, for *if ye had knowne me* (ſaith Chriſt) *ye had knowne my Father alſo.*

Iohn 14. *Mayer.* *Oecumen.* *Chryſoſtome.* The doubts of this place are: firſt, how it is ſaid to bee the laſt houre. *Oecumenius* pitching firſt vpon that of euery particular man who hath but a ſhort time to liue here, yeeldeth afterwards an other reaſon out of *Chryſoſtome*, becauſe any time diuided into three parts, when the two former are paſt, that which remaineth is called the laſt; and ſo two parts of the worlds age being paſt, which hee calleth houres, hee calleth the time vnder the Goſpell the laſt

laſt houre. And yet he yeeldeth another reaſon why it is called the laſt houre, *viz.* becauſe it is the worſt, by reaſon of the Deuills being moſt buſie with his temptations, and ſtirring vp troubles and perſecutions againſt the Church more than in times paſt. Others vnderſtand, when he ſaith, *now is the laſt houre*, that the laſt times are now at hand wherein Chriſt will come to iudgement, becauſe the Antichriſt is to come towards the end of the world, and when his forerunners are come, it is euident that it will not be long before he commeth. I ſubſcribe to that of *Chryſoſtome*, the time of the Goſpell is the laſt houre, becauſe the third and laſt part of the worlds age: 2000. yeeres were before the Law, 2000. vnder the Law, and ſo if a like proportion of time be to this laſt as was to the two former, Saint *Iohn* might well ſay in his time it was the laſt houre, though the world be not yet ended. The words will not ſo well beare this interpretation, without wreſting, the laſt houre is at hand, or is like vnto the laſt: for he ſaith plainly, *It is the laſt houre*, and repeateth it againe, *There are many Antichriſts, whereby we know that it is the laſt houre.* As if he ſhould ſay, The comming of Antichriſt argueth the laſt houre; now are many Antichriſts, that is, now he hath begunne to enter vpon the ſtage by his fore-runners and to act his part, therefore now is the laſt houre. *Gagneus. Faber Stap.*

2 The ſecond doubt here is, who is the Antichriſt, and by whom they heard of his comming? The Lord Ieſus ſpeaketh diuers times of one comming in his owne name, whom they would receiue, as *Iohn* 5. 43. *Ch.* 7. 18. *Mat.* 24. 15. And *Daniel* long before, *Ch.* 7. 21, 12. deſcribed this Antichriſt in his type; and Saint *Paul*, 2 *Theſſ.* 2. after which this Epiſtle was written. Now hee ſpeaketh of him in the preſent tenſe, *he commeth*, both for the certainty, and becauſe hee was come then in his forerunners, the many Antichriſts of whom he ſpeaketh, in regard of whom Saint *Paul* ſaith, *The myſtery of iniquity now worketh.* For they and he are all vnited in the ſame wicked and lying ſpirit by which they are deceiued, and deceiue others to their deſtruction. The Papiſts contend, that the Antichriſt is but one man yet to come, who ſhall reigne but three yeeres & an halfe immediatly before the day

of iudgement. But ours teach him to be a ſucceſſion of men, who are all as one, continuing from generation to generation, to doe the ſame Antichriſtian acts in the ſame place; euen as each beaſt of the foure ſpoken of by *Daniel* ſerued to ſet forth the ſucceſſion of Kings in each Monarchy of the Aſſyrians, Medes, Perſians and Greekes. How true this our tenent is, and how falſe the other, there will be a more fit place to ſhew, *Reuel.* 12.13,&c.

3 Who they are that he calleth Antichriſts, ſaying, *Now there are many Antichriſts.* To this it is generally agreed, that the Heretikes of thoſe times were Antichriſts, as *Simon* of Samaria, *Ebion* and *Cerinthus*, and the Nicolaitans, for theſe, as enemies of Chriſt, ſome oppoſed his humanity, and ſome his diuinity, they ſought by deceitfull perſwaſions to draw men away from the truth of the Chriſtian Religion to error, as Antichriſt doth, and therefore for the likeneſſe of their conditions are called Antichriſts, as *Iudas* was called a Deuill, and *Peter* Satan. Thus *Ireneus* calleth the Valentinians, Marcionites and Arrians, Antichriſts; *Origen*, *Ierome*, *Ambroſe* and *Chryſoſtome*, call all ſorts of Heretikes Antichriſts. The many Antichriſts therefore in this place, are ſuch as by corrupting of the truth were enemies vnto Chriſt, who was altogether for the truth.

Orig. in Mat. 24. Hieron. li. de non pauendo Ambroſ. Epiſt. ad ſolitar. Chryſ. 2. Theſ. 2.

4 Whether any Chriſtians are priuileged from falling away into Antichriſtianiſme, and conſequently into ſinne, ſo as that they ſhould be damned therefore, becauſe he ſaith, they were not of vs; *for if they had bin of vs, they would haue continued with vs.* I anſwer, that it is moſt plaine here, that none can fall away ſo which are of the number of the Elect, whom God hath predeſtinated vnto life, as all Expoſitors agree. They that fainedly ioine themſelues vnto the faithful, or lightly without duly conſidering what they muſt ſuffer that follow Chriſt, or what the doctrine of the Chriſtian Religion is, & what purity & holines of life is hereby required, may & ſhall fall away, becauſe though they be in the number of the faithfull, yet they are not truly faithfull; ſo in them ſaued and ſauing grace was neuer wrought: in them ſo that when ſuch doe fall away, what ſhew ſoeuer they formerly made, it cannot be hence gathered, that a man may fall euen from

Oecumen. Tho. Aquin. Gorran. Faber Stap. &c.

from true faith and grace, but rather that they neuer had any true faith, for ſuch fall not away, and it was Gods prouidence that they ſhould be thus diſcouered, that in them it might appeare what ſhall become of all the rout of Hypocrites and temporany Chriſtians that goe with others to the ſame duties, but they want ſuch good and faithfull hearts whereby they ſhould be throughly affected to the earneſt embracing of the Word, and to be reformed thereafter. Here then is a ground for the certaine perſeuerance of all the Saints, and againſt that vncomfortable doctrine of their falling from grace to be damned. It is certaine, that they which are of vs goe not out from vs, and who are ſuch, if not they that haue true faith and repentance; for from hence we may certainly reaſon to proue our election. But of the certainty of faith I haue ſaid more already vpon *Rom.* 8.

The Ieſuite is ſo troubled at this place, making ſo plainly for the perſeuerance of the elect, and conſequently of ſuch as are effectually called to the grace of the Goſpell, as that hee ſaith, he knoweth not what Saint *Iohn* meant to ſpeake thus, ſeeing neither comfort nor profit could hence redound vnto them to whom he wrote. And then he contradicteth him, ſaying, That there are many of them that are predeſtinated vnto life that goe out of the Church, and ſome that are in the Church and in grace are Reprobates. What will not theſe men dare to ſay, that are of ſuch impudency to diſgrace and gaine-ſay what an Apoſtle of Chriſt hath written, if it maketh againſt their conceits. But againſt this ſlander be it knowne, that the going out of thoſe that were not truly faithfull, that it might appeare, that they were ſuch, was mentioned to very good purpoſe, both for the comfort of ſuch as truly beleeue, and vpon due conſideration embrace the Goſpell, and for the credit of the truly faithfull. For it is a great comfort to the true Chriſtian, to be aſſured that he ſhall keepe his ſtanding, and not be giuen ouer, when he hath embraced the truth, to ſuch blindneſſe, as that he ſhould afterwards be led away after error, and of a Chriſtian proue Antichriſtian: and it maketh much for the credit of the truly faithfull, that no ſuch are thus mutable, but only ſome intruders that lurke amongſt them for a time that *Lorinus.*

were neuer indeed of their number, & therefore might turne to any thing. And laſtly, this may ſerue to warne euery man to take heed how he embraceth the Chriſtian Religion, leſt not being an hearty and ſerious profeſſor of it, he be in iudgement giuen ouer to be an Antichriſt, to his greater condemnation.

5 What is meant by the anointing from the holy one, and their knowing of all things?

This anointing is the inward illumination of the holy Ghoſt: ſo *Gregory* ſaith, that it is the allocution of internall inſpiration, which by touching doth eleuate mans minde. *Ireneus* calleth it the anointing of doctrine. Some haue wreſted this place to proue the vſe of Chriſme in baptiſme, whereas indeed it is not any external thing which he meaneth here, but internall, ſeeing by nothing externall we attaine to the knowledge of diuine myſteries, but by an inward illumination. Yet it cannot be denied, but that the anointing of thoſe that were baptized, is very ancient: for *Cyprian* maketh mention of it, aſcribing too much vnto it; and ſo doth *Tertullian*, and *Cyril Catech.* 3. and *Baſil. de ſp. ſ. cap.* 28, *&c.* But *Iuſtin Martyr* maketh no mention of it, whereby it appeareth that it was not in his time. And *Athanaſius* ſaith plainly, that Chriſt was not anointed with oyle, and beſtowed the ſpirit without any ſuch Ceremony. *Euſebius* ſaith, that Chriſtians are no more anointed with types and figures, but by the naked vertues themſelues. And *Platina* ſaith, that *Sylueſter* was the firſt that inſtituted this anointing. Wherefore *S. Iohn* doubtleſſe doth not inſinuate any ſuch Ceremony here, but onely the inward anointing to vnderſtand.

Gre. 5. Mor. c. 19. allocutio intimæ inſpirationis quæ humanam mentem contingendo ſublenat.

Iren. l. 4. c. 43. Chryſma doctrinæ.

Cypri. Epiſt. 70, 72.

Tertul. l. de reſur. carnis.

Athan. Orat. 2. contr. Arrian.

Euſeb. lib. 1. Hiſt. cap. 4.

Platina de Sylueſtro.

Touching the holy one, ſome with *Tho. Aquinas* hold him to be Chriſt, as *Beda*; ſome the holy Ghoſt, as *Oecumenius*; and ſome both, as *Carthuſianus*, and *Faber Stapulenſis*. I ſubſcribe with *Piſcator* vnto the firſt, for of the fulneſſe of Chriſt we all receiue of the holy Ghoſt, *Iohn* 1. 16. and he often promiſed to ſend the holy Ghoſt, that ſhould inſtruct his in all things. Their knowing of all things was of all fundamentall points of faith, wherein theſe Antichriſts did labour to ſeduce them, as all agree, and not ſuch a knowledge as vnto which nothing more could be added, for wee are ſtill to grow in knowledge and grace. What

Beda. Oecumen. Faber Stapul. Piſcator.

Ioh. 14.26.

2 Pet. 3.20.

What is meant by ſaying, that he is a lyar, who denieth Ieſus to be the Chriſt, nay he ſaith, *Who is a lyar but he?* Is there none other lye but this, or can he not truly be ſaid to be Antichriſt, who doth not plainly deny Ieſus to be Chriſt? 6 Verſ. 22.

To the firſt *Beda* anſwereth, that this lye is ſo great, that others are nothing in compariſon of it: but *Faber* better, if ſuch an one be not a lyar, who is a lyar, becauſe to deny Ieſus to be Chriſt is a moſt notorious lye. *Beda.* *Faber Stapul.*

To the ſecond it is commonly anſwered, that it is chiefly ſpoken againſt the Iewes, who denied Ieſus the ſonne of *Mary* to be Chriſt; and againſt *Simon*, who ſaid that there was another *Ieſus*, who deſcended from Heauen into *Iordan*, as *Oecumenius* hath it. For this was a chiefe reaſon of *S. Iohns* writing both of this Epiſtle, and of his Goſpell, to declare that Ieſus is the Chriſt, as he expreſly ſpeaketh, *Iohn* 20. 31. But it cannot hence be collected, that none can be rightly ſaid to be Antichriſt, but he that directly denieth Ieſus to be the Chriſt, and the Sonne of God: for there is a denying of him euen by thoſe that in word acknowledge him, they *confeſſe Chriſt, but in their deeds they denie him.* And I haue already ſhewed, that by the conſent of all the Fathers, any heretike or wicked perſon is an Antichriſt. *Valentinus* is condemned by *Oecumenius* for a notorious Antichriſt, becauſe hee ſaid, that beſides God the Father of Chriſt there is another Father, that cannot be named. *Cerinthus* is held to haue beene Antichriſt, becauſe he taught that Ieſus began to be the Sonne of God in his baptiſme, not before, and that afterwards the Spirit went away from him againe, and then he ſuffered death; and they who haue denied Chriſt to be God are alſo cenſured, as denying the Son. And by the like reaſon the Pope denying ſuch a Chriſt as is ſet forth in the holy Scripeures, is Antichriſt, for he denieth him to be our only Mediator and Aduocate, he denieth the merit of his paſſion to be ſuch, as that hereby we are perfectly ſaued from our ſinnes, and the puniſhments thereof, ſeeing he teacheth a neceſſity of our ſatisfying for temporall puniſhments; he denieth his ordinance of his bleſſed Supper in both kindes, and he denieth his body to be a true humane body; for ſuch a body is in one place at one time onely, &c. *Oecumen.* Tit. 1. 16.

If

If the Antichriſt ſhould directly deny the Father and the Sonne, he were eaſie enough to be knowne, neither could he poſſibly deceiue ſo many Chriſtian people, as it is ſaid that he ſhall, *Reu.* 13. Hee muſt therefore be onely couertly denying Chriſt, but openly making a profeſſion of him.

7 Verſe 23. By what conſequence can it be proued, that he that denieth the Sonne hath not the Father, and ſo on the contrary ſide?

It is commonly anſwered, that the Father and Son are Relatiues, and therefore if the Son be denied, the Father is alſo denied, ſeeing he cannot be a Father, vnleſſe he hath Ieſus to his Sonne, becauſe he is the onely begotten Sonne of the Father. Againe, the Father is denied, becauſe hee hath teſtified from Mat. 3. Heauen, ſaying, *This is my beloued Sonne*: but to confeſſe the Sonne, is to confeſſe the Father alſo, and the way to be accepted Mat. 10. for his in the world to come. For, *hee that confeſſeth mee*, ſaith Chriſt, *before men, him will I confeſſe before my Father which is in Heauen.*

From this 23. *verſe* to the end of this Chapter, there is nothing difficult more. That which they heard from the beginning, is that which our Sauiour Chriſt taught, that who ſo Ioh. 17.3. would attaine to life ſhould beleeue in him, and that *it is life eternall to know God, and whom he hath ſent Ieſus Chriſt, verſ.* 24, 25. Now theſe things he ſaith that he wrote vnto them, becauſe of ſeducers, not that they needed any inſtruction herein, for ſo much as they had the Spirit of God to teach them.

Note. Note that ſuch as erre in the doctrine of faith are very Antichriſts, and accordingly to be had in abomination, and to be auoided. Hereſie is in effect to deny God the Sonne, and ſo to deny the Father, and to ouerthrow all religion and piety, that they which are tainted herewith ſhall haue no more benefit of the Chriſtian religion than Pagans and Infidels. And therefore let vs hate Popery, as being moſt notorious hereſie, not being deceiued, becauſe in word they profeſſe Chriſt, as wee doe.

Note. Note againe, that there are ſome in the Church which are not of the Church, and this is manifeſted by their apoſtaſie, and falling from the truth to errour. So that if any depart from the reformed Religion to Popery, wee ought not to be troubled

troubled at it, for they were neuer ſound at the heart, otherwiſe they could not haue departed.

Note alſo, that the truly faithfull are inſtructed by the Spirit of God, which as a ſweet oyntment doth ſo ſweeten their mindes with the truth, as that they can neuer be corrupted, and come to an ill ſauour, through errour and wickednesſe. Sinne they may, but be deſtitute of grace ſufficient for their ſaluation they can neuer be. *Note.*

CHAP. III.

HAuing made ſome way in the laſt verſe of the former Chapter, as I haue already ſhewed, to returne to the commendation of a righteous and holy courſe of life; he doth more at large proſecute that argument here, ioyning vnto it a commendation of brotherly loue.

Touching righteouſneſſe and holineſſe, he ſtirreth vp vnto it; firſt, from the conſideration of our eſtate, we are the children of God, and yet haue greater hopes, and therefore cannot but be pure, as he is pure, *Verſ.* 1, 2, 3. Secondly, from the conſideration of that reference which we haue vnto Chriſt, we are in him, but he hath no ſinne; nay his comming into the world was to take away ſinne, and therefore who ſo is in him ſinneth not, *Verſ.* 4, 5, 6. Thirdly, from the conſideration of the ſtate of wicked and ſinfull men, they know not Chriſt, they are of the deuill, *Verſ.* 6, 7, 8. Fourthly, from the conſideration of our new birth, by the ſeed of God, which being in vs, keepeth vs from ſinne, *Verſ.* 9, 10.

Touching brotherly loue, coupling the want of this with a ſinfull life, he firſt ſheweth, that ſuch as haue no loue are not of God; and then ſetting downe the command which wee haue to loue, hee dehorteth from enmity and hatred, inſtancing in *Cains* hatred againſt *Abel*, and the worlds hatred, and ſhewing the euent both of loue, and of hatred. Then hee exhorteth to loue, vrging to loue *in deed* after the example of Chriſt, condemning

Verſ. 10.
Verſ. 11.
Verſ. 12, 13.
Verſ. 14, 15.
Verſ. 16, 17, 18.

demning other loue, which extendeth not to the releeuing of the miſerable, to be no loue. And that this exhortation to loue indeed, might take the more effect, he ſheweth what confidence towards God ſuch a man may haue to obtaine whatſoeuer he deſireth, as doing his will herein, and that which is pleaſing vnto him. Now, that he doth his will and commandement he proueth, becauſe his command is, that we beleeue in Chriſt, and loue one another, which laſt is a plaine euidence of the firſt; he therefore that beleeueth and loueth, keepeth his commandements, and ſo abideth in him; and how this may be knowne he immediatly ſheweth, euen by the Spirit which he hath giuen vs; and thus againe he maketh way to ſpeake of diuers ſpirits in the Chapter following.

Verſ. 19,20, 21,22.

Verſ. 23.

Verſ. 24.

---

1 IOHN Chapter 3. Verſe 1.

For this the world knoweth vs not, becauſe it knoweth not him. Beloued, now we are the ſonnes of God, but yet it is not made manifeſt what we ſhall be, &c.

Th. Aquinas in 1 Iohn 3.

BEcauſe we are the Sonnes of God the world knoweth vs not, that is, by the knowledge of approbation; or as the Gloſſe hath it, they know not our dignity to loue and reſpect vs, but doe eſteeme baſely of vs, and afflict vs, *Becauſe it knoweth not him*, that is, beleeueth not in him. *It doth not appeare, &c.* that is, the great glory wherewith we ſhall be glorified appeareth not, it is as a light hidden in a Pitcher, till it be broken; or as a light within a mans hands, appearing onely through his fingers. *We know, that when he ſhall appeare*, that is, by the certainty of faith, for faith doth aſſure vs of things inuiſible: now we know our ſelues to be Gods children by the vertues and miracles which by his ſpirit we are inabled to doe. *When he ſhall appeare*, that is, at the day of iudgement. *Wee ſhall be like vnto him*, that is, in the conformity of nature, of grace, and of glory. *We ſhall ſee him as he is*, that is, in the very ſubſtance of his

his Deity, which is not granted to any man liuing here.

The doubts of this place are, firſt, what is meant by the worlds not knowing of vs, and to what theſe words [*For this*] haue reference? *Mayer.* 1

I anſwer, that the world of wicked men, and vnbeleeuers, are ſaid not to know vs, that are accepted to be the children of God, becauſe they doe not ſee into the excellency of this eſtate, to prize and to eſteeme of it. *And for this they know vs not*, becauſe they know not Chriſt, it was hidden from them of what excellency hee was, which was the cauſe that they vſed him as baſe and contemptible. For had they knowne him, they could not but haue knowne his, ſo much reſembling him; as they that haue knowne the father, if his ſonne commeth in preſence, which is very like him, they know him to be his ſonne: and as he that hath well knowne a man, if hee ſeeth his picture, he knoweth whoſe picture it is. And this is ſpoken to make vs vndiſmaid at the contempt and ignominy that ſhall be offered to vs in the world, as a Prince laugheth at the railings and ill vſage of him by his owne ſeruants, whilſt they know him nor. They know not (ſaith *Chryſoſtome*) what manner of perſons we are, that abuſe vs, as namely, that wee are Citizens of Heauen, reckoned to the Countrey aboue, and fellowes of the Cherubims. So alſo *Wiſd.* 5.3,4 5. *Chryſ. Hom. 78. in Iohan.*

Secondly, how it is ſaid, *It appeareth not yet what we ſhall be?* hath not God ſet forth in his word the vnſpeakable glory and felicity to come? 2

I anſwer with *Thomas*, that though it be ſet forth, yet the glorious and happy eſtate of Gods children appeareth not now, but they liue after a poore and contemptible faſhion, which is the cauſe that the world maketh no reckoning of this Sonne-ſhip.

Thirdly, wherein ſhall wee be like vnto God, and what knowledge ſhall wee haue of him, and how doth this proue, that we ſhall be like vnto him, becauſe we ſhall know him? 3

To the firſt it is commonly anſwered, that wee ſhall be like vnto him in heauenly glory, euen as children doe partake of the glory of their father, as *Oecumenius* ſpeaketh, the minde being ſanctified and inlightened, and the body being glorified as *Oecumen. Scholia Graeca.*

Phil. 3 20. as the body of the Lord Ieſus. To the ſecond, ſome (as *Thomas Aquinas*) ſay, that we ſhall ſee his eſſence: but others deny this, affirming that we ſhall ſee him onely in his qualities, being pure, as he is pure; and being iuſt wee ſhall behold him iuſt, as *Oecumenius*. But I aſſent rather to thoſe that expound this of ſeeing the Lord Ieſus Chriſt in his glory, and the maieſty of God the Father: for now we ſee onely darkly, and as it were in a glaſſe, as we are capable: but then being preſent with him, wee ſhall immediatly behold his glory. And this very beholding of him preſent doth argue, that wee ſhall be like vnto him, becauſe this ſeeing of him is not granted to any, but to the children of God, who are holy, as he is holy. For, *bleſſed are the pure in heart, for they ſhall ſee God. And let the wicked be taken away* (ſaith the Prophet) *that they may not ſee the glory of God.*

Auguſt. *Oecumen.* *Faber Stapul.* *Beza.* Mat. 5. Eſa. 26. 10. according to the 70.

Note. Note, that wicked men that make no reckoning of the ſtate of grace, are ſo farre from being true Chriſtians, that they know not what a Chriſtian is, they know not Chriſt: for did they but know, they would admire and be in loue with this condition, whereas now they deſpiſe it and vilipend the children of God, and beare an hatred againſt them.

Note. Note againe, that the glory of the faithfull ſhall be the higheſt degree of glory, like vnto that of God himſelfe; we ſhall bee preſent where the glory of his Maieſty doth moſt appeare. To heare of him, and to behold him in his Word and workes, muſt ſuffice vs whilſt we are in this world, and for ſuch as liued then to ſee God in the fleſh, but the time ſhall come when we ſhall behold him immediatly. The preſent comfort in God and ioy in the holy Ghoſt is nothing in compariſon of that comfort which we ſhall haue.

CHAP. 3. VER. 5. *Ye know that he was manifeſted to take away our ſinnes, and in him is no ſinne.* Verſ. 6. *Whoſoeuer abideth in him, ſinneth not, &c.*

Oecumen. in 1 Iohn 3. Seeing Chriſt came into the world to deſtroy ſinne, we that are borne of him and confirmed in the Faith of him, may not ſinne any more. *He that abideth in him* is ſaid not to ſinne, becauſe

becauſe he neuer ceaſeth from the exerciſe of vertue. He that doth ſinne, is ſaid to be of the Deuill, not he that hath done ſin, becauſe when a man hath repented him, he is no longer of the Deuill. The workes of the Deuill are ſinnes, which God, hauing a care of his, came into this world to deſtroy. To commit ſinne, *verſ.* 9. is to admit of ſinne in the minde and will; ſo the children of God cannot ſinne, that is, will to ſinne in any thing. They commit not wickednesſe voluntarily and purpoſely, or by yeelding to corruption, till they be ſubdued and brought into ſeruitude hereby.

There is but little difference here amongſt other Expoſitors from this of *Oecumenius*. The Sonne *of God was manifeſted*, ſaith *Thomas Aquinas*, when he tooke fleſh, *to take away our ſinnes*; that is, by forgiuing them being commited, by helping vs againſt ſinne that we commit it not, and by bringing to ſuch a life as where ſinne cannot bee committed any more, and therefore he is thrice ſaid to bee the Lambe of God that taketh away the ſinnes of the world.

Mayer.
Tho. Aquinas.
Tollit dimittendo facta, adiuuando ne fiant, & ducendo ad vitam, vbi omnino fieri nequeunt.

Faber ſaith, that he tooke away ſinne by deſtroying the ſeed of the Deuill ſowne in *Adam* at the beginning, and growing vp in his of-ſpring euen vntill Chriſt, who was without all ſinne, which if he had not done, none could haue remained in God. But he being a ſeed, contrary to the ſeed of the Deuill, deſtroied it, which is darkneſſe, and would haue made otherwiſe, that we could not haue beene in God, who is light. He alſo inferreth the ſanctity of the mother of Chriſt, affirming her to be without ſinne, or elſe ſhee could not haue brought forth ſuch ſeed contrary to the ſeed of the Deuill. But by the ſame reaſon her father and mother muſt haue beene without ſinne alſo, and conſequently, the Line of which ſhee was deſcended. I hold with *Faber*, that Chriſts taking away of our ſinnes here ſpoken of, is by the grace and vertue of his Spirit, ſanctifying vs to leade an holy life: for by the comming of Chriſt, the Spirit of grace is communicated more plentifully, the man Chriſt being as it were the head of the ſpring where the Spirit reſted, and we the chanels into which it floweth; whereas in times paſt, though the faithfull amongſt the Iewes were not deſtitute of the Spirit, yet they being

Faber Stapul.

ing but a handfull in compariſon of the reſt of the world, the beſtowing hereof was not ſo notable, and few there were that were deliuered from their ſinnes. According to this ſenſe it agreeth beſt with the words following, therefore they which are in Chriſt ſinne not, ſeeing that in him there is no ſinne, yea he came into the world to take away our ſinnes. A like place vnto this is *Rom.* 8. 3. And ſo I come to the greater queſtion ariſing both from hence and from the next words, wherein the regenerate are ſaid not to ſinne, neither can they ſinne. In what ſenſe doth hee thus often, ſo much preſſing it alſo, ſpeake of our immunity from ſinne, ſeeing there is no man liuing that ſinneth not? It is agreed by all, that the regenerate ſinneth not purpoſely, or by the ſinne of infidelity, or ſo farre forth as he is borne of God, or he ſinneth not vnto the end, for all theſe expoſitions are mentioned by *Thomas Aquinas*. It ſeemeth to me to be moſt plaine, that trading in ſinne is only meant here. The true faithfull perſon liueth not as the naturall man doth; though he cannot but through humane frailty ſinne, yet his heart is againſt all ſinne, and his life is ſuch a continuall practice of repentance, and the Spirit of Chriſt doth ſo ſway and carry him, as that he falleth not ſo often as the naturall man doth, and he doth daily waſh and cleanſe himſelfe from ſinne by the teares of true repentance, and that when there is no worldly ſhame or loſſe to moue him hereunto. Neither can I ſee but that the regenerate muſt needs be of ſuch an holy life, as not at any time to fall into any great ſinne, as of adultery, murther, theft, drunkenneſſe, or the like, although vnder the Law moſt holy men haue fallen, for the Spirit is now giuen in a greater meaſure than it was in thoſe daies, and the force of corruption is more abated, as is cleare from ſundry paſſages of holy Scripture.

Tho. Aquinas.

Verſ. 8. Whereas *verſ.* 8. it is ſaid, that the *Deuill ſinneth from the beginning*, and the *Sonne of God appeared that he might diſſolue the workes of the deuill*, the meaning is, that he was euer the Author of ſinne, by his temptations ſo preuailing amongſt men, as that the world hath hitherto beene full of ſinne: but now the Sonne of God comming, hath giuen a contrary Spirit into the hearts of his people, whereby they are ſanctified to leade

leade an holy and new life. The Deuill had them before, as it were in the chaines of sinne, fast bound for stirring to forsake those superstitious and riotous courses, but now these bands are loosed, and they are set at liberty to walke in the waies of Gods Commandements, because free will, which was lost in *Adam*, is restored in the regenerate by Christ, that we may now striue against and resist euill temptations.

Note, that the most certaine marke of a childe of God, is to leade an holy life, and truly to endeuour to refraine from all sinne, out of an inward affectation of holinesse, and the dislike and hatred of euery sinne, be it neuer so pleasing or profitable to the outward man, and not in any by-respect; and being ouertaken with sinne by infirmity, to be humbled therefore, and to beg for mercy and pardon, and that *actiue quoties*. The comfort of those that doe thus is, that they are not now accounted sinners, but are iustified here-from, as it is said of the poore Publican, that hauing knocked vpon his breast, and humbled himselfe, he went away iustified. The penitent person sinneth not, because he doth daily that which is righteous, in calling himselfe to account for his sinnes, and iudging himselfe therefore, as *Beda* saith, In confessing our selues to bee vnprofitable seruants, we come to be profitable: and *Ierome*, Our only righteousnesse is to confesse our vnrighteousnesse. For whoso doth thus and bewaileth it daily in secret, cannot but haue his heart set against sinne, and so sinneth not in will and desire.

Note.

Luke 18.

Beda in Luc. 10.

Seruos nos inutiles fatemur, vt in sortem vtilium veniamus.

Hieron. Vnica iustitia nostra est iniustitiam fateri.

CHAP. 3. VER. 22. *If our heart condemne vs not, we haue boldnesse towards God, and receiue whatsoeuer we aske of him, because we keepe his Commandements, &c.*

In commending brotherly loue, which he had often done before, he saith, *Hereby we know that we are translated from death to life, if we loue the brethren*, vers. 14. By the loue of brethren all vnderstand here the loue of one another, which is vsually expressed by the word *neighbours* in the old Testament, but by the word *brethren* in the new. Brotherly loue is a signe of true grace, which is the beginning of the spirituall

Vers. 14.

life that is eternall, it is not the cause of life, as euen the Iesuit
Lorinus. condescendeth. Hereby a man may know that hee is raised from the death of sinne to the life, that is by grace, if he hath true loue in him, because all that are partakers of this life haue this loue in them; and consequently, a man may know that euerlasting life is his, and not only haue a probable coniecture hereof, as popish writers teach. For to put it out of doubt, that we may know certainly, he saith *vers.* 24. *We know that he*
Verse 19, *abideth in vs by the Spirit that he hath giuen vs*, and in *vers.* 19,
20,21. 20 21. he argueth from the heart and conscience of euery man, which vpon this ground of actuall loue, comming to be quiet and free from any accusation, argueth most certainly that wee are in his fauour.

He that loueth to the exercising of charitable actions, keepeth Gods Commandements, which stand but in two things, the loue of God and the loue of our neighbour. God is said to be greater than our conscience, that is, more able to iudge and condemne, because all things are most euident vnto him; so that if our conscience condemneth vs, hee will condemne vs much more.

Vers. 23. *And this is his commandement, that we beleeue in the Name*
Oecumen. *of his Sonne Iesus Christ.* To beleeue in the name of Christ here, saith *Oecumenius*, is to giue credit to his will; for by his Name is set forth sometime his glory and sometime his will. Now his will whereunto he would haue vs giue credit, is that we should loue one another. But this exposition is forced: for hauing spoken of loue hitherto, and how necessary it is, because God hath commanded it, hee now goeth somewhat higher, and sheweth that in commanding vs to beleeue in the Name of his Sonne, hee commandeth loue also, seeing that loue is inseparable from a liuely faith. Therefore hee addeth, *This is his Commandement, that we beleeue and loue one another*, as if he should haue said, For as much as I haue spoken of the Commandements of God, affirming that he which loueth keepeth the; hereby it plainly appeareth to be so, because that in commanding to beleeue in Christ, he inioyneth vs both to beleeue and to loue, loue being vnto faith as the soule is to the body, which is but a dead carkasse if it be away. And so hee com-

meth

meth aptly to mention the Spirit given vnto vs in the next verse, whereby we know that we are in God, that is, this grace of the Spirit, loue. And hereunto doe others consent. *Tho. Aquin. Gorran. Beza.*

Note here, because he maketh the keeping of Gods Commandements the ground of our confidence to God-ward, so as that we may pray with certaine expectation to be heard, that none but such as are of a godly life and charitable to the poore can haue any assurance of Gods fauour. All wicked men and hard-hearted cannot but haue an accusing conscience if it bee not cauterized, and therefore their hope to God-ward is vaine, though they call and cry to him for mercy they shall not preuaile, *Iam.5.16. Mat.7.22.* *Note.*

CHAP. IIII.

HAuing spoken in the last verse of the former Chapter of knowing by the Spirit, because there is great deceit in spirits, hee exhorteth here not to beleeue euery spirit, but to try them whether they be of God or no, shewing the meanes of triall, *v.* 1, 2, 3. And that it might appeare, that he had no suspition of their being deceiued, hee affirmeth them to be of God, and that he with the rest of the Apostles were of God, whereby hee proueth againe, that the false Antichristian teachers who heard them not, were not led by the good Spirit of God, but by an ill spirit of error, *vers.* 4, 5, 6. And considering, that both they that heard and they that taught them were of God, he exhorteth them to mutuall loue, as they must needs doe that are all of God, seeing God is loue, *vers.* 7, 8. which is proued both from a singular act of his loue and the time when hee loued vs, *vers.* 9, 10. And hereupon he exhorteth againe to loue, arguing from our loue our being in God, though we haue not seene him, *vers.* 12, 13. And then he reflecteth againe vpon that which he spake of before, touching the triall of spirits, by this, *hee that confesseth that Iesus Christ is come in the flesh, is of God.* This he saith, that they, the Apostles were eye-witnesses of, and that they

which beleeue it, remaine in God, *verſ.* 14,15. whom againe he affirmeth to be loue, and ſo ſheweth what confidence a man may haue, and how void of feare hee may bee that hath loue, *verſ.* 16,17 18. And laſtly, for a proofe of our loue of God he ſaith, that this appeareth by the loue of our neighbour, whom hauing ſeene, if we loue him not, we cannot loue God whom we haue not ſeene, *verſ.* 20,21.

1 IOHN Chapter 4. Verſe 2.

Euery Spirit that confeſſeth Ieſus Chriſt to haue come in the fleſh, is of God. Verſ. 3. *Euery ſpirit that confeſſeth not, &c. this is the ſpirit of Antichriſt, which ye haue heard that it commeth, and it is euen now in the world.*

Mayer. BY the Spirit here the Doctrine is commonly vnderſtood: to confeſſe that Ieſus Chriſt is come in the fleſh, is to teach rightly both his *Beza.* humane and diuine nature, according to *Beza*; his humane, becauſe he came in the fleſh, and his diuine, becauſe he came, implieth one from whom he came, that is, the Father with whom he was from the beginning. *Oecumenius* and *Th. Aquinas* expound confeſſing here not only in word but in deed and in life, wherein this is confeſſed when a man is mortified vnto ſinne: but *Beza* more rightly vnderſtandeth it more reſtrainedly of Doctrine only. Euery one in this ſpirituall office of teaching, that is ſound in the doctrine touching Chriſt Ieſus, is of God. The ſpirit here is he that pretendeth *Piſcator.* the ſpirit, according to *Piſcator*; and to confeſſe that Ieſus is come in the fleſh, is to teach truly touching the diuinity and humanity, and touching the end of Chriſts comming into the world to deliuer vs from our ſinnes, as the very name Ieſus doth imply, ſo that in theſe few words is comprehended the whole Doctrine of the Goſpell.

Tho. Aquinas. The obſeruation of *Thomas Aquinas* is witty: to confeſſe hath in it a word *con*, ſignifying together, whereby is implied, that

that it muſt be both in word and deed that Chriſt muſt be acknowledged, but there may as well be vſe of this conioining word, to ſet forth the tongue and the heart agreeing in one. *He that confeſſeth not*, the vulgar Latine hath it, he that ſolueth Ieſus, but all confeſſe, that in the Greeke it is as wee reade it. This cannot be referred to the denying of Chriſt in deeds; for ſo euen the beſt doe ſometimes, becauſe their life is not alwaies in all things ſo ſquared according to rule, but to deny Chriſt in Doctrine is the thing meant here. Now hee is not ſaid to deny Chriſt thus only, that flatly denieth Ieſus the Sonne of *Mary* to be the Sonne of God and the Sauiour of the world, but he which denieth the truth, and teacheth falſly in any Article of faith, according to Saint *Auguſtine*. For euery Hereticke, ſaith he, denieth Chriſt to haue come in the fleſh, though in word he confeſſeth it, when he holdeth any thing that is proued repugnant vnto Chriſt. And to this paſſage was very pertinent to thoſe times, wherein there were ſome that taught moſt wickedly concerning Chriſt, As *Simon Magus* & *Menander* his Scholler, who taught himſelfe to be God, & that to the old world he appeared by the name of the Father, to the Iewes by the name of the Sonne, and to the Gentiles of the holy Ghoſt. *Ebion*, who taught that Chriſt was begotten by the coniunction of *Ioſeph* and *Mary*. And *Cerinthus*, who taught likewiſe that Chriſt came of *Ioſeph* and *Mary*, but he was at the firſt but Ieſus, and by the comming downe of the holy Ghoſt in his baptiſme he became Chriſt alſo, for he held God the holy Ghoſt to be Chriſt. Now hee ſaith, that the ſpirit whereby they were led was the ſpirit of Antichriſt, which ſhould come and then was come, that is, in his forerunners, who were led by the ſame ſpirit of error, and did ſo neerely reſemble him as I haue already ſhewed, 1 *Ioh.* 2. 18.

Aug. ſer. 31. *de verb. Apoſtol. Ea tenus omnis hæreticus Chriſtum in carne veniſſe negat, quantum libet fateri videatur, quatenus aliquid ſentit, quod repugnans Chriſto eſſe conuincitur.*

Simon Magus.
Menander.
Ebion.
Cerinthus.
Epiphan. Hæreſ. 30.
Iren. lib. 1. *c.* 26.

Note, that the Pope of Rome is not hereby freed from being the Antichriſt becauſe he doth not flatly deny Chriſt: for no man in Saint *Iohns* time, againſt whom he writeth did ſo, but onely they taught erroniouſly touching Chriſt, and hereupon he concludeth againſt them that Antichriſt was then come. For as much then as the Pope teacheth things contrary to Chriſt, he doth in effect deny Ieſus Chriſt to be come in

Note.

the flesh, and so is Antichrist. For he denieth him to be an all-sufficient Sauiour, whilst he teacheth satisfaction by acts of penance and the merit of workes, and to haue had a true humane body, because he teacheth such a body as is in a thousand places at once.

CHAP. 4. VER. 8. *He that loueth not, knoweth not God; for God is loue.* Vers. 16. *He that abideth in loue, abideth in God, and God in him; for God is loue, &c.*

Magist. From these words to the end of the Chapter the Apostle treateth onely of one thing, *viz.* loue, and therefore taking all together for one Text, the first doubt occurring is, how God is said to be loue? Saint *Augustine* saith, because power is properly attributed to the Father, wisdome to the Sonne, and loue to the holy Ghost; therefore, as the Father is said to be the Almighty, the Sonne is called the wisdome of the Father, and the holy Ghost loue. Hence the master of the sentences deliuereth it, that the holy Ghost is loue essentially, seeing it is the holy Ghost whereby we abide in God, and we are said by loue to abide in him. *Tho. Aquin.* saith, that loue is twofold: First, whereby we loue elicitiuely and formally, and this he granteth is a created habit, or else effectually and exemplarily, and this is the holy Ghost. But most consent that God is said to be loue in the abstract, as he is said to be goodnesse, iustice, and wisdome, because he is infinitely louing, an example whereof is immediatly subioyned, and such a fountaine of loue, as that they which are in him cannot but loue one another.

August. Quæstiunc. de Trinit.

P. Lombard. 1 dist. 32.

Tho. Aquin. 1

2 Vers. 11. *Th. Aquinas. Si tantus tantillos, iustus iniustos, creator creaturas, & nos qui sumus fratres & pares & natura conformes debemus inuicem diligere.* Verse 12.

Now God is said to be loue, that finding it impossible for vs to loue as we should, wee might seeke it of him. Secondly, how doth it follow from Gods louing of vs that we ought to loue one another? This he resoluteth afterwards, *vers.* 20. because we cannot otherwise shew our loue to God, but by louing one another. Againe, as *Thomas Aquinas* hath it, by his example who is our Father, we his children should be drawne to loue. If so great an one loued so little ones, the Creator the creatures, the Iust the vniust, we that are brethren, and equall, and of a like nature, ought much more to loue one another.

ther. The loue of God is ſaid to be perfect in vs, as perfection is oppoſed to fiction, it is in vs indeed, neither doe wee make ſhew hereof only. And this true loue he calleth the ſpirit, *We know that we abide in him by the ſpirit which he hath given vnto vs*, becauſe it is a principall gift of the ſpirit. Verſ. 13.

Thirdly, what meaneth he when he ſaith, *As he is, ſo we are in this world*, & therfore *we haue boldneſſe in the day of iudgement?* To this *Oecumenius* may anſwer for all, that we are as Chriſt was in this world, when by the mortification of the deeds of the fleſh we repreſent Chriſt dying for vs, and by true brotherly loue we come as neere vnto him as we can; for who ſo doth thus ſhall appeare at the laſt day, not vnto condemnation, but vnto life and ſaluation. 3 Verſ. 17. *Oecumen.* *Auguſtine* expoundeth it of God, as he is, ſo we are in this world, if wee loue our enemies; and ſo doth *Beda*. There needeth no contention whether of theſe waies it be expounded, but that being vnderſtood of Chriſt, *is* may ſeeme to be put for *was*; but one ſaith, that Chriſt is ſtill in this world in memory and example, being alwaies propounded to the eyes of the faithfull. *Auguſtine.* *Beda.* *Catharinus.*

Fourthly, how is loue ſaid to be without feare, and that loue caſteth out feare, ſeeing to feare is elſewhere commended? To this alſo *Oecumenius* anſwereth, that there is a two-fold feare, the firſt initiall, when for feare of puniſhment a man commeth vnto God; the ſecond profiting, whereby a man out of the perfect loue which he beareth vnto God becommeth ſollicitous, leſt in any thing hee ſhould faile of doing that which ought to be done towards him, whom he moſt dearely loueth; and this loue when a man attaineth to, he is without all feare of puniſhment, and ſo without the trouble that commeth by this feare. And of this the Pfalmiſt ſpeaketh, affirming it to be pure. S. *Auguſtine* ſaith, that no man whileſt hee liueth can be free from feare, becauſe he cannot be free from ſinne, and ſo hath not yet perfect charity; but this feare is the leſſe, by how much the Countrey to which we are tending, is the neerer; for the feare of thoſe that are in their peregrination is the greater, the feare of thoſe that draw nigh is the leſſer, but of thoſe that come thither none at all. 4 Verſ. 18. *Oecumen.* Pſal. 19. 10. *Auguſt. Ser. 214 de temp. lib 83. quæſt. q. 36. Tanto minor ſit timor, quanto patria, quò tendimus propior: maior enim timor debet eſſe peregrinantium, minor propinquantium, nullus peruenientium.*

Touching the initiall feare before ſpoken of, he granteth it

to be necessary to bring vs into a right Christian estate, as the bristle maketh way for the Shoo-makers threed; & a burning hot iron (though for the present it maketh the wound & paine the greater) yet by drying vp the putrified humour it taketh away all paine at the last. *Tertullian* saith, that the feare which is not in loue, is worldly feare, whereby a man is not afraid of death for Christ his sake. But the feare of death is not here handled, but the feare which is in respect of the day of iudgement, of which hee spake in the words before going. And therefore I subcribe to *Augustine* and *Oecumenius*, that no seruile feare breeding anxiety and trouble in the minde, is in perfect loue, so that a man should be in feare of damnation, for the more perfection of loue a man attaineth to, the more free he is from all such feare, being at peace with God. This feare is the lesse, the more grace a man hath attained vnto, but at the day of iudgement, when charity shall be perfected, there shall be no such feare at all, but all confidence and boldnesse, to which feare is here opposed. Feare of punishment is in the beginning of grace, but after some proceedings made herein, this worketh no more but the feare of offending God, because he is good and gracious, so that there is no painfulnesse now any more in respect of the punishments to come, but the trouble of the minde, that is, ariseth out of a sollicitude and carefulnesse about being in Gods fauour, and continuing therein, in respect of our owne infirmities.

Tertul. in Scorpiaco, cap. 12.

5 Vers. 20.

Fifthly, why doth he affirme, that he which loueth not his neighbour whom hee seeth cannot loue God, whom hee seeth not? To this it is commonly answered, that things seene and present doe affect vs more than those that are absent and not seene, our brother that is like vnto vs, continually with vs, and subiect to the same affections and necessities, if hee be not loued of vs, in naturall reason it cannot be, that we should loue God whom we see not. But yet by faith we may apprehend so of him, as to loue him more.

Note:

Note, how great the excellency of loue is, in that God himselfe is said to be loue, it is thus spoken of him in respect of any other attribute of righteousnesse, or wisedome, or power, but onely of loue that we might the more prize his endlesse loue towards

towards vs in giuing his onely Sonne to the death for vs, and so be the rather drawne to mutuall loue.

Note againe, that the onely way to haue a quiet conscience, and not to be distracted with the feare and dread of Gods iudgements, is to haue true and vnfained loue in vs towards one another. For feare commeth out of the conscience of sin, from which we shall be free, if we haue such loue in vs, wee shall not sinne against the degree, the life, the chastity, the goods, or the good name of our brother, which kinde of sins are vsually the originall of inward trouble and feare in the minde. *Note.*

CHAP. V.

IN this Chapter the Apostle treateth of faith, proouing that the faithfull loue the children of God, because they loue God, and that they loue God because they keepe his commandements, vrging to beleeue in Christ because of the testimony which God the Father hath giuen vnto him. The coherence of it with the former is this. Hauing proued that he which loueth God must needs loue his brother, he proceedeth to confirme it further from the consideration of the nature of faith. Hereby we are begotten of God, and therefore we cannot but loue others, that are begotten of him also, and the ground of this is our louing of God the Father, both of vs and them, for he that loueth a man, loueth his children also for his sake, *Vers.* 1. 2. So that this is indeed a new argument, we cannot loue God, but we must loue our brethren also, because they are the begotten of God, this being the state of euery faithfull person. And hauing reasoned so much about the loue of God, he sheweth in the next place what this loue is, *viz.* to keepe his commandements, *Vers.* 2, 3. and that it may not be thought hereupon, that no man then can loue God, he sheweth, that the faithfull haue the Spirit whereby they are so inflamed with the loue of God, as that this is their continuall

study

ſtudy and care, & by the aſſiſtance of the ſame Spirit they ouercome the world, the chiefe enemy hindring them from keeping theſe Commandements, *v.* 4, 5. Then becauſe the obiect of faith is Chriſt Ieſus, hee ſheweth by what certaine teſtimony he came, that wee might vndoubtedly beleeue, preſſing the ſame, *verſ.* 6, 7, 8, 9, 10. and then what benefit doth redound to the beleeuer, euen eternall life, *verſ.* 11, 12. for which cauſe he ſaith, that he wrote vnto them, reſuming againe the argument touching boldneſſe before vſed, *chap.* 4. 17. For if Chriſt and by him life be ours, wee cannot but with confidence aske any thing at his hands, *verſ.* 14, 15. wherefore he exhorteth to pray for them that ſin, ſo that their ſinning be not vnto death, *verſ.* 16. yeelding a reaſon of praying for ſuch, *verſ.* 17. and then affirming againe the immunity of Gods children from ſinne, and ſhewing how all the world is vnder ſinne, but the faithfull in grace through the knowledge of God and of Ieſus Chriſt, he concludeth with a dehortation from idolatry, *verſ.* 19, 20, 21.

1 Iohn Chapter 5. Verſe 2.

Hereby we know that we loue the children of God, when we loue God and keepe his Commandements.

Mayer. IT is a marueil, that the Apoſtle hauing reaſoned before from our louing of one another to the louing of God, doth now reaſon from our louing of God to our louing of one another. But certainly there may be a reciprocall argument drawne both waies, wee cannot haue true loue towards one another, but in the loue of God and obedience to his Commandements, as *Piſcator* noteth, for there may bee a wicked loue and delight in one another; this appeareth to be no true loue, becauſe we haue no loue of God in louing thus, ſeeing his Commandements are tranſgreſſed. It was neceſſary therefore

Piſcator.

fore having ſpoken ſo much of mutuall loue to infer this here, leſt that ſhould be taken for true loue & laudable before God, which is wicked and damnable. In the firſt verſe he ſpeaketh in the ſingular number, *Euery one that loueth him that begetteth, loueth him that is begotten of him.* But here in the plurall, whereupon many haue gathered, that by him which is begotten, Chriſt Ieſus, the onely begotten Sonne of God is meant, touching the loue of whom he ſpeaketh, becauſe many that outwardly embraced the Faith of Chriſt, did not in heart loue him, but were enemies vnto him. But many againe on the other ſide expound it of the regenerate, as *Didymus, Oecumenius, Gloſſa ordinaria, &c.*

Verſ. 1.

Hilar. 6. de Trin. Auguſt. lib. de fide, c. 2. Beda.

But I aſſent rather to this latter, becauſe of the ſudden change of the number, and an aſſumption, as it were, made out of the former verſe, and becauſe euery one that beleeueth is ſaid to be begotten of God, the ſame word being vſed that is to expreſſe him which is begotten. In that his Commandements are ſaid not to bee grieuous, it may ſeeme that they are poſſible to be kept in euery thing: a ſpeech agreeable to this is that of our Sauiour Chriſt, *My yoke is eaſie, and my burthen light.* But the next words ſerue to explaine theſe, *Becauſe euery one that is borne of God ouercommeth the world.* The true faithfull perſon delighteth in Gods Commandements, though by reaſon of the fleſh that hee carrieth ſtill about with him, he cannot perfectly fulfill them. They are not grieuous, becauſe they doe not with-hold vs from any thing profitable or truly pleaſant vnto vs. Saint *Auguſtine* ſpeaketh excellently, in ſhewing that they are not grieuous: How ſhould that be grieuous, which is the Commandement of loue: for either a man doth not loue, and ſo it is grieuous, or elſe he loueth, and ſo it cannot be grieuous. Papiſts where's doe hereupon inſult ouer vs, teaching that no man can perfectly keepe Gods Commandements, for if it be impoſſible, ſay they, for the regenerate to keepe them without ſinning, how are they ſaid not to bee grieuous? Saint *Auguſtine* ſhall anſwer for vs; it is the loue and delight that we take in them that maketh them not grieuous, ſeeing hereby we are not preſſed as with a burthen, but elleuated as with wings, as the ſame Father alſo ſpeaketh. For

Verſ. 3.

Mat. 11. 28.

Verſ. 4.

Rom 7.

Auguſt. de natura & grat. c. 43. Quomodo eſt graue cum dilectionis eſt manſuetum. Aut enim quiſquã non diligit & graue eſt, aut diligit & graue eſſe non poteſt. Aug. de nat. perfect. iuſtitiæ.

though

though we cannot doe the things that we delight in so exactly, yet it is not grieuous vnto vs. As *Gregory* speaketh, what grieuous thing doth not hee lightly beare that loueth? For whatsoeuer is beloued, is borne with great deuotion. Indeed, if for our imperfections and failings in keeping Gods Commandements we should be iudged, it must needs be grieuous, but seeing by Faith we are stated in him that hath done all things perfectly, and God doth not behold vs any more in our selues but in Christ, whose perfect righteousnesse is ours; we become secure in respect of iudgement, and our delight standeth firme in Gods Commandements. To the naturall man the Law is an heauy burthen, but to the spirituall, such as all the faithfull are, it being spirituall, is a delight through the Spirit that is in them.

Greg. lib. 5. in 1 Reg. 12. Quid graue non leuiter tolleret qui amat? quicquid enim diligitur cum magna deuotione portatur.

Note. Note, that the loue of God is not, but in him that keepeth his Commandements; the wicked man that traueth daily in sinne, whatsoeuer he boasteth of his louing of God, yet he hath not one dramme of true loue in him.

Note. Note againe, that there is not that vnpleasant life which the world imagineth to the godly, that make conscience of keeping Gods Lawes, not daring to aberre here-from in any thing; for Gods Commandements are not grieuous vnto them, as all *Iacobs* paines were not vnto him for the loue which he bare to *Rachel*, as the Brides putting on of all her ornaments though it be some trouble, yet it is not painfull but delightfull, and so for any man to lay off his old vndecent clothes, and to put on a faire new suit of apparell.

CHAP. 5. VER. 6. *This is he that came by water and blood, euen Iesus Christ, &c. and the Spirit witnesseth that the Spirit is the truth.* Vers. 7. *For there are three that beare witnesse in Heauen, the Father, the Word, and the Spirit, and these three are one,* Vers. 8. *And there are three that beare witnesse in earth, the Spirit, the Water and the Blood, and these three agree in one.*

Oecumen. in 1 Ioh. 5. Hauing spoken of our regeneration and adoption to be the

sonnes

ſonnes of God, here he proceedeth to ſet forth the Author of it, Chriſt Ieſus, and by what meanes it is effected, namely by water and bloud; and therefore to ſhew this, he declareth by what meanes he, as he was man, came to be adopted, through whom we partake of the ſame dignity, namely by water and bloud. And indeed there was a threefold teſtimony, that hee is the Sonne of God: Firſt, in the time of his baptiſme by water. Secondly, a little before his bloudy paſſion, when that voice came again from Heauen like thunder, *I haue glorified my name, and will glorifie it.* Thirdly, after his death when he aroſe againe, which could not be but by a diuine Spirit in him. In that theſe three, the Water, the Bloud, and the Spirit are ſaid to agree in one, the meaning is, that they agree in teſtifying the ſame thing, that Chriſt is the Sonne of God, and that wee by him are made ſo likewiſe; yet ſome Fathers thinke that the Father teſtifying of him in his baptiſme is meant by the Spirit.

Matth. 3.

Iohn 12.

Concerning the Bloud and Water, wherein the chiefe difficulty of this place lieth, I finde no difference almoſt in others from this of *Oecumenius*. *Thomas Aquinas* vnderſtandeth the Water of our Baptiſme, and the Bloud ſet forth hereby for the waſhing away of our ſinnes, and ſo doth the Gloſſe. *Beza* addeth alſo, the Bloud repreſented in the Lords Supper. But for ſo much as the Water and Bloud by which Chriſt came is ſpoken of, I rather aſſent to *Oecumenius*. But for that which is added, *It is the Spirit that witneſſeth, that the Spirit is truth*; I doe not thinke that the Spirit here ſetteth forth his reſurrection, but the Spirit deſcending at the feaſt of Pentecoſt, as hee had promiſed. When as the ſpeech may ſeeme to be ſtrange, as we reade it, according to the Greeke; the vulgar Latine rendreth it, *The Spirit teſtifieth that Chriſt is truth*: but for ſo much as here a word is plainly altered that ought not to bee, we muſt rather cleaue to the originall, and ſo the words will carry a good ſenſe, if we vnderſtand them as *Faber* doth, *becauſe the Spirit is truth*, theſe laſt words ſeruing to illuſtrate the former, as if he ſhould haue ſaid, It is the Spirit that giueth teſtimony vnto Chriſt, and his teſtimony ought to bee receiued, becauſe the Spirit is truth. For that which followeth of

Mayer.

Th. Aquinas.

Gloſ. ord.

Beza.

Faber Stapul.

the

the three that beare record in Heauen and the three in earth, theſe things being thus premiſed, it hath no difficulty in it. *Beza* by the Spirit will haue the viuifying vertue of the Spirit vnderſtood, ſhewing it ſelfe in the faithfull, who are by Baptiſme ingraffed into Chriſt, but I reſt vpon that which hath beene already deliuered. The Water and Bloud which are ſaid to be vpon earth and the Spirit, are expounded by ſome, of the Water and Bloud that flowed out of his ſide vpon the Croſſe, and of the water of his teares when he wept ouer Ieruſalem, and of the bloud which hee ſweat in the Garden. Bloud came from him at other times alſo, teſtifying the truth of his humanity, as at his circumciſion, and when hee was ſcourged, *Mat.* 27. By the Spirit, they vnderſtand the Spirit that he gaue vp, when in his Paſſion he ſaid, *Father, into thy hands I commend my Spirit.* And ſo they make theſe three the witneſſes of his humane nature, the preceding three of his diuine which doth not ſeeme improbable to me, but let the Reader conſider.

Aug. Contr. Maximinum, c. 22. Th. Aquinas. Gorran. Gagneus.

Verſ. 9. Touching the words following, wherein the diuine teſtimony from heauen is further vrged comparatiuely; by the conſent of all Expoſitors, the teſtimony of men there, is the teſtimony of the Prophets, who ſpake of the Meſſiah to come; if this be receiued, then much more the Teſtimony immediatly from Heauen ought to be receiued, it being beleeued, that this is the Meſſiah who hath already come. Or it may be an alluſion more particularly, as ſome will haue it, to that Law of witneſſes, at the mouth of two or three witneſſes euery word ſhall ſtand. For if humane teſtimony muſt be beleeued, much more the diuine.

Verſ. 10. *Oecumen.* *He that beleeueth, hath the teſtimonie in himſelfe*; that is, by being made the ſonne of God, ſuch as hee beleeueth Chriſt to be; for it is by the Spirit of Chriſt that he beleeueth this.

Note. Note, that if vpon teſtimonie we beleeue things, then there is great reaſon, that without all doubting we ſhould beleeue in Chriſt, touching whom there hath beene ſo ample teſtimonie, the Father from heauen pronouncing him to be his dearely beloued Sonne, the Spirit by comming downe and reſting vpon him, and his owne declaring of himſelfe by ſignes and miracles; for hereby it plainely appeareth, that he was the Sonne

of

of God. Then the water and bloud that flowed from him, which could not come from a phantaſticall, but a true naturall bodie, and his giuing vp of the ghoſt, for hereby he is manifeſted to haue beene man.

If any be incredulous and doe not beleeue, it is becauſe they haue no part in Chriſt: for had they intereſt in him, they ſhould then haue him by his ſpirit dwelling in them, and ſo they could not but turne witneſſes of the ſame themſelues. The vnbeleeuing and doubtfull herein are guiltie of an horrible ſinne, *viz.* making God a lier, which he cannot but ſeuerely reuenge. *Note.*

CHAP. 5. VERS. 16. *If any man ſeeth his brother ſinne a ſinne not vnto death, let him aske and he ſhall giue life vnto him, to thoſe that ſinne not vnto death. There is a ſinne vnto death, I doe not ſay concerning that, that he ſhould aske, &c.*

The ſinne which is vnto death here ſpoken of, is that ſinne from which there is no ſhew of conuerſion, and to retaine in the minde iniuries done: for the wayes of thoſe, that keepe iniuries done in their mindes, tend vnto death, ſaith *Salomon*; becauſe ſuch alwaies keeping anger in their mindes againſt their nighbours, are neuer led with true penitencie, but ſinne impenitently. And leſt ſome ſuch ſinne, as hee ſpeaketh of, ſhould be thought incident to the children of God, hee cleareth them, not onely in reſpect of the ſinne, which is vnto death, but of that which is not vnto death, ſaying, *Euerie one that is borne of God ſinneth not.* But that none ſuch ſhould grow ſecure, he immediately ſubioyneth, that this commeth to paſſe, becauſe hee keepeth himſelfe, ſo that if hee ſhould not daily haue a great care of himſelfe, hee ſhould be ſubiect to ſinning. By the world, which is ſaid, *to lie wholly in ſinne*, the vnconuerted are to be vnderſtood, ſuch as wee ſometime were, and like vnto whom ſtill wee are through apteſſe to ſinne; but that God hath giuen vs to vnderſtand, and ſo to auoyd that which others runne vnto. *Oecumen. in* 1 *Iob.* 5. Prou. 12. Verſ. 18. Verſ. 19. Verſ. 20.

This place, by the confeſſion of Saint *Auguſtine*, is one of the *Mayr.*

August. ser. 11. de verb. domini. *Serm. in monte cap. 22.* *Retract. l. 1 c. 19.* *Si quis in scelerata mentis peruersitate hanc vitam finierit.* the hardest of all the Bible; and therefore diuers Expositors haue expounded it diuersly. *Augustine* himselfe, after that hee had deliuered one exposition, that the sinne vnto death, is the enuying of our brothers grace, retracteth, giuing another, that it is the finishing of this life in the wicked peruersnesse of his minde, and this is followed by many, *Hieronym. in cap. 14. Ierem. Glos. interlin. Lyranus, Magister sent. 2 sent. d. 43.* And hereupon some Popish writers inferre prayers for the dead, that haue not died in obstinacie, but shewing penitencie before their death. But this collection is worthily reiected by one of their owne side, because it is not spoken, as of sinnes done heretofore, but now in doing; and therefore whilest a man liueth. *If any man seeth his brother sinning*, not hath seene him to haue sinned.

Lorinus in 1 Iob. 5. 16.

2 *Glos. Cassianus Coll. 11. c 10. Orig. Hom. 12. in Exod.*

Some vnderstand by the sinne vnto death, a mortall sinne; by that not vnto death, a veniall, that is, a smaller and lighter offence, such as idle words, vaine behauiour, or wanton lookes: and hereupon the Popish found the distinction of mortall and veniall sinnes, teaching that some grosser sinnes onely deserue death, and that lesser sinnes doe not make the soule subiect to death. Now because it is absurd, the sinne vnto death being thus vnderstood, to expound this sentence, as the words run, the glosses say, that common persons are not to pray for such, but the Priests onely, to whose censure they are to be referred.

Lorinus in 1 Iob. 5. 16.

But this also is worthily reiected by one of their owne side, because it is added, that he shall giue life to those that sinne not vnto death; whereby is intimated, that the sinne to be prayed for, maketh the sinner subiect to death also. And it is a poore shift to say, that the Priests might pray for such as sinned vnto death, but not the common people, seeing Saint *Iohn* enioyneth a vacation from prayer to all in this case. That there are some sinnes not worthy of death, is also contrarie to all true Diuinitie: See *Iam. 2. 10. Deut. 27. vers.* last. *Matth. 5. 19. Matth. 12. 36.*

3 *Beza. Piscator. Carthus. Faber Stapul.*

Some againe vnderstand the sinne against the Holy Ghost, which is out of malice to impugne the knowne truth, when the Spirit enlightning the minde to vnderstand the truth, yet it is of spight and malice impugned, as the Scribes and Pharisies,

ſies, contrarie to their knowledge, did maliciouſly ſet themſelues againſt Chriſt: when any commit this ſinne, they ſay we are not to pray for it, becauſe our Sauiour Chriſt hath pronounced, that it ſhall neuer be forgiuen. Neere vnto this expoſition commeth *Hilary*, expounding it of ſinne committed out of certaine knowledge and malice; and *Chryſoſtome*. And to this indeed doe I ſubſcribe, if a man ſinneth out of infirmitie, raiſe him vp by prayer and by good counſell; but hee that is a brother, and maliciouſly leaueth his Chriſtian calling, doing preſumptuouſly contrarie to his knowledge, deriding all admonitions and ſcorning them, caſt not holy things to ſuch dogs, neither admoniſh, nor pray for them any more. Matt. 12.31,32. *Hil. in Pſal.140.* *Chryſ. in Pſal.49.* Gal. 6.1. Matth. 7.

4 And neere vnto this commeth that of *Oecumenius*, expounding it of ſuch as are not led with any penitencie. But the meerely impenitent are not to be excluded from our prayers: for by praying, a mollified heart may haply bee obtained for them, as for *Saul* by *Steuens* prayers: otherwiſe, no perſecutors might haue beene prayed for, which notwithſtanding was vſuall, and is commanded. Matth. 5.

5 Some vnderſtand adulterie after Baptiſme, which ſhall neuer be forgiuen: but there is no ground for this in the holy Scriptures. *Tertull. de Pudicitia, c.2. & 19*

6 Some vnderſtand blaſphemy againſt God, the puniſhment whereof was death, and touching which, it is ſaid, *If a man ſinne againſt God, who ſhall plead for him?* But the contrary vnto this is plainly taught by Chriſt, ſaying, *Euery ſinne and blaſphemy againſt the Father and againſt the Sonne ſhall be forgiuen.* *Anaſtaſ. Nicenus queſt. 58. in Script.* 1 Sam. 2.25.

7 Some vnderſtand it of thoſe that leaue the faith, falling againe to infidelity and idolatry, or of excommunicate perſons, but ſuch as in time of perſecution haue beene beaten from the faith, haue returned againe; and ſeeing the end of excommunication is to bring the offender home by repentance, I cannot ſee how ſuch as are excommunicate may be reckoned amongſt thoſe that are not to be prayed for. *Gagneus.* *Turrian.*

There is a ſinne not vnto death. The vulgar Latine hath it, *There is a ſinne vnto death.* But by Popiſh Writers themſelues it is acknowledged to be corrupted herein, though ſome, thinking Verſ. 17. *Caietan.* *Salmeron.*

king that this being granted, will make much againſt them, will by no meanes yeeld vnto it. Yet all ancient Writers, who haue had occaſion to mention this Text, reade it according to the Greeke, as *Tertullian*, *Ierom*, *Ambroſe*, and *Pacianus*; and later Writers, as *Vatablus*, *Iohannes Benedictus*, *Clarius*, &c.

Verſ. 18. Touching him that is borne of God, who is ſayd not to ſinne, enough hath beene ſpoken of this alreadie, 1 *Ioh.* 3. 6, 7, &c.

Beda. *Hugo.* *Gloſſ. ordin.* Some thinke that the ſinne vnto death before ſpoken of only is meant, from which they are free. But according to *Oecumenius* and others I hold, that other ſinnes are meant alſo, whereby they ſinne not in heart and minde, which is ſet againſt all ſinne. *He that is borne of God keepeth himſelfe:* In the vulgar Latine it is, *The generation of God keepeth him*; which howſoeuer it doth better point at the fountaine of the diuine vertue, by which we are preſerued, yet an alteration in the reading is not to be admitted. And being read, as in the Greeke, nothing is hereby aſcribed to the libertie of a mans owne will, before grace commeth; but onely it is taught, that a man regenerated by the Spirit that is in him, perſiſteth in a continuall care of auoyding ſinne: for in naming him one borne of God, hee doth plainly referre vs to his new birth, as the originall of this godly care, and not to any thing naturally in him, which is to be conſidered againſt thoſe that from hence maintaine free will. *The euill one toucheth him not*; that is, the Deuill, as the word here vſed is commonly taken. He is ſaid not to touch him, becauſe though hee may tempt him, yet ſeeking thus to hurt him, he profiteth him; neither can he tempt him without Gods permiſſion for his good at the laſt.

Verſ. 19. *The whole world lieth in euill*; that is, as *Oecumenius* hath already expounded it, the vnregenerate company, ſuch as the moſt are, are not onely tempted, and at ſome times preuailed againſt by Satan, but are wholly mancipated vnto wickednesſe,

Verſ. 20. and to doe his will. Chriſt is ſayd to be eternall life, that is, the Author of eternall life to thoſe that beleeue in his name.

Verſ. 21. *Babes keepe your ſelues from Idols.* One moueth a queſtion,

Didymus. why *S. Iohn* writing to thoſe that were ſo well grounded in the truth, addeth this admonition: and anſwereth, that this was added for their ſakes, that were not ſo grounded, but were newly

newly turned from Heathen idolatrie, leſt they ſhould relapſe againe: and moreouer, that falſe doctrines, becauſe they are fictions, are a kinde of Idols: and ſo ſome others. But the moſt receiued and beſt interpretation, is to vnderſtand Idols literally, as *Oecumenius* doth, and *Lyranus*, *Gloſſa ordinaria*, *Caietan*, &c. And ſo this admonition is moſt aptly added, after Chriſt ſet forth, *verſ.* 21. to bee the true God, therefore the Chriſtian religion is to be adhered to, neither ought wee by any meanes to be drawne backe to idolatrie againe, as moſt oppoſite vnto it. So that conſidering what hath fallen out amongſt Chriſtians, ſince the writing of this Epiſtle, it may iuſtly be counted a propheticall admonition needfull for theſe times to take heed of Poperie, as being, through the groſſe idolatrie thereof, nothing elſe but renued Gentiliſme. But they dally with the word, and ſay that it is an Idoll that we are to take heed of, not an Image, that is, a repreſentation of ſome god that neuer was, not of any diuine thing that is. But the vulgar Latine, reading it *ſimulachrum*, ouerthroweth this diſtinction, and taketh away the benefit of it. And ſo *Epiphanius* long agoe conceiued. For ſaith he; Entring into a Church at *Anablatha* to pray, I found there a cloth hanging vpon the doore, painted, as it were, with the image of Chriſt, or of ſome Saint; which when I had ſeene in the Church of Chriſt, againſt the authoritie of the Scriptures, I cut it in peeces, and aduiſed the keepers of that place, rather to winde vp ſome dead bodie in it. This Epiſtle was tranſlated by *Ierome*, out of Greeke into Latine, ſhewing what his iudgement alſo was herein.

Beda. *Hugo.*

Epiphan. epiſt. ad Iohan. Hieruſ. Epiſc.

Note here, that according to theſe Ancients, the image of Chriſt ſet vp in a Church is againſt the holy Scriptures, and not images of heathen gods only.

Note that Chriſtian loue bindeth vs, as to pray for the remiſſion of our owne ſinnes, ſo for the remiſſion of the ſinnes of others alſo, that by infirmitie are at any time ouertaken with ſinne. And prayers in this kinde made by the faithfull ſhall be heard, that we may be excited the more to deſire the prayers of one another, and the more ready in loue to put in practice this dutie.

Note.

Note. Note againe, that ſome kinde of ſinning is moſt dangerous, *viz.* to ſinne wilfully and willingly, contemning all admonitions. As the caſe of *Saul* was wofull, when God forbade *Samuel* to pray for him, ſo is the caſe of ſuch, the benefit of the prayers of the faithfull is hereby taken away: *If we ſinne willingly, after that we haue receiued the knowledge of the truth, there remaineth no more ſacrifice for ſinne.*

Heb. 10. 26.

THE

THE SECOND CATHOLIKE Epiſtle of S^t. IOHN.

Touching the Authour of this Epiſtle, I haue ſpoken already in my Preface to the firſt, proouing it by manifold teſtimonies to be the Epiſtle of *Iohn* the Apoſtle, and ſo Canonicall Scripture. I haue alſo there ſhewed the reaſon, why hee writeth himſelfe Elder, and not Apoſtle, or Seruant of Ieſus Chriſt, as others haue done. *Oecumenius* thinketh, that he had reſpect herein to their firſt receiuing of the Goſpell in thoſe parts by the Miniſterie of *Paul*, after whom he came to preach vnto them, and therefore not being the firſt there, he would not write himſelfe Apoſtle, nor Seruant, becauſe of the ſingular loue of the Lord towards him, exempting him from the feare of ſeruitude. *Oecumen.* How theſe two Epiſtles, being directed to particular perſons, may beare the name of Catholike, I haue alſo ſhewed in my Preface to the Epiſtle of Saint *Iames*. The argument of this Epiſtle is an exhortation to loue, and an admonition againſt hereticks. To the exhortation hee maketh way by congratulating the faith and obedience of her and of her children, *verſ.* 1, 2, 3, 4. Then he exhorteth to loue, commending the precept

hereabout from the antiquitie of it, *verſ.* 5. and ſhewing that the true loue of God conſiſteth in obedience, *verſ.* 6. Then he inueigheth againſt deceiuers, giuing warning againſt all familiaritie with them, *verſ.* 7, &c. to the 11. And laſtly, hee concludeth with the intimation of a purpoſe to ſee them ſhortly, and with ſalutations, *verſ.* 12, 13.

2 IOHN Verſe 1.

The Elder to the elect Ladie and to her children.

Mayer.

Clemens Alex. Athanaſ. in Synopſi. Th. Aquinas.

THere is much difference amongſt Expoſitors about theſe words, *the elect Ladie*, who ſhould bee meant hereby. Some will haue *Electa*, κυρία, to bee a proper name, or that her name was *Electa*, and being a perſon of high qualitie ſhe was called κυρία, Ladie, as amongſt the Turkes, he which is next vnto the Emperour is called, as by a particular name, *Deſpotes*, or Lord: And amongſt the French, the next to the King is abſolutely called *Monſieur*; to others of his kinred is prefixed their Chriſtian name, as *Charles Monſieur*, &c. Others will not by any meanes haue *Electa* taken for a proper name, but that ſhee, to whom Saint *Iohn* wrote, was both a Ladie of great worth, and of great zeale to the truth, in ſo much as that ſhee diſtributed much to poore Chriſtians, and was euerie way of rare pietie, which did argue the true grace of God in her, for which cauſe he ſtileth her an elect Ladie: If *Electa* had beene her proper name, it ſhould haue been placed before κυρία, not after. Some againe expound it either way. Laſtly, ſome thinke that not any particular woman is here meant, but the Church in Babylon, the praiſe whereof was the greater, that being in ſo wicked a place, it cleaued ſo conſtantly to the truth. But becauſe there is no need to flie to any ſuch myſtical ſenſe, & there is no reaſon, the third Epiſtle being written to a particular man, to interpret this otherwiſe than written to a particular woman; and laſtly, becauſe

Beza.

Oecumen.

Clemens Alex. Hugo. Tho. Anglicus.

becauſe the children of her ſiſter are mentioned, *verſ.* 13. I thinke with *Beza*, that this allegoricall Expoſition is not to be receiued, but that which expoundeth it of a particular woman; neither can there be any certainty whether her name be here ſet downe or no: but I doe rather incline to thinke that one or both theſe words be her proper name, both becauſe it is not vſed any where in writing to a particular perſon to omit his name; and if the word ἐκλεκτη be commonly vnderſtood, I cannot ſee how any mortall man could giue any ſuch title to any, ſeeing to know who are Elect is peculiar to God onely; and laſtly, becauſe moſt of the ancient Greeke Expoſitors take it for a proper name.

In the reſidue of this Epiſtle if there bee any difficulty, it is in *verſ.* 7. where he is ſaid to be the Antichriſt that denied Chriſt to be come in the fleſh, it hath beene already handled, 1 *Iob.* 2. 22. and *Ch.* 4. 2. Beſides this, there is but one doubt more touching theſe words, *If any man commeth vnto you and bringeth not this Doctrine, receiue him not to houſe, neither bid him (God ſpeed.)* Verſ. 11. *For he that biddeth him (God ſpeed) doth partake of his euill workes.* By one that bringeth not this Doctrine, it is commonly agreed that an impugner of the truth is meant, liuing yet in the Chriſtian Congregation, and pretending to be a Chriſtian, not a Iew or Gentile that was neuer conuerted, but hath euer beene an open enemy to Chriſtianity; for with ſuch Saint *Paul* doth allow feaſting together, and when he forbiddeth companying with wicked perſons, he explaineth himſelfe to meane not any indifferently, but brethren that were ſuch. Otherwiſe all meanes of their conuerſion ſhould be taken away. He is one that hath imbraced the truth, but now is depraued with hereſie, againſt communion with whom the Apoſtle giueth warning here. Thus it is applied by *Beda*, and the ordinary gloſſe alleaging alſo *Iohns* owne example to illuſtrate what he hath here taught. He comming into a Bath where *Cerinthus* the Heretike was, haſtened out againe, ſaying, *Properemus hinc, &c.* Let vs make haſte hence, leſt the houſe fall vpon vs where the enemy of the truth is. And *Polycarpe*, the Diſciple of *Iohn*, when *Martian* the Heretike came to ſalute him, called him the firſt-borne of

Verſ. 7.
Verſ. 10.
Verſ. 11.
1 Cor. 10. 27.
1 Cor. 5. 11.
Beda.
Gloſſ. Ordin.
Properemus hinc ne corruat domus, in qua inimicus veritatis eſt.
Polycarpe. Euſeb. Hiſt. l. 4. c. 13.

the Deuill. We muſt alſo eſtrange our ſelues from obſtinate Heretikes when there is no further hope of their conuerſion; thoſe vſuall paſſages that are betwixt neighbour and neighbour of entertainment and of ſalutation, muſt not be betwixt vs and Heretikes, as we would not bee counted companions with them in their wickednesse, and ſmart accordingly. *Cyprian* is ſo ſtrict in amplifying this point, as that hee would not haue any Commerce, Feaſtings, or Colloquies betwixt Heretikes and true Chriſtians, but that we ſhould ſeparate our ſelues as farre from them as they are fled from the Church. The word tranſlated (*God ſpeed*) is χαίρειν, in which it is alluded to the ſaying of the Prophet *Eſay*, *There is no peace vnto the wicked*; in the Septuagint it is οὐκ ἔστιν χαίρειν, according to *Irenæus*. Therefore χαίρειν ſhould not be ſaid vnto them. As enemies and rebells to our King are by all good ſubiects auoided, ſo Heretikes that are enemies to our ſupreme King and Lord.

Cypri. l. 1 Epiſt. 3. *Tam longè abſis nos ſimus ſeparati quam illi ſunt ab Eccleſia profugi.*

Eſa. 57. 21.

Iren. lib. 1 c. 13.

Note. Note, that it is not a thing indifferent, but dangerous to the ſoule to haue communion, and to be in good termes with obſtinate Heretikes, and therefore all are to be admoniſhed to ſhake off this communion. For hereby, loe what apparant hurt hath enſued to very many in this Kingdome, to be reduced backe againe to *Babel*, out of which they had eſcaped, beſides the inſenſible hurt that is to thouſands by their too much familiarity with Papiſts.

THE

THE THIRD EPISTLE of the Apoſtle IOHN.

IN this Epiſtle there is nothing difficult, ſauing that a queſtion may be, who this *Gaius* was, in the vulgar Latine called *Caius*. We reade of three of this name; 1. *Act.*19.29. where one *Gaius* a *Macedonian*, and *Pauls* companion in his iourney, is mentioned. 2. *Act.*20.4. *Gaius* a Derbean, is ſaid to accompany *Paul* to *Aſia* amongſt others. 3. *Rom.*16.23. *Gaius* is ſaid to be *Pauls* Oaſt, who as all hold it moſt probable, was a Corinthian, and the very ſame *Gaius* whom *Paul* baptized, 1 *Cor.*1.14. and therefore *Beza* gathereth, that *Paul* was at Corinth when he wrote to the Romans. And to this *Gaius* it is thought that *Iohn* wrote this Epiſtle, and his hoſpitality here commended maketh it the more probable: for in ſome Copies, both Greeke and Latine, where *Paul* calleth him his Oaſt, it is added, *and of the whole Church*. Many hold him to haue been a Biſhop; ſome of *Epheſus* next to *Timothy*, and ſome the firſt of the *Theſſalonians*. But *Ignatius* ſaith, that *Oneſimus* was the next to *Timothy*. *Epiſt. ad Eph.* But I cannot ſee any probability that he was a Biſhop, ſeeing nothing peculiar to this office is here written, as doubtleſſe there would haue beene if he had beene a Biſhop, eſpecially there being ſo iuſt occaſion in ſpeaking againſt *Diotrephes*. I hold therefore with *Beda*, that hee was not one ſufficient to preach the Goſpell, but that with his goods he ſupported thoſe that did preach it.

Beda. *Lyran.* *Gloſſ. Ordin.*

Dorotheus in Synop. Petrus de natal. l. 6. c. 100. Sedul. in Rom.

Touch-

Verſ. 9. Touching *Diotrephes*, againſt whom he inueigheth, ſaying, That he wrote an Epiſtle to the Church, *but Diotrephes, that loueth preeminence, receiueth vs not*; It is vncertaine who this man was, but moſt probable that he was an Arch-heretike, as *Beda* calleth him, who by teaching new things, had rather vſurpe vnto him the primacy of knowledge, than humbly hearken to the old precepts of the Church which Saint *Iohn* preached. The name *Diotrephes*, ſignifying one nouriſhed by *Iupiter*, argueth one of an high ranke, for *Homer* calleth Kings by a name not much differing here-from, διοτρεφεας. Whereas in the Greeke it is, *I wrote an Epiſtle*, the vulgar Latine hath it, *I would haply haue written*, as though being about to haue commended the charity and hoſpitality of *Gaius* to the Church, he were hindered, becauſe he knew that *Diotrephes* would hinder the reading of it. But according to the Greeke, which is trueſt, if it be read, *I wrote*, it is moſt likely that he meant his firſt Epiſtle, which *Diotrephes*, who perhaps was Biſhop where *Gaius* dwelt, would not ſuffer it to be read to the Church there.

Beda.

Scripſiſſem ſortitan Eccleſiæ.

Verſ. 12. Who *Demetrius* was, here mentioned alſo, it is vnknown, onely he is a good example for all men in place to imitate. He ſaith, that the truth gaue teſtimony to him, that is, they were not words only that went of him, but indeed hee performed what all men reported of him. Learne we by the example of *Diotrephes* not to affect preeminence, for this is the ground moſt commonly of damnable hereſie: let that rebuke giuen by Chriſt to *Zebedeus* his children, affecting ſuperiority, bee alwaies ſounding in our eares to keepe vs humble and lowly. And by the example of *Demetrius*, let vs learne by well doing and not by making a good ſhew, to lay the foundation of a good name, eſpecially ſo that they which are our ouer-ſeers in the Lord, may giue a good teſtimony vnto vs.

THE

THE CATHOLIKE EPISTLE OF THE Apoſtle IVDE.

THis Epiſtle is and hath beene receiued for canonicall Scripture in all ages ſince the Apoſtles daies; no doubt being made, but that *Iudas*, the Author of it, was an Apoſtle. Onely *Luther* coniecture th, he was but a Diſciple of the Apoſtles, becauſe *verſ.* 17. hee exhorteth to remember the words of the Apoſtles. But one anſwereth this well, that he liued after *Peter* and *Paul*, and writing this Epiſtle when they were dead and gone, hee might well put them in minde of their writings, being of ſo great note and name, that to alleage any thing formerly taught by them, was likely to moue the more. And in tracking *Peter* in his 2. Epiſtle, Chapter 2. which is another thing obiected, he doth no more than hath beene formerly done in the Bookes of Chronicles, ſetting forth many things had before in *Samuel*, and *Kings*; and by the *Euangeliſts*, and eſpecially *Marke*, whoſe Goſpell

Luther in Iude.

Perkins in Iude.

is

is almoſt nothing elſe but an abridgement of *Matthew*. This *Iude* is called alſo *Thaddeus*, *Mark.* 3. 18. and *Lebbeus*, *Mat.* 10. 3. which two words according to *Rabanus*, ſignifie one thing, *viz. Cordis cultor*, a purifier of his heart, or one that husbandeth the heart. It is generally thought that he had all theſe names, but in the Goſpells is called *Lebbeus*, or *Thaddeus*, not *Iudas*, becauſe the Euangeliſts had a deſire to blot out the memory of *Iudas* his trechery, by leauing out the name from amongſt the reſt of the Apoſtles. But it ſeemeth to me, that hauing diuers names, they were promiſcuouſly vſed without any ſuch reſpect: for if they had had a deſire that the name of *Iudas* ſhould haue beene forgotten, they would not haue put *Iudas Iſcariot* into the number as they doe, and this Author would not haue written himſelfe *Iudas*, but *Thaddeus* or *Lebbeus*, in the ſuperſcription of this Epiſtle. But haply becauſe though others called him *Lebbeus* or *Thaddeus*, hee in modeſty would not affix this name, ſignifying a dreſſer of the heart, leſt he ſhould ſeeme to arrogate to himſelfe, according to one. But hee writeth himſelfe, *Iude, the brother of Iames*, that is, of *Iames* the ſonne of *Alpheus*, who is by many ancient Hiſtorians reported to haue beene the firſt Biſhop of Ieruſalem, and for his moſt holy life, of wonderfull reputation euen amongſt the Ieꝛ[illegible]s themſelues. And therefore many Expoſitors thinke, that *Iude* here maketh mention of him as being his brother, to purchaſe the more credit to his Epiſtle. But if we obſerue the Lords ſending forth of his twelue Diſciples by couples, we ſhall finde that *Iames* the ſonne of *Alpheus*, and *Thaddeus* are coupled together; and with the other, *Iudas* the traitor, *Simon* was coupled. To the end therefore that he might diſtinguiſh himſelfe from that *Iudas* ſo infamous, he beginneth, *Iudas* the brother of *Iames*, as by Chriſt they had beene formerly coupled.

Rabanus.

Th. Aquinas.

Mat. 10. 3.

Touching the Argument, all agree that there were certaine filthy Heretikes ſprung vp in the Church, that vnder the colour of Chriſtian liberty did liue in a moſt ſenſuall manner, and contemned the Magiſtrates authority, ſuch as *Epiphanius* and *Oecumenius* name the Gnoſtickes, Nicolaitans, Valentinians, and *Marcionites*, that roſe out of the Schoole of *Simon*.

Epiphan.
Oecumen.

Againſt

Againſt theſe *Iude* here writeth, deſcribing their wickednesſe, and ſhewing the iudgements that hang ouer their heads therefore. For *Epiphanius* hauing ſet forth the filthineſſe of the Gnoſtikes (whoſe roote, as it were, *Simon* was, but that the Gnoſtikes were a fift ranke after him, *Menander*, *Saturninus*, *Baſilides*, and *Nicolas* comming betweene) thus ſaith, The Spirit of God being moued in the Apoſtle *Iudas* about thoſe things wrote thus; *Whatſoeuer things they know naturally, as bruit beaſts, herein they corrupt themſelues, &c.*

Touching the parts of this Epiſtle, after a ſalutation, *verſ.* 1, 2. he declareth the occaſion of his writing, *viz.* the ſpringing vp of vngodly heretikes, leſt they ſhould bee ſeduced by them, that they might rather oppoſe them and ſtand for the truth, *verſ.* 3, 4. touching which vngodly ones, Firſt, hee layeth open their vices, *verſ.* 4 Secondly, he rehearſeth examples of the like, and of the iudgements befalling them, ſhewing how neare a ſimilitude is betwixt theſe and them, *verſ.* 5, 6, 7, 8. Thirdly, making way by a contrary example, he taxeth other vices in them, *verſ.* 9, 10. Fourthly, hee addeth other examples and ſimilitudes, whereby hee might yet aggrauate their viciouſneſſe the more, *verſ.* 11, 12, 13. Fiftly, he applieth *Enochs* propheſie againſt them, *verſ.* 14, 15. Sixtly, without vſing any further ſimilitude, hee taxeth other ſinnes in them, *verſ.* 16.

The reſt of the Epiſtle is ſpent in exhortation; Firſt, to remember the predictions of the Apoſtles touching ſuch men, *verſ.* 17, 18, 19. Secondly, to keepe themſelues in a pure and holy way to the end, *verſ.* 20, 21. Thirdly, to deliuer others from the great dangers wherein they were by reaſon of thoſe wicked ones before ſpoken of, *verſ.* 22, 23. ſo aſcribing glory to God, that only knew and was able to preſerue them from infection, *verſ.* 24, 25.

Iude Verse 4.

For certaine men are crept in, which of old were proſcribed vnto this iudgement, &c.

Mayer. THe only difference amongſt Expoſitors here is, to what time theſe words, *proſcribed of*

Oecumen. in Iud. *old*, haue reference. Some referre them to the Apoſtles and to our Sauiour Chriſt, as if it were meant that they were ſpoken of by them long before, both by *Peter* and *Paul*, when they ſay that ſuch ſeducers ſhal

Ad. Sasbout. come in the laſt daies, and by Chriſt when he ſaith, *Many ſhall come in my name and deceiue many.* Some referre theſe words to the Prophets, as if they had ſpoken of them and of their condemnation long agoe, for in this ſenſe the word προγεγραμ-

Rom. 15. μένοι is vſed, *Whatſoeuer was written afore hand, was written for our learning*; in Greeke, προγέγραπται: and this doth certainly pertaine to the old Teſtament. So likewiſe *Gal.* 3. 1. the ſame word is againe vſed, *Before whoſe eyes Chriſt Ieſus hath beene plainly preſcribed*, that is, written of before in the Prophets, according

Hieronym. to *Ierome*. Likewiſe the word πάλαι, intimateth a thing not a

Heb. 1. little before done, but long agoe, as where it is ſaid, *Many waies and in diuers manners God ſpake of old by the Prophets.*

Tho. Aquinas. Gloſſ. ordin. Faber Stap. Piſcator. Perkins. Laſtly, the examples ſubioyned of the Iſraelites, Sodomites, and Angels falling, &c. are all out of the old Teſtament, by which theſe Heretikes ſeeme to be prefigured. Laſtly, ſome referre theſe words to Gods preordaining of them from eternity vnto condemation, as if the names of all reprobate perſons were written in a booke. And vnto this laſt doe ours generally ſubſcribe.

Gagneus. One vnderſtandeth the words both waies, they were both ſpoken of before, and from eternity appointed to this reprobate ſenſe in which they doe ſuch filthy and abominable things. And this being appointed of old by God to this

Beza. iudgement, as one obſerueth, is well interpoſed here to ſtay the mindes of Chriſtian people, if they ſhould bee diſcouraged when they ſhould ſee ſome of their owne profeſſion to turne

turne ſuch monſters: for nothing came to paſſe herein, but what in the diuine prouidence was long agoe appointed, the very names of all the ſeducers being as it were from eternity ſet downe in a booke, and therefore true Chriſtians might bee glad that they were thus laid open, that they might the better beware of them. For mine owne part, I doe not ſee any ſuch neceſſity of expounding it of the preſcience and eternall decree of reprobation, though I doe not doubt but that ſuch a decree there is, as may be gathered from other places. For the words πάλαι ϖεγεγραμμένοι, may haue a good conſtruction, though we goe no further than to the Prophets and Apoſtles, yea hee doth almoſt plainly explicate himſelfe to meane thus, *v.* 14. and 17. And to the ſame effect it is ſpoken by *Peter, Remember the words ſpoken before by the Prophets and Apoſtles, &c.* and by *Iohn, As ye haue heard, Antichriſt commeth.* When by the Prophet *Eſay* it was written, that hearing they ſhould heare and not vnderſtand, &c. they were preſcribed to this iudgement of being hardened in their infidelity and ſinnes, that they might periſh euerlaſtingly, as both our Sauiour Chriſt ſpeaketh in effect, and S. *Paul* alſo, *They turne the grace of God into wantonneſſe*, that is, as all conſent, by taking liberty to follow fleſhly luſts and pleaſures, becauſe of the grace of God in Ieſus Chriſt pardoning all our ſinnes, and iuſtifying vs by Faith in his Name, defending themſelues in their filthineſſe hereby, according to their name *Borborites, and denying the only Lord God and the Lord Ieſus.*

Rom. 9.
1 Pet. 2. 8.
1 Theſſ. 5. 9.
2 Pet. 3. 2.
1 Ioh. 2. 18.
Mat. 13. 12.
Act. 28. 26.
Græca Scholia.
Dydimus.
Gloſſ. Tanto libentius peccant, quanto minus ſe viderẽt aſperiore legis profacinoribus puniri.
βορβόρους, Gr.
eſſlutum.

Some expound theſe words generally of denying the Lord, the teacher of chaſtity and holineſſe, in their liues, which precepts whilſt the Nicolaitans and other impure heretikes of thoſe times followed not, but had their night meetings, vnder a pretence of Religion, to goe promiſcuouſly together to the committing of filthineſſe, they did in effect deny him. Others hold that their hereſie more particularly is here pointed at, denying Chriſt to haue beene truly borne, to haue truly ſuffered and riſen againe, and affirming that hee was not Chriſt, but patronimically hauing a name deriued from the ſupreme Chriſt, but not hauing the eſſence, as they of the Schoole of *Simon* held. And this ſeemeth moſt probable, the other too generall.

Oecumen.
Luther.
Faber Stapul.
Perkins, &c.
Ad. Sasbout.
Epiphanius.

generall. Touching the Lord here twice named, all that I
2 Pet. 2. 1. haue ſeene expounding this place by the like in *Peter*, vnderſtand onely Chriſt Ieſus as here meant, and therefore render the words thus, *Denying the onely Lord who is God, and the Lord Ieſus Chriſt:* the vulgar Latine leaueth out God, and
Tho. Aquin. readeth Lord in the firſt place, *ſolum Dominatorem*, the onely Dominator, which Chriſt is expounded to bee, by reaſon of that generall Lordſhip which hee hath ouer all things; and Lord in the ſecond place in reſpect of vs that are Chriſtians whom he hath in mercy redeemed to be his owne. But I can ſee no reaſon why we ſhould reſtraine this of *Iude* by that of *Peter*, ſeeing although he taketh many things here out of *Peter*, yet by his Apoſtolicall liberty he is free to enlarge that according to truth, wherein he hath ſpoken leſſe. And ſeeing thoſe filthy Heretikes did not onely erre in the true Doctrine touching God the Sonne our Redeemer, as hath beene ſhewed, but alſo touching God the Creator, by bringing in others that made the celeſtiall Orbes, and this inferiour world, ac-
Epiphanius. cording to *Epiphanius*; it will be more genuine and agreeable both to the words of the Text, and to the Hiſtory of thoſe hereſies, by the onely Lord God to vnderſtand the Father, the Sonne yet not being excluded, as neither is the holy Ghoſt, when hee is ſaid to be the onely Lord, but all others to whom this honour hath beene aſcribed to haue beene partners with him in that great worke of Creation. The word δεσπότης is deriued from binding, and ſignifieth one that ruleth ouer things, as if hee had them tied with bands; and ſo if the word Lord firſt named be applied to all things, the ſecond to the faithfull, they will moſt fitly agree.

Verſ 5, 6. *Perkins.* Touching the examples here ſubioyned, *I would put you in minde knowing this once, &c.* that is, knowing it and not changing, ſo that being once knowne it is alwaies knowne; the vulgar Latine hath it, *I would admoniſh you once knowing all things*, much differing frō the originall. It ſeemeth to me, that the word *once* hath reference to the ſecond time afterwards named, and that the meaning is, I would put you in minde of the great deliuerance that was once wrought by the Lord for his people which yee know. So that knowing this once, is as much

much as knowing this to haue beene once done. *But the ſecond time he deſtroyed thoſe that beleeued not,* that is, as all agree, afterwards he deſtroyed euen thoſe for whom he had done ſuch wonderfull things, partly by ſerpents, partly by plagues, and partly by the ſword, and the earths opening of the mouth.

Touching the Angels ſinning, and being puniſhed there- Verſ. 6.
fore, ſee 2 *Pet.* 2. 4. only I will adde thus much more in way of expounding theſe words, *The Angels that kept not their beginning*; this in the vulgar Latine is, their principalitie, ἀρχὴν ἀρχῶν, the word vſed ſignifieth both, the Greeke *Scholia* *Grae. Scholia,*
fauoureth that of principalitie, ſaying, that they kept not the *Oecumen. &c.*
dignitie of their nature. Others, that after their beginning, *Eraſmus.*
they continued not ſuch as they were created; for they were *Beza.*
good, but became euill: the Reader may follow either of theſe readings, for their beginning was both holy, and full of power and glorie. This they kept not when they ſinned, but *left their habitation*; Some expound this of the puniſhment of *Faber Stapul.*
their ſinne, when they were caſt out of Heauen downe to Hell. But ſeeing the puniſhment followeth in the next words, and hereby their ſinne is ſet forth, I rather ſubſcribe to thoſe that expound it of the holy and heauenly courſe of life in which they were ſet by their creation, which was, as it were, *Oecumen.*
a proper dwelling for them; or according to the ſound of the words, that in ambition they went out of the places aſſigned vnto them, aſpiring to the Throne of the moſt High, and ſo *Th. Aquinas.*
this paſſage is an alluſion to that of the Prophet, *Eſay* 14. 13. For the chaines of darkneſſe in which they are ſaid to be kept, enough hath beene ſpoken already in the place before referred vnto, 2 *Pet.* 2. 4.

Note, that heretikes are vnder a ſpirituall iudgement, which *Note.*
is a certaine fore-runner of the Eternall at the laſt day: they pleaſe themſelues indeed in their damnable errours, and ſenſuall liuing; but blinde ſoules, they ſee not how little cauſe there is of taking pleaſure, yea what great cauſe of horrour and feare vnto them, as being now in the verie ſuburbs of hell.

Note againe, that it is not without a ſecret prouidence, that *Note.*
heretikes and ſenſuall liuers ſpring vp in Chriſtian Congregations, to the great ſcandall of the Church: for ſuch as haue

beene guided by the Spirit of God, haue written long agoe of them. Though some fall thus fouly, yet the estate of all is not fickle and vncertaine; for these haue beene long agoe appointed vnto this: it is not the case of any of the elect true-hearted Christians to fall thus.

Note. Note lastly, that there is one externall blacke brand of Arch-heretikes, seruing to discouer them to such as are not able to iudge otherwise of them by their doctrine, and that is, vnder a pretence of religion and zeale, to bee wanton and filthie in their liues. And such are most of the holy Orders in the Church of Rome, and Popes themselues, as their Histories doe abundantly declare. Haply some of the common sort may be stricter in their liues, but their Ring-leaders are notoriously licentious.

VER. 8. *Likewise also these dreamers doe defile the flesh, they set light by authoritie, and blaspheme glories.* Vers. 9. *Yet Michael the Arch-Angell, when striuing with the Deuill, he disputed about the bodie of Moses, durst not bring the iudgement of blasphemie,* &c.

Oecumen. in Iud. In calling them Dreamers, hee doth wonderfully hide the obscœnitie of the thing, by the honestie of the speech; their filthinesse was so great, as that it was too much for any waking to doe so. The filthinesse of the Barborites, so called from their sordid basenesse, is laid open by *Epiphanius*, in his booke written purposely thereof, called *Pannarium*. Neither did they onely such filthy things, according to the flesh; but waxed mad moreouer against the Diuine Nature, abrogating the Domination and vniuersall Empire thereof, as *Ireneus* writeth. Or else by the Domination or authoritie, which they are said to set light by or to vilifie, the ceremonies of Christs mysterie are meant, in the roome of which they brought in their owne villanies. The glories which they are said to blaspheme, are the old and new Testaments, for vnto them both *Paul* attributeth glorie. Or else Ecclesiasticall Dignities, against which they inueighed, as Saint *Iohn* saith of *Diotrephes*, that he vsed railing speeches against them. The Arch-Angell *Michael*

2 Cor. 3.
2 Col. 3.
3 Ioh.

chaels conflict with the Deuill about the bodie of *Moſes* was this. The ſepulture of the bodie of *Moſes* is ſaid to haue beene committed to *Michael*; herein the Deuill hindred him, alleaging, that *Moſes* was guiltie of murther, for that he killed an Ægyptian, and therefore ought not to haue any ſuch honourable buriall; but his bodie belonged vnto him. Vpon this his ſtriuing with him, the Arch-Angell refrained himſelfe from opprobrious ſpeeches, and ſo from the greater being in contention with the Deuil, he argueth to the greater conuiction of them in their railing. Moreouer, there is another end alſo in alleaging this example, that hereby wee might gather, how the Deuill lieth vpon the catch, after our departure out of this life, to hinder vs from Heauen, if hee can obiect any wickednesſe againſt vs, and how the good Angels of God ſtand to defend vs, if wee bee guiltleſſe. *Such things as they know not* Verſ. 10. *they raile againſt*, &c. that is, the myſticall points of religion, but *in thoſe things wherein they haue knowledge*, that is, in vile luſts, they doe like bruit beaſts defile themſelues. Then hee compareth them to *Cain*, becauſe by their errours they killed Verſ. 11. mens ſoules, and by eating the ſeed of generation, they deſtroyed bodies that might haue beene. And to *Balaam*, becauſe they did theſe things for gaine. And laſtly to *Core*, becauſe, though vnworthy, they did with him arrogate to themſelues the authoritie of teaching.

They ſet light by authoritie: that is, either of Princes or *Tho. Aquin.* Prelates, whom they commonly diſobey, through a deſire to aduance themſelues. And they blaſpheme the Maieſtie of God; yet the Gloſſe, by *glories*, vnderſtandeth either God, or the Angels, or Saints, who are blaſphemed by erroneous doctrine. Out of what Scriptures the ſtorie of *Michael* is taken, it is vncertaine, yet it is credible, when God by the miniſterie Deut. 34. 6. of his Angell hid the bodie of *Moſes*, leſt the people of Iſrael finding it, ſhould abuſe it to idolatrie, the Deuill ſtroue with him to bring it to light.

In other paſſages here *Thomas Aquinas* differeth not from *Mayer.* *Oecumenius*, neither is there much difference more amongſt other Expoſitors. Briefly therefore theſe expoſitions being thus premiſed, to cleere all doubts occurring here; there is a

manifeſt defect in the vulgar Latine, in that the word *dreamers*
Ad. Sasbout. is left out; which *Sasbout* confeſſeth ought to be ſupplied, and it is a verie ſignificant word to expreſſe both the time when theſe wicked heretikes were wont to meet, *viz.* in the night, and of what nature their errours are, *viz.* but euen like vnto dreames, wherein men are deluded diuerſly; but awaking, they ſee there was no ſuch thing as they imagined: For ſo erroneous tenets are but the conceits of fooliſh men in the night of their ignorance, whilſt they are aſleepe in ſinne; but if euer they come to be awakened, they vaniſh as nothing.

2 Touching the Domination, which they are ſaid to ſet light by, moſt expound it, and the glories which they are ſaid alſo to blaſpheme, of the Magiſtracie; becauſe if they had oppoſed themſelues againſt God and his holy Angels, Chriſtian people would not haue endured them; and according to this I haue expounded the ſame words, 2 *Pet.* 2. 10. But one there is that receiueth neither this nor any other expoſition before going, expounding it of any other beſides God; not this, be-
Ad. Sasbout. cauſe *Simon* the Captaine of theſe filthy perſons adored the Emperour *Nero*; therefore it cannot be meant, that they ſet light by the Magiſtracie: and to apply it to the ceremonies in the Lords Supper is plainely forced; and laſtly, that Prelates in the Church are called *glories*, we doe no where finde. Hee therefore expoundeth Domination or authoritie of God, againſt whom indeed they did not plainly oppoſe themſelues; but extenuated his worth, by teaching that there were others
Oecumen. that framed this world, and herein he followeth *Oecumenius*
Græc. Scholia. and the Greeke *Scholia*. By *glories*, hee vnderſtandeth *Moſes* and the Prophets, in whom the diuine glorie ſhone, to whom the Gnoſtikes were well knowne to be enemies. Againſt this I haue nothing to ſay, but that it ſeemeth very probable. Let the Hiſtory of theſe heretikes bee conſidered, and ſo let the Reader follow the moſt probable.

3 Touching *Michael* the Arch-angell, ſome hold that hee is none other but Chriſt the Prince of Angels: but this is wor-
Perkins in Iud. thily contradicted by a learned Writer of ours, becauſe *Peter*
2 Pet. 2. 11. glancing at the ſame ſtory nameth plaine Angels; and when Chriſt commeth to iudgement, he commeth with the voice

of

of an Arch-angell. And laſtly, it is ſaid of the Arch-angell here, as of an inferiour, that hee durſt not, which agreeth not vnto the Lord Chriſt. The thing here related was taken out of ſome booke that then was, but now is loſt, or elſe *Iude* had it by tradition. The ground of this contention is laid downe, *Deut.* 34. but all agree that nothing can bee certainly ſaid touching this contention: that of *Oecumenius*, which is alſo in the Greeke Scholia, is of good vſe to comfort the godly that are ready to depart out of this world; but the other of *Thomas Aquinas* is more generally followed. It may hence be gathered, that ſome things are true, which goe but by tradition; yet that traditions are neceſſary to be added to the written Word of God, as the Romaniſts hence collect, cannot iuſtly be inferred. With Saint *Iude* we are ready to embrace traditions that conſort with the Word of God as this doth; but ſuch as ſauour of ſuperſtition ſo much impugned in the Word, wee vtterly abhorre.

If it be demanded, why *Michael* durſt not vſe opprobrious ſpeeches againſt the Deuill, when as holy men haue vſed the notoriouſly wicked; but euen *Iude* himſelfe ſpeaketh all the opprobries that may be againſt ſeducers; and Saint *Peter* before him, and Saint *Paul* to *Elymas*, and *Eſaias* to the Iewes, calling them witches children, and children of the adulterer and of the whore.

2 Pet. 2. Act. 13. Eſa. 57. 3.

I anſwer, that the Deuill, though he be fallen from his firſt glory, yet he is a great Prince ſtill, and therefore not to be railed vpon: againe, to raile vpon any is to take a kind of reuenge vpon them, which no creature may doe, for it doth properly belong to the Lord only: when Prophets and Apoſtles haue done thus, it was God that ſpake in them and by them by his Spirit, and when ſuch words are put into any Angels mouth, he may doubtleſſe alſo rebuke them; but of himſelfe to doe it, were to aſſume vpon Gods office of reuenging, which were arroganey in any creature.

Ephes. 6. 12. Rom. 12. 19.

Touching the things which the pure ſaid not to know, and therefore to blaſpheme, this argueth that by the Glories be- 4 Verſ. 10.
ſeeming Magiſtrates are not meant, nor Paſtors, for they know ſuch, but the Maieſty of God, of whom all ſuch wicked

wretches are ignorant. And his Maiesty may well bee expreſſed by Glories in the plurall number, becauſe of his exceeding great glory, as becauſe of his exceeding great power he is called *Elohim*, or with reference to the three perſons in the Trinity. The myſtery of the Incarnation of the Sonne of God was a thing hidden from them, and therefore they ſpake ſo of him, as hath beene already ſhewed. In the things which are naturally knowne to all men, how the Gnoſtikes defiled themſelues by the abuſe of the ſeed of generation not before heard of in any age, I, as I finde other Expoſitors refraine from relating it, as being too abominable to be ſpoken, ſhall alſo paſſe it ouer in ſilence, referring the reader to *Epiphanius* in his *Pannarium* to reade of it there.

Touching the compariſons following, wherein they are
Verſ. 11. compared to *Cain*, *Balaam* and *Core*. As *Caine* was full of enuy and hatred againſt his brother, ſo were theſe againſt the Orthodox, becauſe their owne workes were ſo foule and filthy, and theirs good: for herein Saint *Iohn* hath ſhewed be-
1 Ioh. 3. 12. fore that this compariſon ſtandeth. Some ſay, that they are
Ad. Sasbout. compared to *Cain*, becauſe as he was a runnagate, ſo they not regarding the Scriptures, ranne after their owne dreames; and
Act. 8. ſome in other reſpects, as hath beene ſhewed. To *Balaam* they are likened for their being led by worldly gaine, as is manifeſt
2 Pet. 2. 15. that *Simon Magus* was, and is illuſtrated in *Peter*. To *Core* for their ambition in aſpiring after the higheſt dignity in the Church, as he and his companions did, debaſing *Moſes* and *Aaron*: for that which followeth, *verſ.* 12, 13. if recourſe be had to 2 *Pet.* 2. it may eaſily bee vnderſtood; onely whereas they are compared to trees twice dead, the meaning is, that being firſt dead by nature and quickned by grace preached and outwardly embraced amongſt them, they being now fallen here-from were dead the ſecond time. See 2 *Pet.* 2. 20.

Note. Note, that to be a railer, and to ſpeake blaſphemy, eſpecially againſt domination, is by no meanes tolerable. It is not for poore vnder-creatures, ſuch as we are, as not to vnſheath the ſword againſt any for reuenge, ſo not ſo much as to bend the bow of our tongues, or ſhoot out the Arrowes of reproachfull words. The modeſty of the Arch-angell towards the Deuill,

of

of whose amendment there was no hope, ought to be our imitation towards our brethren though very wicked, because yet haply God may giue them repentance, whereas by railing they may be more exasperated, and the malady of their sinne will be in the more danger of being increased.

Note againe, that such as are misled by errour are such infest enemies against the truth, because they know it not; the Papists for the most part know not our Doctrines, nor in what manner we worship and serue God, but being possest with an opinion that we ouerthrow good workes, and that wee beat downe all Religion, they become so virulent against vs. God open their eyes that they may know the truth amongst vs professed, that they may cease to conuitiate it, and reforme according to the same. *Note.*

Note lastly, that three things doe manifestly worke in Heretikes, and hereby they may be knowne commonly to bee such; Enuy, Couetousnesse, and Ambition, like to that of *Cain*, *Balaam*, and *Chore*. And who seeth not these in the Church of Rome? Enuy and hatred carrieth them to the murthering of thousands. Couetousnesse is the plaine ground of their manifold idolatries and superstitions: and it is Ambition in the Pope and Roman Clergy, that cannot endure the superiority of Emperours and Kings, nor a liberty in any either temporall persons or Ecclesiastikes from that See. *Note.*

IVDE VER. 14. *But Enoch, the seuenth from Adam, prophesied of them, saying, Behold the Lord commeth with thousands of his Saints.* Vers. 15. *To giue iudgement against all, and to reproue all the vngodly of them, &c.*

There is nothing hard to be vnderstood here, but onely in that mention is made of the prophesying of *Enoch*, a question offereth it selfe, whether there were any such Booke of canonicall Scripture wherein this was contained; and if there were, whether it is to bee thought that any such bookes perished. And if there were no canonicall Booke of *Enochs*, where had *Iude* this prophesie? One affirmeth out of *Tertullian*, that *Mayer.* *Fab. Stapul.* *Tertullian.*

there was such a booke preserued by *Noah* in the Arke, but after the Apostles time it was hidden by the Iewes, because it contained too open a testimony of the vniust condemning of the iust one. And another mentioneth a booke of *Enoch*, concerning which they said, that it contained 4000. lines. And some say, that there was an Apocryphall booke that went vnder the name of *Enoch*, but was not *Enochs*, containing in it many incredible things. Some, if it be granted that this booke was canonicall, hold that it might notwithstanding bee lost: for many others haue beene lost likewise, as The booke of the warres of the Lord, mentioned *Numb.* 21. 14. The booke of *Iasher*, *Ios.* 10. 13. The booke of *Nathan*, of *Gad* and *Semeia*, of *Iddo*, *Ahia*, and *Iehu*, mentioned in the Chronicles, but yet so many haue beene preserued, as that we neede no more vnto saluation. Some againe will not yeeld by any meanes that there was euer any such booke of *Enoch*, that was canonicall Scripture, neither that these bookes before mentioned were canonicall, affirming that the booke of the warres was but a ciuill Chronicle, and whatsoeuer was set forth in the other bookes, is all contained in the bookes of Kings and Chronicles. For my owne part, I thinke that there was some such booke of *Enoch*, to the certaine knowledge whereof, they that liued neare the Apostles times might come by their relation, and if of *Enochs* setting forth, it must needs bee canonicall and authenticall, but yet is now Apocryphall, as one speaketh, because it is hid and we know not where it is, and it was possible that this might befall such a sacred booke, there being yet nothing in it for substance, but what is in those that we haue now. *Enoch* was a most holy man, and most ancient, and therefore what is produced of his must needs be of force. The number of canonicall bookes was not then made vp, and therefore there might be a mis-carrying of some, as one probably speaketh, but now they shall continue preserued for the perfecting of the Man of God, without the losse or corrupting of any to the worlds end.

Beza.
Tho. Aquinas.
Gloss. ordin.
Beza.
Perkins in Iude.
Faber Stap.
Gagneus.

Thousands of his Saints are put for an innumerable company: the Lord commeth or hath come, saith the Greeke speaking after the manner of Prophets for the certainty of the thing.

thing. This propheſie is ſaid to be of them, becauſe they amongſt other wicked ones were ſuch as are ruled by it.

Hauing the perſon in admiration for gaine, that is, ſoothing and flatteringly extolling the great and rich in this world, that they might by this meanes inſinuate themſelues into them for their greater worldly benefit. But others that they could not draw to their faction, of what degree or eſtate ſoeuer amongſt the ſound Chriſtians, they murmured and were querulous againſt, as in the words before going. Verſ. 16.

Shew mercy to ſome putting difference; the vulgar Latine readeth it, *reproue ſome as iudged*, and ſo *Beza* ſaith, that hee found it in three Greeke Copies: they which follow that expound it of thoſe that haue openly ſeparated themſelues, reproue them as being without hope of recouery, but ſet the iudgements to come before others, that being terrified herewith, as if they had already felt hell fire, they may be conuerted and ſaued. Verſ. 22. *Beza.* *Gagneus.* *Th. Aquinas.* *Faber Stap.*

Some reade it, reproue ſome whilſt ye are iudged, that is, condemned and cenſured by them. Ours follow the firſt and beſt reading, wherein the word putting difference is διακρινόμενοι, being of the middle voice, and ſo may bee taken actiuely as well as paſſiuely, and according to this reading the ſenſe is plaine: ſome muſt by gentler meanes bee wonne from theſe Heretikes, and ſome by dealing more terribly with them, in propounding the horrible iudgements hanging ouer their heads, as their tractability or refractarineſſe did require. *Oecumen.*

Hating the very garment ſpotted with the fleſh; a metaphoricall ſpeech taken from the ceremoniall Law, intimating that they ſhould abhorre from all tincture of this fleſhly ſinning: the vulgar Latine hath it, *Hate the ſpotted coat which is carnall*, the ſpotted coat being expounded, the fleſh the coat of the ſoule, but fooliſhly, as *Beza* rightly ſpeaketh. Verſ. 23. *Beza.* *Tho. Aquinas.* *Gorran.*

THE

THE REVELATION OF S. IOHN.

BEcause it hath beene questioned what *Iohn* wrote this Booke, and of what authority it is, and also what the scope of it is, it will be necessary before we enter vpon the particular obscurities occurring herein to discusse these things. And first touching the Author, *Papias* saith out of *Eusebius*, that it was sometime held to bee written by *Cerinthus* the Heretike, for the maintenance of a fond opinion, that the faithfull should liue here with Christ in all manner of pleasure a thousand yeeres. But the Greekes were neuer of that opinion, neither can it possibly stand, seeing nothing is more plainly in this Booke set forth than the eternity of Christ, which was by *Cerinthus* impugned, holding that Christ was not before the Virgin *Mary*. The same *Eusebius* also writeth of another *Iohn*, a Diuine, whose Monument was seene at *Ephesus*, together with the Monument of *Iohn* the Apostle, whom to haue beene the Author of the two last Epistles of *Iohn* and of the Reuelation, *Dionysius Alexandrinus* consenteth.

Eusth.l.7.c.25.

Eusth.l.3.c.39.

consenteth. But this title, *The Diuine*, could not so rightly be giuen to any as to *Iohn* the Apostle and Euangelist, seeing he excelled all others in writing of the Diuinity of Christ. And therefore *Arias Montanus*, to put it out of all doubt, that the Apostle *Iohn*, and not any other, was the Author of this Booke, hath prefixed this title, *The Reuelation of the holy Apostle and Euangelist, Iohn the Diuine.* For though this bee not in the title, yet so much in effect is in the Text, *chap.* 1. *vers.* 2. *Iohn which witnessed the Word of God, and the testimony of Iesus Christ, and the thing which he saw.* For this is plainly a Periphrasis of *Iohn* the Apostle, seeing he gaue testimony to
Ioh.1. Christ by this name, *The Word*, *In the beginning was the Word, &c.* and here speaking of his comming to iudgement, he set-
Reuel.19.13. teth him forth by the same name, *His name is the Word of God.*
1 Ioh.1. And he beginneth this Epistle, with *What wee haue seene with our eyes and haue beheld, &c.* And in concluding the Gospell, he is spoken of as a witnesse, and his writing as a testimony;
Ioh.21.24. *This is the Disciple witnessing these things, and wee know that his testimony is true.* Againe, the circumstance of the place speaketh plainly, that *Iohn* the Apostle, and not any other was the Author of this Booke: for this *Iohn* was banished for the Go-
*Euseb.*3.c.18. spels sake into *Pathmos* by *Domitian* the Emperour. Wherefore by the consent of all the best Writers, the Author of this booke was *Iohn* the Euangelist and Apostle: so saith *Iustin Martyr, dial. cum Tryphone. Iren. lib.* 4. *c.* 37. *Clemen. Alex. Pedagog. lib.* 2. *cap.* 12. *Orig. Hom.* 7. *in Ios. Athanas. in Synops. Epiphan. Hæres.* 51. *Chrys. Hom.* 5. *in Psal.* 91. *Tertul. lib.* 4. *Contra Marcion. Cyprian. author. Martyrij cap.* 8. *Ambros. Psal.* 50. *August.* 39. *in Iohan. Hieron. Catal. Scriptorum illustrium, &c. Grassorus* comparing this booke with *Daniel* saith, that they are alike in their Authors: for as *Daniel*, so *Iohn* was a man greatly beloued of the Lord: If it bee demanded when he wrote this Booke, *Ierome* answereth, that hee
In vita Ioan. wrote it when *Domitian* moued the second persecution after *Nero*, the fourteenth yeere of his reigne. And with him
*Iren. l.*3. *cap.*25. agreeth *Irenæus* a most ancient Writer, saying, *Iohn* wrote the Reuelation almost in our time toward the end of *Domitians* Empire. For *Iohn* liued longer than any other Apostle, euen

to

to the third yeere of *Traian*, which was 102. from the birth of Christ according to *Ierome*, which was six yeeres after hee wrote this Booke, which was written *Anno* 96. And for this cause it is placed after all other bookes of holy Scripture, because it was written after them all in time, and is as it were the Reuel. 22.
seale of them all, being fenced with a charge of adding no more, as the first Bookes written by *Moses* were. Deut. 4.

2 Secondly, touching the authority of this Booke, *Grasserus* sheweth, that it was sometime refused for canonicall amongst Christians, as *Daniel* was amongst the Iewes because of the obscurity, through which it was thought little beneficiall to the Church to be read. But as *Daniel* was after the captiuity receiued into the Canon, and afterwards had Christs owne testimony, *Mat.* 24. 15. (though the Rabins doe still dispute whether it ought to be reckoned amongst the immediate workes of the holy Ghost) so this reuelation was very anciently receiued into the Canon, witnesse the Councell of *Ancyra* in the appendix, which was before the Councell of *Nice*, and the third *Carthag.* Councell, *Can.* 47. And good reason, seeing it was written by an inspired Apostle, and is testified by the Author to be the Reuelation of Iesus Christ. Neither is there any doubt made of the authority of it at this day, no not amongst the Lutherans themselues, though *Luther* sometime in translating the new Testament left it out for the obscurity. *Rab. Samuel proœmio in Comment. Dan.*

3 Touching the scope of this booke, the ancient Fathers haue giuen vs little or no light into it. For howsoeuer some of them haue written vpon it, as *Iustin Martyr*, *Ireneus Lugdunensis*, and *Melito Sardensis*, as testifieth *Ierome* and *Euschius*, yet we want their bookes, but onely that *Ireneus* hath something touching it, *lib.* 5. *cap.* 21, 23, 25. and *Augustine*, *lib.* 20. *de Ciuit. Dei*, *cap.* 7. *vsque ad* 18. yet so many of later times haue written hereupon, as that one a popish Writer numbreth 100. *Alcasar.* But they of that side haue rather written to bleare mens eyes from seeing the truth, than to inlighten them herein. They generally referre the things here foretold to the end of the world, when Antichrist shall come and tyrannize but three yeeres and a halfe, whereas the Author of this booke testifieth that these things must shortly come to passe. The obscurity Vers. 1. *Ieron. in vita Iohan. Eusl.* 5. c. 25.

of

of the things here deliuered hath deterred men anciently from writing vpon it. For ſo Saint *Auguſtine* confeſſeth, ſaying, *In the Reuelation there are many obſcure things that may exerciſe the minde of the Reader; and there are few things in it by the manifeſtation whereof other things may be found out with labour, chiefly becauſe he doth ſo repeat the ſame things many waies, ſo as that he may ſeeme to ſpeake diuers things, when as indeed he is found out to ſpeake the ſame things diuers waies.* And with him *Ierome* conſenteth, ſaying, *The Reuelation of Iohn hath as many Sacraments as words, in euery word many vnderſtandings lie hid.* For this cauſe euen they which haue written vpon it, haue generally acknowledged that they were a long time afraid to aduenture vpon ſo difficult a worke: but ſith experience in theſe latter daies doth helpe much to enlighten theſe darkneſſes they haue profeſſed, that they haue with great aſſurance ſet forth their expoſitions, reaping rather more comfort and ſupport from hence than from any booke of the holy Scriptures beſides. And for mine owne part, I muſt needs confeſſe, that almoſt twenty yeeres are now paſt ſince my entrance into the Miniſtery, before I durſt attempt any thing about ſo great a worke. Amongſt all the beſt Writers that I haue ſeene, it is generally agreed that the ſcope of this booke is to ſet forth both the eſtate of the Church of God then vnder the figure of thoſe Churches in *Aſia*, and thenceforth to the end of the world. Onely ſome doe ſo vnderſtand all things after the fourth Chapter, to bee ſpoken of that which was to come, as that they admit of no mixture of things paſt, whereas others vnderſtand in ſome of the viſions, a repreſentation of ſome things paſt alſo, for the more orderly proceeding to things to come. Againe, ſome expound the Epiſtles to the ſeuen Churches, as Propheticall; others only as Hiſtoricall, granting that in them all are indeed admoniſhiſhed whoſe caſe is alike. Laſtly, ſome hold that euery ſucceeding viſion almoſt ſetteth forth a new thing to come; but others, that the whole period of time to come, from the daies wherein this booke was written with the moſt notable euents, are comprehended in euery viſion, and ſo the ſame things are againe and againe iterated vnder diuers ſimilitudes, the

Lib. 20. De ciuit. Dei, c. 17. Obſcura multa leguntur vt mentem legentis exerceat; & pauca in eo ſunt, ex quorum manifeſtatione indagentur cætera cum labore, maximè quia ſic eadem multis modis repetit, vt alia atque alia dicere videatur, cum aliter atque aliter hæc ipſa dicere inueſtigatur.

Epiſt. ad Paulin.

the former setting them forth obscurely, the latter more plainly. But whether coniecture be most probable, we shall see in the proper places as we shall come to them in order.

Concerning the title of this booke, with the singular commendation thereof in the three former verses, there is no difference amongst Expositors. For all agree, that the Apocalyps in Greeke, or Reuelation in English is an opening of hidden things, such as all things to come are, and therefore though they bee but darkly reuealed, yet not so darkly, but that wee may by diligent search vnderstand them, else how is it a Reuelation? Neither is it lost labour to take great paines to vnderstand what is here reuealed, seeing they are pronounced blessed that reade and heare, and keepe that which is here written. And whereas it is intituled, *The Reuelation of Iesus Christ, which God gaue vnto him*; it is by all agreed, that this title is put vpon it for the honour of the worke, and because it was not *Iohn*, but *Iesus Christ* that reuealed these things by his Angel vnto *Iohn*, and it is said to bee giuen him of God in respect of his humanity. Lastly, whereas it is added, *The time is neere*, it is to be vnderstood in respect of God, to whom a thousand yeeres are but as one day. That which followeth, *vers.* 4,5, *&c.* giueth more occasion of question.

Verse 3.

Verse 1.

Verse 4,5,6.

Quest. Why doth *Iohn* direct this booke to the seuen Churches in *Asia*, and not to all Christian Churches in generall, if these things concerne all?

Answ. Fox. To this one saith, *That this haply is not done without a mystery, the number of seuen being a number of perfection, and so all Christian Churches whereseeuer are saluted vnder their name: or else because the Holy Ghost foresaw the power of Satan in persecuting, to be first exercised against them as the euent also declared.* And this exposition is followed by *Brightman* and some others. But because here is not only the number of seuen generally set down, but also a particular enumeration of these seuen by name, shewing that these are principally and first meant here, & others only by way of consequence or deduction, labouring with the like vices, or endued with the like vertues: I rather subscribe to *Pareus*, with whom also *Gorran* saith the same, *That this first vision doth directly concerne those seuen Churches only,*

only, the reſt all in generall. This Aſia was the leſſer, a part of the greater Aſia, in the ſeuen principall Cities whereof Iohn had founded Churches, but being now baniſhed, hee is directed to admoniſh the Biſhops left behind him of their duty. And thus much ſhall ſuffice to haue ſpoken of theſe Churches here: whether they be typicall, and how, ſhall be conſidered in the proper place.

Queſt. I haſten now to another queſtion in this ſaluration, whom he meaneth when he ſaith, *Which is, which was, and which is to come*, and by the ſeuen Spirits and Ieſus Chriſt? If the three perſons in the Trinity, why is eternity appropriated to the Father onely? and if the Spirit is but one, why is he called the ſeuen Spirits? and why is Ieſus Chriſt the ſecond perſon in the Trinity placed laſt, contrary to the order of all other Scriptures?

Anſw. It is agreed by all, that here are ſet forth the three perſons of the Trinity; but how, there is ſome difference. *Brightman* telleth of one *Arethas*, that by the firſt words, *Which is, which was, and which is to come*, vnderſtood the three Perſons of the Trinity, becauſe the Father is elſewhere alſo ſet forth by this name, *Which is*, *Exod.* 3. 14. the Sonne by this name, *Which was*, *Ioh.* 1. 1. and the Holy Ghoſt by this name, *Which is to come*, *Ioh.* 16. 8. but this hee diſclaimeth, becauſe there is ſuch a diſtinct enumeration of the three Perſons, as that this muſt needs be vnderſtood of the nature of the Deity aſcribed onely to the firſt Perſon, to ſet forth his conſtant and immutable truth in his promiſes, vnder the Goſpell, *which is*; vnder the Law, *which was*; and at the end of the world, *which is to come*. Some referre this deſcription to Gods Eſſence onely; but it is moſt probable that God hath thus ſet forth himſelfe for our ſakes, that wee might haue comfort in his certaine accompliſhment of his promiſes, and therefore a word is vſed to ſet him forth already comming, ἐρχόμενον, not μελλοντα ἐρχεσθαι. And this truth, preſent, paſt, and to come, is aſcribed to the firſt Perſon onely, as to the fountaine and Author, reſpect being had to the order of doing, but it is common to all three perſons; onely becauſe the Sonne and the Holy Ghoſt execute theſe things, it is not aſcribed here vnto them.

Brightman.

them. Againe, touching the ſeuen ſpirits the ſame Author ſaith, that the holy Ghoſt is thus called, reſpect being rather had vnto the gifts of the ſpirit in the Saints, than vnto his nature: and thus he is ſaid to ſtand before the throne, not as inferiour, but for orders ſake here and elſewhere the Spirit and the Son are ſpoken of, as miniſtring to the Father, becauſe by them the things here ſet forth are immediatly executed.

Laſtly, the Sonne is put in the laſt place, in regard of the large deſcription of him intended, as by whom wee are made partakers of all benefits. *Pareus* reckoning vp diuers expoſitions of theſe words, *which is, which was, and which is to come*: (ſome vnderſtanding them of the Sonne, which is one God with the Father, which was in the beginning, and is come to iudge all men; and ſome of the Father, which is of himſelfe, hauing his beginning from none, which was before all time, & which is to come to iudge the world: & ſome of the eſſence of the Trinity, euery Perſon being by this periphraſis vnderſtood) expoundeth them of God the Father, though common to euery hypoſtaſis, as a periphraſis of his eternity; which is now, was before all worlds, and ſhall be for euer and euer: for ſo *which is to come*, is to be expounded, which ſhall be without any mutation or ſhadow of change, and hee obſerueth the ſame deſcription of the Sonne, *verſ.* 8. Touching the ſeuen ſpirits, hee ſheweth, that ſome haue taken ſo great offence at this, that they haue reiected this booke for ſetting forth ſeuen ſpirits, when the Spirit of God is but one. Some againe by the ſeuen ſpirits vnderſtand the ſeuen Angels, that miniſter before the throne of God, as *Lyra, Andreas, Ribera, &c.* for there are ſeuen principall Angels to whom the care of mankinde is committed, of whom it is ſpoken, *Tob.* 12. 15. *I am the Angel Raphael, one of the ſeuen which are before the Lord*: and *Clem. Alex.* ſaith, *There are ſeuen Angels who haue the greateſt power, by whom God prouideth for all men.* But this cannot ſtand, becauſe he prayeth for grace from the ſeuen ſpirits, to giue which, is a propriety of the godhead onely, and therfore the ſeuen ſpirits are ioyned vniuocally with God the Father and the Son, as being together with them the efficient cauſe of grace. By the ſeuen ſpirits therefore in this place, is

Pareus.

Lib. 6. Strom.

to be vnderstood the holy Ghost, according to the most common exposition both of ancient and moderne Diuines: it is called seuen spirits, either for the multiplicity of graces, or reference being had to the seuen Churches; for which it is as sufficient as if there were seuen spirits. Touching Iesus Christ put in the last place, it is to bee vnderstood, that a precise order is not obserued in other places in speaking of the Trinity: for 2 *Cor.* 13. 13. Iesus Christ is first named, and then God the Father. All other expositors speak almost to the same effect, so that what hath already beene said, may fully suffice for the resoluing of all these doubts, without adding more. Whereas there is a little difference in expounding that periphrasis of God, *which is, which was, and which is to come*, vnderstand both his eternity, and his immutable constancy, and it will easily be reconciled: and so it will be no small comfort vnto vs to consider, that God will be the same gracious God vnto his Church, that euer he hath beene, and is so farre from delaying, as that he is euen now vpon the point of comming to accomplish what he hath promised.

Vers. 5. *Quest.* Why is Christ called a *faithfull witnesse* and *the first-borne from the dead?* When as it is to him that all others giue witnesse, and hee is not the first that arose from the dead: for *Elisha* raised one, and *Lazarus* was raised vp before, and many dead bodies of the Saints arose at the time of his passion.

Answ. The threefold office of Christ by the consent of all is here set forth: the faithfull witnesse his Prophetical, the first-borne from the dead his Priestly, Prince of the kings of the earth his Kingly office: and he is called the faithfull witnesse, as the head and chiefe of all that with their bloud haue sealed the truth: the same is said of him also, *Ioh.* 3. 11. *chap.* 5. 31, 32. *chap.* 18. 37. 1 *Tim.* 6. 13. 1 *Ioh.* 5. 7. He is said to be the first-born from the dead, because the chiefe and the Lord of all, who arose from the dead by his owne vertue, and shall raise vp all at the last day. And of these offices, the first thus set forth, serueth to shew the vndoubted certainty of these things; and the other may comfort vs in respect of our resurrection, whereof his rising againe is a certaine argument, when wee shall bee borne againe to immortality as we were first borne to corruption.

Quest.

Queſt. How are wee made Kings and Prieſts vnto God? and wherefore are theſe things commemorated? Verſ. 6.

Anſw. Wee are made Kings, becauſe aſſumed to bee coheires with him of the kingdome of heauen; and Prieſts, becauſe wee offer our ſelues vp as a liuing ſacrifice vnto God when we mortifie our ſinnes. Now this together with his loue towards vs, and his waſhing away of our ſinnes, are reckoned vp as three effects of his threefold office, giuing vs perpetuall occaſion of aſcribing all glory and praiſe vnto him. Rom. 8. 16. Rom. 12. 1.

Queſt. Why is mention made of his comming with the clouds, when they that pierced him ſhall ſee him? Verſ. 7.

Anſw. For the comfort of the godly, and for the terror of the wicked; for though he may ſeeme for euer to be abſent in the midſt of ſo many miſeries endured by his Church, yet hee ſhall come againe to iudge and reward euery man according to his workes, at what time the cauſe of the Church ſhall bee vindicated, and his bloudy and cruell enemies which haue pierced him ſhall weepe and waile, and ſeeke in vaine to hide themſelues from his angry and terrible preſence. And it is to be noted, that he ſaith, *He ſhall come with the clouds*, not in the clouds, to intimate his diuine maieſty, this being a part of Gods glory in his going forth, *Clouds and darkneſſe are round about him*. Pſal. 97. 2.

Queſt. Why is it againe repeated, *which is, which was, and which is to come, Alpha and Omega?* Verſ. 8.

Anſw. Ribera expoundeth this of the Trinity, as if theſe words were the beginning of the viſion: but by the conſent of all others, it is ſpoken of Chriſt to put it out of doubt, if any ſhould queſtion his comming to put his enemies to confuſion: for there is no doubt to be made hereof, becauſe he is the Lord Almighty; thus he was at the firſt, and thus he will bee at the laſt. That it is ſpoken of Chriſt, appeareth alſo *verſ.* 11. and 17. and ſo it is applied by *Nazianzen, Orat.* 35. *Ambroſ. lib. 2. cap.* 3. *de fide*; and *Athanaſius* in *Matth.* 11. 27. Whereas he addeth, *ſaith the Lord*, this is done after the manner of a Prophet.

And hitherto of the proeme or entrance of this booke: now followeth the body of it, which *Pareus* diuideth into ſeuen

visions: the first whereof, is from *vers.* 9. of this Chapter to the end of the third, containing nothing prophetical, but altogether doctrinall and historicall. The other six visions are altogether prophetical of things to come, but onely in three places, where the argument of the vision requireth a repetition of some things past, as *Chap.* 12. where is a repetition of the first beginning of the Gospel, and *Chap.* 17. where mention is made of five kings which had beene before, and *Chap.* 20. the beginning of the binding vp of Satan for a thousand yeeres, being begun five and twenty yeeres before at the destruction of Ierusalem, when the Iewes had no further power to hinder the proceedings of the Gospel. These six visions are not a continued prophecie of things to come, which shall in such order succeed one another, (for most of them doe extend to the end of the world) but like vnto a Tragedy, wherein the same things are diuersly acted. For so what is represented in the first vision here by one appearance, is represented againe & againe in others by other appearances: the first setting things forth more obscurely, the other more plainly; and this iteration is made for more assurance, as *Peter* saw a sheet let downe from heauen three times. And as in a Tragedie in euery scene there is musicke to giue the more content, and to delight the mindes of the spectatours; so in these visions there is singing and praising of God. These visions yet doe not all of them set forth the whole period of time to the end of the world, nor the same occurrences within the compasse of the same time, which one setteth forth with another, but one some most remarkable matters, and another others happening in that time. Foure of them are vniuersall containing the whole time, the first, *Chap.* 4, 5, 6, 7. the second, *Chap.* 8, 9, 10, 11. the third, *Chap.* 12, 13, 14. and the sixt, *Chap.* 20, 21, 22. The other two are particular, because they serue to set forth onely the two last parts of the whole time, which is diuided into foure. First containing the time of the Churches wrestling, and flourishing vnder the persecutions of heathen Emperours, till *Constantine* the great. The second, the time of reigning and growing corrupt, till the arising of Antichrist. The third, the time of Antichrists oppression, till the two witnes-

ses.

ſes. The fourth, the time of Antichriſts ruine and vtter deſtruction. And theſe two laſt times only are handled in the fourth and fifth of theſe Propheticall viſions, the one ſetting forth the deſtruction of Antichriſt vnder ſeuen vials, *chap.* 15, 16. and the other by caſting him into the lake that burneth with fire and brimſtone, *chap.* 17, 18, 19. And thus he ſheweth, that *Nicolaus Collado* before him vnderſtood theſe viſions; and S. *Auguſtine* giueth an hint of it, when as he ſaith, that S. *Iohn* doth repeat the ſame things many wayes, as was touched before. The ſame method almoſt is ſet forth by *Gorran*, but others take it for a continued propheſie to the end of the world, of things orderly ſucceeding one another. For mine owne part, hauing ſeriouſly conſidered, that in theſe foure vniuerſall viſions it is ſtill ended with the end of all things, the euerlaſting torments of the wicked, and the ioyes of the godly, which end is but one, ſo that it muſt needs bee granted, that this is diuers times repeated, I doe not ſee how this method of *Pareus* can be excepted againſt, or any other well iuſtified, and therfore do ſuſcribe hereunto, and wiſh all others well to weigh it, and I doubt not but they ſhall finde ſo great light to be giuen into the enſuing Propheſie, as that they will acknowledge much help to the vnderſtading of many things, to be afforded euen by this method. I haſten now to the 9. verſe. *Lib. 20. de Ciu. Dei, cap. 17.* Verſ. 9.

Queſt. What was this Patmos, & how came *Iohn* thither?

Anſ. It is one of the Cyclad Ilands of the Ægean ſea, thirty thouſand paces in compaſſe, according to *Pliny*. Others contend to haue it an Iland of the Icarian ſea, as *Strabo*; others ſay it is the ſame which is now called Poſſidium, as *Munſter*; but which ſoeuer, it was a deſolate place hauing but few inhabitants. How *Iohn* came there, is intimated here; and by *Euſebius* and *Ierome* expreſſed, he was baniſhed thither by *Domitian* in the fourteenth yeere of his Empire. *Tertullian* ſaith, that hee was firſt taken by the Gouernour of Aſia at Epheſus, and ſent to Rome, where *Domitian* commanded him to bee put into boyling oyle, in deriſion of the Chriſtian name, which is taken from oyle; but comming forth againe without any hurt, he was baniſhed into this Iland, from whence hee was releaſed againe vnder *Nerua*, and returned to Epheſus. *Plin. l. 4. c. 12.* *Strab. l. 14.* *Euſeb. l. 1. c. 34.* *Ieron. Catal.* *Lib. de præſcript.*

Vers. 10. *Quest.* What meaneth he, when he saith, he *was in the spirit vpon the Lords day?*

Answ. It is agreed by all, that hereby is meant, that he saw not the things following with his bodily eyes, but being in a transe, the Spirit reuealing them to him, his soule being for the time taken out of his bodie, and carried away with the Lord to behold them, as the old Prophets, and *Peter* and *Paul* were. The Lords day was the time wherein Christ arose from death, and therefore obserued amongst Christians for their holy assemblies, as the Sabbath was by the Iewes. And as the resurrection and appearings of Christ vpon this day, so this Reuelation at the same time maketh not a little for the honouring of this day. Wherefore the Apostles appointed the assembling together vpon this day, 1 *Cor.* 16. and it hath beene euer since obserued accordingly. Onely some will not haue it kept with strict resting, as the Iewes were commanded of old; but only with comming together to the worship of God, as *Beza* vpon this place, accounting it a bondage brought vpon Christians, when strict resting was by *Constantine* commanded, and by other Emperours after. But it may plainely bee gathered, both from *Chrysostome* and *Augustine*, that they held a cessation then necessarie from all worldly affaires of our callings.

The Lords day.

Serm. 251. *de temp.* *Augustine* saith, *Let vs obserue the Sabbath (my brethren) as it was appointed of old, from euen to euen, and being sequestred from countrey labour and from all businesse, let vs attend vpon diuine worship only.* And *Chrysostome*, *The Lords day is the root and beginning of our life, and therein are vnspeakable good things, it hath rest and is free from businesses.* And indeed the one doth necessarily imply the other, if diuine worship must be attended, worldly businesse must needs be laid aside. Otherwise it were not only a change, but an abolition of the Sabbath, which is a rest. And it is to be noted, that when Christ would make way to the abrogating of the old Sabbath, hee did not iustifie any workes, but such as were of present necessitie: Whereas if he had meant, that the Christians afterwards vpon their Sabbaths should haue more libertie, hee would doubtlesse haue done or said something to intimate that also. For that which

Hom. 43. *in* 1 *Cor.* 16.

Vers. 11. followeth, *v.* 11. I shall not need to say any thing, there being nothing

nothing but a preparatiue to the viſion, with the vtterance of the ſame periphraſis of our Sauiour Chriſt, which went before, and a particular nomination of the Churches before mentioned, touching which it ſhall ſuffice here to know, that they were the greateſt Cities of Aſia the leſſer, wherein Saint *Iohn* had laboured in planting the Goſpell, and touching ſundry of which we read expreſſely, that Saint *Paul* preached there, as at Epheſus, *Acts* 19. to which place alſo hee wrote an Epiſtle, and Pergamus, which was otherwiſe called Troy; for *Paul* is ſaid to haue beene at Troas ſeuen dayes, *Acts* 20. 6. and Thiatyra where *Lydda* dwelt, *Acts* 16. 14. and Laodicea; for the Epiſtle to the Coloſſians is appointed to bee read to them of Laodicea, *Col.* 4 16.

Queſt. Why are the Churches ſet forth by golden Candle-ſtickes; for ſo the ſeuen golden Candle-ſtickes are expounded in the laſt verſe? Verſ. 12.

Anſw. Candle-ſtickes they are called, becauſe as lights ſtand vpon candle-ſtickes, to giue light to all the roome, ſo the light of truth is vpheld in the Church, in that the truth only is there maintained and ſuffered to be taught. In that they are ſaid to be golden, it is alluded to the Candle-ſticke in the Tabernacle; and withall, it is ſet forth how pretious the Church is in Gods account. Whereas it is ſaid, *The ſeuen Candle-ſtickes* are ſeuen Churches, that is, ſignifie them: Note that it is the common phraſe of the Holy Ghoſt, to call a thing ſignified by the name of the ſigne, which if it be ſo in all other paſſages, why not, when he ſaith, *This is my body*.

Queſt. How is Chriſt ſaid here to bee like the ſonne of man, and in the midſt of the Churches? Is hee now in his humanitie, wherein we beleeue, that he is in Heauen at the right hand of God, vpon earth alſo amongſt the faithfull? If not, how is this a true repreſentation? Verſ. 13.

Anſw. Some haue thought, that this is not Chriſt, but ſome man, or an Angell; but it is moſt plaine, becauſe hee is ſaid to haue beene dead and aliue againe, that it was Chriſt Ieſus. Neither doth it hinder, that he is ſaid to be like the ſonne of man: for ſo it is ſpoken of Chriſt, that he was *in ſhape like vnto a man*, that is, like one of vs, not in externall appearance, *Gorran.* *Phil.* 2. 7.

Heb. 2. 15. but in ſubſtance of bodie; for *he tooke fleſh and bloud.* This phraſe ſeemeth to be borrowed from *Daniel* 7. 13. Touching
Fox. his preſence in the midſt of the Churches: Some vnderſtand it of his ſpirituall preſence, whereby he doth viuifie, gouerne, and preſerue his. Some fooliſhly conclude from hence the
Brightman. vbiquitie of his humane nature; but one ſaith well, that what was here exhibited to be ſeen, was not the ſubſtance of Chriſts bodie, but a figure taken vp for the time, to repreſent his perſon in the parts and garments deſcribed, befitting the condition of the Church then; and therefore, as occaſion ſtreeth, another figure and another is afterwards exhibited: of
Iren. l. 4. c. 37. which minde it ſeemeth *Ireneus* was, who ſaith, *The word of God hath alwayes, as it were, the lineaments of future things, and did ſhew vnto men, as it were, the ſhape of the diſpoſitions of God the Father, teaching vs hereby the things that are of God.* Chriſt therefore, both God and man, is here repreſented in the midſt of the Churches, who though hee be not to be ſeene with bodily eyes, yet is alwayes preſent in the midſt of his, to behold their carriage and doings, that they may walke circumſpectly, and to enlighten, ſanctifie and protect them, that they may be of good comfort againſt all their enemies. And it was neceſſarie, that he ſhould be in the ſhape of a man repreſented, becauſe no type of God can be giuen.

Verſ. 13, 14, 15, 16. *Queſt.* What is ſet forth by the garments and parts of this figure here appearing, his long garment and girdle, his head, haires, eyes, &c?

Anſw. I will not mention all the ſignifications, that I finde amongſt Writers hereupon, but only the chiefe and moſt likely. Long garments were wont to be worne by Kings and Prieſts, called ποδήρεις, becauſe they came downe to the feet; wherefore his Kingly and Prieſtly office are hereby ſignified,
Brightman. according to moſt: but ſome vnderſtand alſo the long robes of his righteouſneſſe concerning the faithfull, but that agreeth not here, where not the faithfull, but Chriſt is deſcribed.
Geruan. Others vnderſtand his humane nature, being taken and put, as it were, vpon the Diuinitie: but what needeth this, when as his humane nature is intimated before? *Like to the Sonne of man:* His golden girdle alſo is after the manner of the high Prieſt:

Priest: for when as the other Priests were girt with girdles, curiously wrought with the needle in diuers colours, the high Priest only had gold in his girdle; wherefore this rendeth further to set him forth, as the high Priest of his Church. Some vnderstand his diligence and strength, and because it was about his paps, his loue. Some apply this also to the Church, assumed as a Consort in this high office; some to chastitie, &c. but certainly here is nothing meant but his dignitie. A phrase much like to this is vsed of the Lord, *Righteousnesse shall bee the girdle of his loines, and faith the cincture of his reines.* His white head and haire signifie his reuerend antiquitie, wisdome and eternitie. So God the Father is described, *Dan.* 7. 9. Some vnderstand by the head, the chiefe in Christian Congregations; by the haires, the rest: all are made white in the bloud of Christ, as snow for the simplicitie, and as wooll, because that is not so white of it selfe, but being washed. Others, by the head, vnderstand Christ the head of the Church; by the haires, the Saints; white as wooll, for the heat of loue; and as snow, for the coldnesse of feare, &c. but seeing the person of Christ is here set forth, all these things are *dangerously* from the purpose. His flaming eyes set forth how terrible hee is to his enemies; for so much as the eyes seeme to sparkle in furious anger, *Dan.* 10. 6. *His face was as lightning, and his eyes as lamps of fire.* Some vnderstand it of the inlightning and inflaming of vs. Some of the cleere eye-sight of the Primitiue Church. *His feet like shining brasse, as if they burned in a furnace,* set forth his great glorie, shining from top to toe: for when the Prophet would expresse the glorie of the Ministers of the Gospell, he speaketh of their feet, *How beautifull are the feet of those that bring glad tidings of peace, &c.* The like is *Dan.* 10. 6. This brasse was a kinde of brasse, in colour comming next vnto gold, and in price accordingly. Some will haue it to be a kinde of hard frankincense like brasse: Others, brasse to bee digged in mount Libanus. Some vnderstand Christs power, to stampe his enemies vnder his feet; but why then are his feet set forth to be as it were burning in a furnace, which maketh more for the brightnesse of their splendour, than any thing else. Some vnderstand his humanitie, which through

Exod. 23. 39. *Ioseph. Antiq. l. 3. c. 8.* *Pareus.* *Brightman.* Esa. 11. *Pareus.* *Christum vidit canitie venerandum, prudentia sufficiendum, puritate innocuum, ætate æternum.* * *Brightman.* *Gorran.* *Pareus.* *Gorran.* *Brightman.* *Pareus.* *Mason.*

through the furnace of paſſions was aduanced to glorie. O-
Gerran. thers apply it to an inferiour ranke of the faithfull, which are
not ſo perfectly purified; or to Chriſtians, that ſhall ſuffer
Brightman. for Chriſt towards the end of the world. Others apply it to
the afflicted eſtate of the Church then in Smyrna and Perga-
Pareus. mus. *His voice like as of many waters*, ſheweth further his ter-
ribleneſſe to his enemies, as the voice of God is deſcribed by
thunder, *Pſal.* 29. and the maruellous operation of it, none
Brightman. being able to reſtraine the ſound of it. Some vnderſtand the
voice of the Chriſtian Religion ſounding verie loud, yet no-
thing being diſtinctly perceiued hereby, by the Infidels which
counted it a fond ſuperſtition. The *ſeuen ſtarres in his right*
Marlor. *hand*, are expounded by the Lord himſelfe to be the ſeuen An-
gels of the ſeuen Churches, that is, the chiefe Miniſters; or as
ſome will haue it, the Miniſtrie in theſe ſeuen Churches;
whereby, as by ſtarres, the people are enlightned, and the
will of God is, as it were, by Angels from Heauen declared.
The Lord is ſaid to hold them in his right hand, to ſhew how
deare and in what account they are with him. Hereto moſt
conſent, but Mr. *Foxe* hath a ſingular conceit here, that by the
Angels of the Churches are meant the Churches, becauſe they
only are called to repentance. This doth no whit arride mee,
becauſe the Churches and Angels are expreſſely diſtinguiſhed
by the type of Candle-ſtickes and Starres. And who knoweth
not, that the ſinne of the Congregation, againſt which war-
ning is not giuen by the Miniſter, is his ſinne, as *Ezech.* 3.
and therefore to call him to repentance, is to call them all, be-
cauſe he will no longer ſuffer them to reſt ſecure in their ſinnes.
Tho. Aquin. in Apocal. *Thomas Aquinas* hath elegantly and briefly ſet forth here the
analogie betwixt Angels and Miniſters. 1. *Rationis charitatis*
& ſollicitudinis in diligendo. 2. *Prudentiæ in eligendo.* 3. *Sanc-*
titatis in viuendo. 4. *Scientiæ in cognoſcendo.* 5. *Informationis*
in inſtruendo. 6. *Mediationis in curando.* 7. *Velocitatis in diſ-*
currendo. 8. *Officij in miniſtrando.* 9. *Deuotionis in contem-*
Pareus. *plando.* 10. *Zeli in ſuffragando.* The ſword with *two edges*
going out of his mouth, is afterwards expounded to bee that
Reuel. 19. 15. whereby he *ſmiteth the Gentiles, and ruleth them with a rod of*
iron. So fierce and terrible is he to vnbeleeuers, as that with
the

the very breath of his mouth he deſtroyeth them, as with the ſharpeſt ſword. Others commonly expound it of the Word of God, which is called the Sword of the Spirit, and is ſaid to bee ſharper than any two edged ſword: but ſeeing all this viſion tendeth to the terrour of Chriſts enemies, I preferre the firſt ſenſe. His faces ſhining *like the Sunne*, is vnderſtood by all of his exceeding great glory, in reſpect of his humane nature now in Heauen, to which we ſhall afterwards be conformed: for ſo the Lord hath promiſed, *The iuſt ſhall ſhine as the Sunne*. And all this glory and parts arguing power, greatneſſe and maieſty, are here thus particularly deſcribed to procure reuerence to the Author of the things here contained, for though hee were meane and baſe in this world, yet now he doth excell in glory. Ephe 6. 17. Heb. 4. 12. Mat. 13. Verſ. 43.

Queſt. Whereunto hath this command of writing *the things which he had ſeene, which are, and which ſhall be hereafter*, relation, whether only to the Epiſtles, or to the whole body of the Propheſie? Verſ. 19.

Anſw. Some reſtraine them only to the Epiſtles, wherein are things to come ſet forth, as well as things then in being: but this cannot be, becauſe ſo a ſuperfluous iteration ſhould bee made of a precept already giuen, *verſ.* 11. and howſoeuer ſome things which he had ſeene are there mentioned, and ſome things to come, yet not all as he is here directed, nor in that order, ſo that if theſe Epiſtles onely had beene meant, the diuine man had not fully done as was appointed him. Others therefore vnderſtand things paſt, which *Iohn* had ſeene vnder *Neroes* Empire and *Domitians*, and things preſent which now were exhibited to his ſight, and things to come which he ſhould afterwards ſee; and ſo they make the Reuelation to conſiſt of three parts; the one ſetting forth things paſt from the beginning of the Goſpell; the other the preſent ſtate of things when theſe viſions were had; and the third, the future to the end of the world. For mine owne part, mee thinkes it is plaine that the things which he had ſeene were nothing but the preſent type of the glory of Chriſt; *The things which are*, the preſent ſtate of thoſe ſeuen Churches, and the Lords will concerning them: *The things to come*, what repreſentations Brightman. Parcus.

and

and passages propheticall of things to come hee should afterwards see: for although the things to come bee thus taken, yet this maketh not against the representing of some things past for more orderly proceeding, and the full declaring of the whole matter together.

Chap. II. and III.

These Chapters containe nothing but Epistles to the seuen Churches, wherein are commended diuers good things, and a finall reward is promised to such as ouercome, and sundry vices are taxed, and iudgements threatned, or in a propheticall manner foretold to come vpon them therefore. Some vnderstand these Churches as typicall, figuring out the seuerall conditions of the Church of God in diuers ages of the world. The Church of Ephesus figureth out the state of the Church in the daies of the Apostles and Apostolike men liuing next after them, at what time there remained such a presence of Christ, so painfull, powerfull, zealous, watchfull, patient and constant a ministery, that albeit the mystery of iniquity was then working, yet they were so watchfully marked and mightily resisted that sought to bring in error, that it was borne downe and truth held the place: but yet so, as that by some declining, a step was made to that next heauier degree in the Church of Smyrna. The Church of Smyrna figureth out the state of the Church when heretikes got the vpper hand, as in the daies of the Arrians, and whereas hee comforteth them without any threaning, hee hath respect vnto his poore persecuted people, whom only he taketh for his Church, omitting the rest as desperate: but he reproued the declining in the age before as curable and not so hainous, but that yet he

Forbs. Brightman.

he made reckoning of them as of his Church. Pergamus setteth forth that time wherein error had so much preuailed, that Antichrist was in his Throne, maintaining idolatry and spirituall fornication: yet there was a Church then that kept it selfe pure, though for want of strength and courage shee did not make such resistance here-against, being deceiued by the pretext of prophetical authority, as of *Balaam*. Thyatira setteth forth the time of the first discouering of Antichrist, when some zeale and loue of the truth began to be kindled in mens hearts, but yet in such a weake measure, as that though they kept themselues from drinking of the cup of the Whore, yet they had not courage enough to challenge and to oppose Antichrist. Sardis setteth forth the time of reformation, wherein neither *Balaam* nor *Iezabel* are suffered any longer; but because it rested in the outward hauing of the Word purely preached without any power in the heart, this Church is said to haue a name to be aliue but is dead. Philadelphia setteth forth those Churches now, which though they are but of little strength, yet haue quite put downe Satans throne, and re-erected Christs Throne; for which cause it is promised, that they shall be established as a Pillar not to be remoued any more. Laodicea setteth forth the Churches, that thinking they haue sufficiently come out of Babel, grow secure, being drawne after worldly riches and honours, and despise poore Philadelphia and the rule of *Dauids* Key. Hitherto *Forbes* and to the same effect almost *Brightman* speaketh, that vnder the type of these Churches, the Churches of the Gentiles till the conuersion of the Iewes is set forth. The three former typifie the three declinings of the Church at three noted times succeeding one another: the three latter the returnes of the Church to the truth againe, and so Thyatira is opposed to Ephesus, Sardis to Smyrna, Philadelphia to Pergamus? the last, Laodicea hath no compeere. And he doth more particularly determine these times. The first typified in Ephesus, extending to *Constantine* the great; the second, typified in Smyrna, extending to *Gratian*, *anno* 382. the third, in Pergamus, extending to *ann.* 1300. the fourth, in Thyatira, extending to *ann.* 1520. the fifth, in Sardis, beginning in the time of

Martin Luther, whose Doctrine tooke effect *anno* 1517. but is not so commended for that monster of vbiquity, deuised for the maintenance of the reall presence in the Sacrament of the Lords Supper; the sixt, in Philadelphia, beginning about the same time, but a little after by the meanes of *Zwinglius*, who taught rightly touching the holy Sacrament, and put all gain-sayers to silence; and this Church is the Heluetian, Suetian, Geneuan, Belgian, French and Scottish; the seuenth, typified in Laodicea, is the Church of England, beginning *anno* 1547. in the daies of King *Edward* the sixt: for though the Scottish Church were after, yet for so much as it is the same with the Heluetian and Geneuan in doctrine and manner of gouernment, and our Church of England doth plainly differ from these in the outward pompe and splendor of it, and both the German, Heluetian, and English, persist in the forme first setled in each place, they may well bee counted three distinct Churches, typified in Sardis, Philadelphia, and Laodicea. And to make this coniecture the more probable, he scanneth the signification of each name and the site thereof. Ephesus is said as it were *Leene*, omission: for it was noted to be the farthest gone in sinne and idolatry of any other. The Ephesians were worshippers of the Goddesse *Diana*, and so set vp-
Tusculquæst. l. 5. Strabo. on sinning, that one *Hermodorus* was cast out from thence because he was a frugall man, wherefore one writeth of them for this, that they were worthy to die. So they of the Gentiles, which were first conuerted, were found altogether ouerwhelmed with sinnes and idolatries. And as Ephesus was the chiefe of all these Cities, and stood neerer to the Sunne, for the rest were more North-ward; so it fitly setteth forth the first Church, which was the chiefe vnder the Gospell and fullest of light. Smyrna hath the name from sweet smelling myrrh, and standeth North-ward from Ephesus three hundred and twenty furlongs, fitly figuring out the next age wherein was lesse light, but as great zeale in suffering for the truth, and more need to be comforted by being reputed as sweet smelling without any taxation, because they suffered at the hands of Christians, which was most grieuous to bee borne. Pergamus standeth further North-ward from Smyrna, than Smyr-

na

na from Ephesus, *viz.* fiue hundred and forty furlongs, where the light is much more diminished: it signifieth the Tower of Troy, according to *Hesychius*, a lofty and proud place. And such was the Church in the third space of time, Antichrists throne being erected, and all things with darknesse ouerwhelmed. Thyatira standeth from Pergamus South-ward, but more to the East, about fourescore English miles, according to *Ptolemy*, and so is neerer to the Sunne. It is called Thyatira, as it were θυγατηρ, a Daughter: for so in the fourth space light began to breake out againe, and piety as a Daughter new borne to grow. Sardis standeth more Southward than Pergamus, and signifieth hypocritically, and so fitly resembleth the time of *Martin Luther* wherein more light brake out, but not without the coniunction of some grosse errors. Philadelphia is seated in a dangerous place, and therefore is not so full of inhabitants, and signifieth brotherly loue: this therefore may fitly typifie those Churches wherein loue and humility doth most abound, and leaft humane strength and security. Laodicea was a great and famous City built by *Antiochus*, and called by the name of *Laodice* his wife: it was rich and full of people, and had great dominion, and accordingly called the Prince of people, giuing them Lawes; and therefore may well typifie the Church of England. Hitherto *Brightman*. This coniecture, I confesse, lacketh of much industry in searching into these holy mysteries, and hereof good vse may bee made when any Church shall perceiue how like she is in her condition to any of these. But I cannot thinke that the intent of the Lord was to propound these Churches as typicall in respect of succeeding ages. First, because *Iohn* is bidden to write the things that are in this place, and the things that shall bee hereafter being distinct from the present, and not confounded together, the one being plainly expressed, the other darkly shadowed out vnder it. Secondly, because if the Church of Smyrna shall figure out the second age, wherein Arrianisme raged so much, all Ecclesiasticall writers could not haue beene passed ouer in so much silence, but something should haue beene said to intimate this monstrous blemish of those times, seeing the Arrians were Christians, and so to be reckoned as

of

of the Church. Thirdly, because the Lutheran Church compared to Sardis, is bidden to remember what she had receiued and heard, whereas they haue not gone from that which they were first taught: and it is said that there were some there worthy, whereas if their errors be taxed, all holding the same, some could not haue beene preferred. Onely therefore thus farre I yeeld with most Expositors, that there is no condition of the Church at any time in any place, but the case hereof is set forth vnder some one of these, and these Epistles were therefore thus directed that we might learne by their example, for which cause it is so oft repeated, *He that hath an eare to heare, let him heare what the Spirit saith to the Churches.*

The first Epistle.

THese two Chapters containe seuen Epistles, whereof foure are in the second, three in the third.

Chap. 2. ver. 1.

The first Epistle to Ephesus is set forth in seuen verses, the reason why Ephesus is first is, according to most, because it was the chiefe, being the Metropolis of those parts.

Quest. Why is choice made of these two circumstances of holding *the seuen starres in his right hand, and walking in the midst of the seuen golden Candlesticks*, for the periphrasis of the Lord Iesus to this Church, and of some other particulars to other Churches, for there is difference in his title in euery Epistle?

Answ. Many Expositors are silent about this question, only obseruing that euery title is as much as if he should haue said, *Thus saith the Lord*, according to the ancient manner of the Prophets, to procure the more reuerence to that which is written, as comming from authority. But doubtlesse something else is here intimated, or else he would not in euery Epistle so purposely haue varied. Some therefore say, that in euery one something is chosen out of the former descriptions, which doth most fitly agree to the argument of the Epistle. Wherefore to the Church of Ephesus hee setteth himselfe so forth, as that they might bee comforted in his protection in their sufferings for his sake, and not for any feare shrinke from their first loue. And how graciously they haue beene

Garran. Brightman.

protected in Epheſus appeareth in the Hiſtory of the Church, *Act.* 19. *Paul* and *Gaius*, and *Ariſtarchus* neuer ſuffered any violence there that we reade of, though it were attempted; and *Iohn* returned thither after his baniſhment, and died in peace. If therefore we bee at any time diſcouraged through perſecution for the Goſpels ſake, let vs haue recourſe to this Epiſtle. The Lord is euer in the midſt of his golden Candleſtickes, and holdeth the ſtarres in his right hand. Of the other particulars we ſhall ſee in their proper place.

Queſt. But who is the Angell of this Church? was there but one Miniſter, or more, that it is ſpoken in the ſingular number, *to the Angell? Timothie* is mentioned to be the firſt Biſhop of Epheſus, is it to be thought, that this blame could bee laid vpon him?

Anſw. All agree that it is not meant of any one, but of the whole body of the miniſtery there: for that there were many, appeareth, *Act.* 20. 17. Some hold that *Timothy* was then the chiefe; but moſt, that *Timothy* was martyred before that time, neither is it expreſſed in hiſtory, who was his ſucceſſour. And he is not here named, becauſe the Lord had not ſo much reſpect to any one, but to the whole body of the miniſtery. *Alcaſar.*

Queſt. Who were they that ſaid they were Apoſtles, but being tried, were found to be otherwiſe? Verſ. 2.

Anſw. They were the heretickes of thoſe times, that vnder this glorious title of the Apoſtles of Chriſt, ſought to draw men to their damnable hereſies, as *Ebion, Cerinthus, &c.* For that ſuch were buſie in the Church of Epheſus, may bee gathered from that which Saint *Paul* wrote to *Timothie*, 1 *Tim.* 1. 3.

Queſt. How is it ſaid, *Thou haſt loſt thy firſt loue*, when as he is commended *verſ.* 3. to haue laboured, and not to haue fainted? Verſ. 4.

Anſw. Some vnderſtand theſe things as ſpoken of diuers times, that there was ſuch patience and paines at the firſt planting of the Goſpell there, which continued all the while that *Iohn* was amongſt them; but now the Miniſters had not ſuch loue to the flocke of Chriſt, with ſuch diligence to feed them; which alſo in part appeareth by hiſtory. For a young *Brightman.*

man committed to the care of one, by *Iohn* in his absence, through his remissnesse fell to robbing, for which he is by *Iohn* challenged in an Epistle written to him. *Euseb. lib. 3. cap. 23.* Now this man was a Bishop, though not there, yet of a neere adioyning place: which maketh it probable, that the like remissnesse was vsed in Ephesus also. Others by loue, vnderstand charity in releeuing the poore, wherein there was a coldnesse in the Bishop growing couetous, so that howsoeuer there were diuers things in him commendable, yet he had this blemish dimming all his other vertues, But I preferre the former, because diligence and care in feeding the flocke of Christ with wholsome doctrine, and keeping them from error is commended to Saint *Peter*, as the greatest loue vnto Christ, and therefore to grow negligent herein, may well bee taxed, as a falling from the first loue. If workes of charity should be meant, there would haue beene somethings else in the Epistle to intimate them, whereas all make for loue in caring for the flocke. For he is bidden doe his first works, which what are they but labour and care before mentioned, and the threatning to remoue the Candlesticke, agreeth most fitly, as a punishment in the right kinde, to deprive them of light that were growne to make no better vse of it, by enlightening with teaching the ignorant. Note, that what any haue beene God regardeth not, if now they bee declined and falne from it, *Ezech. 18.26.*

Ambrose. Andreas. Pareus.

Iob. 21.16,17.

Vers. 6. *Quest.* What were the Nicolaitans here mentioned?

Answ. They were a vile sect, taking their name from *Nicolas* one of the seuen Deacons, who held a community of women, and that to haue to doe with diuers women was no sin; as both *Irenæus* and *Theodoret* doe deliuer. Some haue thought that *Nicolas* being so holy a man, could not be the Authour of so foule a crime; but when as his iealousie ouer his wife was obiected vnto him, because shee was a faire woman, he to free himselfe from this suspition, brought her forth & set her in the midst, offering to depart with her to any other man, which being done by him onely in way of apology, was peruerted, and amongst many that opinion of community imbraced, who were called vpon this occasion by his name, as

Iren. lib. 1. c. 27.

Clemens

Clemens Alexandrinus sheweth. But this is to be thought rather his fauorable coniecture touching *Nicolas*, than truth; otherwise the Lord would haue spared his name. That *Nicolas* was the Author of this sect, teacheth also *Eusebius lib. 3. cap. 23. Epiphan. Haref. 25. Niceph. lib. 3. cap. 15.* *Clem. Alexan. Strom. lib. 3.*

Quest. What is meant by the tree of life here promised, and why doth he vary the promise to him that ouercommeth in euery Epistle, and what is it to ouercome? Vers. 7.

Answ. He that ouercommeth by the consent of all is hee that in his spirituall fight with the world, the flesh and the Deuill, is not made to languish or decay in any vertuous course, but persteuereth and holdeth out vnto the end. One noteth many acceptions of this word, *the tree of life*. Sometime the holy Scripture is called the tree of life, as *Prou. 3.* sometime patience, *Prou. 11.* sometime deuout preaching, *Prou. 15.* sometime Christ himselfe, and sometime the cheefe felicity which is meant here, and it is said to be in the Paradise of God, because in a place of delights, not as the world counts delights, but according to God. And to the same effect almost speake others. The things promised here is Christ with that eternall happinesse which he bringeth with him to all true beleeuers; that hold out vnto the end. The promise is the same with that, *He that endureth to the end shall be saued, and hence forth there remaineth the crowne of righteousnesse, which the righteous God will bestow, &c.* It is alluded vnto the tree of life in Paradise, because as that would haue conferred immortality vpon *Adam* if he had eaten of it, so he that eateth of Christ by faith, shall liue for euermore; and this is the true meaning of that. Touching the variation of the title of this reward promised in euery Epistle; One saith, that there are seuen vices against which we are to make spirituall warre, and to such as ouercome euery of these the blessednesse to come is propounded in a seuerall title sutable. The first vice is gluttony and vnmeasurablenesse, the victory ouer which is first propounded, because it is in vaine to striue against any other sinne, vnlesse this be subdued, which was shewed in the combate of our Sauiour Christ, his first temptation was in this kinde. To the victory here to eat of the tree of life is promised, which *Adam* could not, because he *Gorran.* Matth. 24. 13. 2 Tim. 4. 7. Ioh. 6. 54. *Gorran.*

was this way vicious: this is to bee refreſhed ſpiritually here and hereafter. The ſecond vice is feare of worldly miſeries: to him that ouercommeth this, not being driuen from the faith hereby, it is promiſed, that he ſhall not be hurt of the ſecond death. The third is the loue of pleaſure: to him that ouercommeth this, the hidden *Manna* is promiſed, diuine conſolation. The fourth is enuy, againſt which is oppoſed the ruling ouer nations. The fift is lechery, againſt which white garments are oppoſed. The ſixt is pride, againſt which is oppoſed, *I will make him a pillar in the houſe of God*, which is moſt comely. The ſeuenth is idleneſſe, againſt which is oppoſed, *I will giue him to ſit in my Throne.* Others either obſerue nothing vpon this variety, or elſe apply all to the ſeuerall conditions of the Church in ſeuerall ages; and ſo ſay, that as *Adam* in Paradiſe was the firſt man, ſo in ſpeaking of the firſt Church it is alluded to him. But me thinkes, that the eternall reward of their conſtancy ſhould not be ſo variouſly propounded for nothing: and touching the Churches in ſeuerall ages, although there be ſome likelihood in the firſt being ſo applied, yet in the reſt it faileth. Wherefore I hold, that the obſeruation of the ſeuerall vices, againſt which we haue to fight, is not impertinent here, although haply in the number and particularizing of them there may bee ouermuch curioſity. But certainly eternall happineſſe doth countervaile all the pleaſure and profit of ſinne, and whatſoeuer detriment or danger may accrue through piety, ſhall fully be made amends for thereby: and it doth not a little helpe to vnderſtand this, to propound it diuers wayes. If then we be tempted any way, let vs reſiſt, conſidering that thus we ſhall prouide for our owne welfare for euer, euen in thoſe things wherein wee are moued by temptation.

Brightman.

The ſecond Epiſtle. Verſ. 8.

THe ſecond Epiſtle is to the Church of Smyrna in foure verſes, *viz.* 8, 9, 10, 11. wherein nothing is taxed.

Queſt. Who was the Angell in this Church, that it hath ſo rare commendations?

Anſw. The moſt probable opinion is, that *Policarp* the diſciple of Saint *Iohn* was chiefe miniſter here. For both *Irenæus* and

Iren. lib. 3 cap. 3.

and *Euſebius* agree, that hee was by the Apoſtles conſtituted Biſhop in Smyrna, whereas all of them but *Iohn* were dead before *Domitians* time. And all things in the Epiſtle agree to him, a moſt holy man, there being nothing reproued in him, and the exhortation to conſtancy, intimating his perſecution to come, (for he was moſt cruelly martyred vnder *Antoninus Verus*) and the mentioning of the Iewes: for by their inſtigation hee was murthered. Onely it may bee doubted, for ſo much as betwixt *Domitians* foureteene yeeres when this was reuealed, and *Antoninus Verus* were threeſcore & ſeuen yeres. But this is againe reſolued by the conſideration of *Policarps* confeſſion of himſelfe, that hee had ſerued Chriſt foureſcore and ſix yeeres, as *Euſebius* ſheweth. This Smyrna is put ſecond, becauſe next to Epheſus.

Queſt. 2. Why is the Lord here intitled, *The firſt and the laſt, which was dead, but is aliue?*

Anſw. It is ſpoken for the comfort of him that was in danger of death for the Goſpell, according to the argument of this Epiſtle: for if life for euer followed Chriſts death, what need any member of Chriſt to feare death? Or elſe becauſe in this Epiſtle he is ſaid to be rich, & yet affliction and pouerty is mentioned; vnderſtand by this title Chriſts maieſty, by which hee is firſt; and his humiliation, whereby he was laſt; wherein this Angel is comforted againſt the baſe eſteeme of the world, *I know thy pouerty, but thou art rich.* *Garran.* *Brightman.*

Queſt. 3. Who were they that called themſelues Iewes, and what was their blaſphemy? Verſ. 9.

Anſw. Some thinke that ſuch are meant, as made a profeſſion of Chriſt, and yet were enemies, than which there could be no enemies more grieuous. But others more rightly, that they were Iewes indeed, glorying in that name as the onely people of God, who ſtood ſo earneſtly for the old ceremonies, and legall ſeruice, that they hated moſt deadly all Chriſtians: for we reade in the Acts of the Apoſtles of their fury, and ſeeking to ſtirre vp the people in all places againſt the Chriſtians, and in particular againſt *Policarp*, as hath beene already ſouched. Their blaſphemies were all the moſt opprobrious names that they could deuiſe againſt Chriſtians; they called *Gloſſa ord.* *Pareus.* *Brightman.*

Impostorem, suspensum, necromantum. Cruciarios, asinarios, sarmentarios, semassios, Apol.cap. vlt.

Christ a cousener, a crucified man, and a Negromancer: and Christians cruciaries, asinaries, Sarmentaries, and Semassies, as *Tertullian* sheweth.

Quest. What is meant by the affliction which it is said they shall haue for ten dayes?

Verſ. 10.

*Bullinger. Chitreus. Franc. Lamb. Pareus. * Beda. Haimo. Gorran. Ribera. Rupertus. a Brightman.*

Answ. About this number of dayes there is great difference amongst Expositors. Most hold, that some short time is hereby meant, but a certaine number of dayes put for an vncertaine. * Some say, that the number of ten is a number of perfection, containing in it all other numbers, and therefore setteth forth a long time. Some vnderstand the time of the reigne of the ten persecuting Emperours. a Some precisely but ten dayes. Lastly, some, the ten yeeres of *Traians* persecution, who raged all that time like a Deuill, till that by *Pliny* the second writing vnto him of the innumerable company of Christians that were put to death, a cessation was obtained. Yet one will haue it referred to the ten yeeres of *Diocletians* persecution, for that lasted iust ten yeeres, according to *Eusebius*. For mine owne part, I preferre that exposition of the ten persecuting Emperours, euery ones time being his day, and their times are said to be but ten dayes, that is, but a short time, to comfort the faithfull in their sufferings, and because with the Lord many yeeres are but as a day. A long time cannot be meant, because this would haue greatly discomforted them, nor an vncertaine time: for the comfort of the faithfull in their sufferings is that God limiteth the time of their sufferings to the very day, beyond which they shall not passe. For *Traians* time, they had their persecutions as sharply repeated ouer againe after it: and for *Diocletians*, it were much that comfort should not bee spoken to them against any before: for though no persecution were so terrible, yet they were all terrible enough to shake their faith, had they not beene supported with this comfort, that they should haue but ten such brunts, and then be deliuered.

Fox.

Verſ. 11.

Touching the different title giuen to the reward here promised, *He shall not be hurt of the second death*, this serueth to arme them against the feare of death bodily, according to the argument of the Epistle, and as hath beene already touched.

THe third Epiſtle is to the Church of Pergamus, contained in ſix verſes, 12, 13, 14, 15, 16, 17. wherein their conſtancy in the faith is commended, and the following of the doctrine of *Balaam* condemned, with an admonition to repent, vnder paine of being ſtricken with his ſword, and incouragement to ouercome by the hidden *Manna*, and a white ſtone with a name written thereon promiſed. *The third Epiſtle.*

Queſt. 1. Why is the Lord ſet forth here, as hauing a ſharpe two-edged ſword? Verſ. 12.

Anſw. Becauſe as all agree, he is to deale with rebels againſt the truth, whom hee threateneth to cut off with the ſword. One hath a conceit vpon the name Pergamus, ſignifying the diuiſion of hornes, becauſe Heretikes haue two hornes to puſh at the truth: one is the wreſting of the Scriptures, the other is their ſophiſtry in arguing, againſt which a two-edged ſword is oppoſed. *Gorran.*

Queſt. 2. What is meant by *Satans throne*, which he ſaith was there, and who was *Antipas* his faithfull Martyr? Verſ. 13.

Anſw. I omit to ſpeake any thing of the Angell of this Church, becauſe I finde nothing ſaid of him who it ſhould be. *Satans throne*, according to moſt, argueth the height of impiety and ſin, and his dwelling, the continued courſe hereof, and withall the outward eminency of this place: For the ſeat of the perſecuting Emperors is called afterwards the throne of the dragon, *Chap.* 13. 2. and of the Deuill and Satan, *Chap.* 12. 9. ſo that it may hence be gathered, that Pergamus was a royall city: and ſo it was indeed, for it was the ſeat of *Attalus Philometor* a king, & after that of the Roman Proconſuls. And moſt notoriouſly ſinfull this city was, for it was giuen to idolatry, according to *Arethas*, more than any city in Aſia. *Antipas* (as *Arethas* thinketh) was a Paſtour of that Church, burnt to death in a brazen bull for the profeſſion of the Chriſtian religion, whereby they could not yet be made to ſhrinke. But God ſtill had a Church there, and why not then in the midſt of Popery? If it be obiected, if there were any many yeeres agoe, it was inuiſible, ſo as this Church was not; I anſwer, it might be ſo indeed, and yet true, that there was ſuch a Church, as in the dayes of *Elias*: but it was not ſo inuiſible, *Lin. Dec. ad. l. 7.*

but that the Antichriſt of Rome could finde them out in all ages to put them to martyrdome.

Verſ. 14. *Queſt.* 3. What is meant by holding the doctrine of *Balaam*? *Thou haſt there ſuch as hold the doctrine of Balaam?*

Anſw. Here is not onely made mention of *Balaam*, but *verſ.* 15. of the *Nicolaitans* alſo, which whether it be a tautologie of two vices, or of one diuerſly expreſſed, ſome make queſtion. *Parum.* But it is moſt likely by the manner of ſpeaking, that it is onely declared by this circumloquution, wherein the wickednesse of the *Nicolaitans* did conſiſt, which was before paſſed ouer in ſilence. After the maner of *Balaam*, they were Authors to the Chriſtians of eating things offered to idols, and of fornicati-
Num. 22. 23, 24. on; for ſo the ſequele of the Hiſtory of *Balaam* doth declare, that he aduiſed *Balaak* to ſet faire women to call the Hebrewes to their idolatrous feaſts, and thence to luxury. For this doth ſo neceſſarily append vpon the other, that *Ierome* hath rightly ſaid, *The beſtie boiling with wine, doth ſoone ſeeth ouer into luſt:* And againe, *The belly and the genitals are neere together, and therefore through the vicinitie of the members followeth a confederation of vices.*

Venter vino æſtuans, citò deſpumat in libidinem. Vicina ſunt venter & genitalia, & pro vicinitate membrorum ſequitur confœderatio vitiorum.

Queſt. 4. Why is eternall bliſſe here propounded vnder the name of *hidden Manna* and *a white ſtone*, two names, or two wayes, when as other Epiſtles propound but one?

Verſ. 17. *Anſw.* Moſt Expoſitors obſerue three wayes of ſetting forth the reward here; the *hidden Manna*, the *white ſtone*, and the *name written in it*, vnknowne to any ſaue to him that hath it. But they may well come vnder two, becauſe this name is comprehended in the ſecond. For the diuers rewards named more than in other Epiſtles before going, the like courſe is vſed alſo in the three Epiſtles next following; but I finde nothing by Expoſitors obſerued hereupon, but onely that this is ſpoken according to the neceſſity of theſe Churches, being more oppreſſed by the wicked aduerſaries, and ſo hauing more temptations, where almoſt all were enemies. Whereunto if we adde, that more is here ſpoken for the amplifying of the benefit promiſed, we ſhall attaine to the full reaſon of this variety. More particularly, the reward is compared to *hidden Manna*, that is, the pot of *Manna* kept in the Arke, for a monument

nument of what God had done for the Iſraelites in feeding them miraculouſly in the wildernes with *Manna* when other food failed, & it is ſaid to be hidden, becauſe the people might not looke into the Arke to ſee it. To this *Manna* it is alluded here, becauſe as that was miniſtred vnto the people of Iſrael in the wilderneſſe, & ſo they were preſerued, when in mans reaſon they muſt needs haue periſhed for want of food: ſo the Chriſtians in *Pergamus*, Satans throne being there, were miraculouſly fed with ſpirituall comforts, & hereby ſtrengthened to endure, ſo that the Chriſtian name, which a man would haue thought ſhould through the violēce of the enemy haue vtterly periſhed, ſtill continued in that place. For *Manna* ſetteth forth Chriſt fed vpon by faith, and therefore it is noted of it, that this in the Arke was incorruptible, as Chriſt being fed vpon conferreth incorruption and immortality to the faithfull: and as it is ſaid to be hidden, ſo it is a hidden kinde of feeding from the eyes of the prophane world, to whom this ſpirituall food is a myſtery; yea the people of God ſee it not with their bodily eyes, but by faith, as they of old ſaw not the *Manna*. And hitherto almoſt all Expoſitors are agreed, the conſideration whereof is ſingularly comfortable in the time of perſecution, both in regard of the vnknowne wayes that God hath to preſerue his here, when man may thinke their caſe moſt deſperate, and alſo in regard of the immortality whereunto we are fed and nouriſhed with this myſticall food. Touching the white ſtone, there is much difference. Some vnderſtand a moſt glorious body wherewith they ſhall be raiſed at the laſt day, tha ouercome, but this were very improper by a ſtone to ſet forth a body. Others vnderſtand the white ſtone wherewith the heathen were wont to note the dayes of their victories being publikely ingrauen in tables, that they might bee diſtinguiſhed from other dayes; for ſo they that ouercome in this ſpirituall fight ſhalbe innobled abont others: but neither doth this ſo well ſatisfie, becauſe this ſtone is giuen to one ſenſible, & hath a name in it, whereas that was ſet into a dead table as a marke onely. Others vnderſtand the white ſtone giuen in their *Olympicke* games, but that was not giuen to the victor, but onely diuers of them being drawne out by ſuch as were to play there, they

Exod.16.33 Heb.9.4.

1 Cor.10.1. Ioh. 6.

Rupertus.

Sixt.Sen.bibl. Patrum, lib. 2.

Arethas.

two

two which had two ſtones with like Characters, were to play together. Laſtly, others vnderſtand the white ſtone giuen in iudgement with the names of ſuch as were ſet free written in them, whereas they that were condemned had their names ſet in blacke ſtones. Of this cuſtome ſpeaketh *Vlpianus* in *Demoſth. contra Timocratem*, *Scholiaſtes Ariſtophanis*, and *Ouid Metamor. lib.* 15.

Pareus. Brightman, &c.

Mos erat antiquis atris, niueiſque lapillis,
His damnare reos, illis abſoluere culpa.

According to this cuſtome it is here ſpoken for the comfort of the faithfull, who were hardly cenſured amongſt wicked men, but abſolued by the moſt iuſt God. And it is a comfort to all in the like caſe, we may ſay with the Apoſtle, *It is God that iuſtifieth, who ſhall condemne?* The new name written in this ſtone is by the conſent of all, the name of the Sonne of God, whereas wee are of our ſelues ſeruants and ſlaues. *No man knoweth this name, but hee which hath it.* The ioy of the abſolution and bleſſing which the faithfull ſhall receiue at the laſt Day is vnſpeakable, the wicked which are ſent into damnation know it not, but only ſuch as enioy it. And this adoption to be the Sonne of God is knowne to him that hath it by the Spirit here, though others cannot know it: ſo that mans teſtimony is nothing, the inward teſtimony of the Spirit in a mans owne ſoule is all in all.

Rom. 8. 33.

The fourth Epiſtle.

THe fourth Epiſtle is to the Church of *Thyatira*, in twelue verſes, that is, from the 18. to the end of this ſecond Chapter, wherein their workes done laſt are commended aboue their firſt, the tolerating of *Iezabel* is taxed, and ſhee with her followers are threatned: but ſuch as did not follow her are exhorted to conſtancy, rule ouer Nations and the morning Starre being propounded for their reward.

Ver. 18.

Queſt. Why is the Lord here ſet forth by this title, *The Sonne of God*, and which *hath his eyes as a flame of fire, and his feet like vnto fine braſſe?*

Anſw. He was before called *The Sonne of man*, but here the Sonne of God, that he might bee rightly conceiued of as both God and man; and becauſe as God hee knoweth all things,

things, and is able both to puniſh and reward, as is afterwards ſhewed that he will doe. He is deſcribed by his flaming eyes and brazen feet in ſpeciall, that they might know that he was able to diſcerne betwixt the ſeduced by *Iezabel*, and the not ſeduced, as is afterwards ſet forth, that he *trieth the hearts and reines*, for he was all ſhining light from top to toe, enlightning the darkeſt corners.

Queſt. 2. What was *Iezabel*, *who ſaid that ſhe was a Propheteſſe, and ſeduced the people?* Verſ 20.

Anſw. Touching their workes more at the laſt than at the firſt, I finde nothing amongſt Expoſitors, but it is likely that their conſtancy in ſuffering for the truth was meant, which increaſed the more, the more it was tried. This *Iezabel* ſome will haue to be the wicked women that helped forward the hereſie of *Montanus* in *Thyatira*, vnder the colour of propheſying, ſuch as were *Priſca*, *Maximilla* and *Quintilla*, as *Epiphanius*, who telleth that *anno* 125. the Caraphryges entered & tooke this City, which was before propheſied of in this place, for ſo much as theſe *Iezabel*-like women were the furtherers of that Hereſie, and ſo all were infected till *anne* 237. which was 172 yeeres after, when by the mercy of God a Church was againe ſetled there and flouriſhed. But this expoſition agreeth not, becauſe it was thus afterwards, not now; and then alſo all were infected, whereas now ſome onely were drawne away. Others therefore vnderſtand the hereſie of the Nicolaitans ſet forth by another name, for they did both practiſe whordome and eat things ſacrificed to Idols: and this ſeemeth to me the moſt probable, that there was ſome woman of note, who vnder the colour of propheſying ſeduced people to this errour, and is called *Iezabel*, becauſe in craft ſo like vnto her to effect her owne ende, as ſome cunning man might be noted before by the name of *Balaam* to the Church of *Pergamus*, *verſ.* 14. For it is an vſuall thing for Heretikes to ſeeke to further their hereſies by ſome ſubtill woman; ſo *Simon Magus* vſed his *Helena*, *Carpocrates Marcellina*, *Apelles Philumena*, &c. And this vanity in ſeducing women before, and of *Iezabel* now, tendeth to the greater diſgrace of this hereſie, making it the more odious for hauing ſuch ſupporters. *Epiphan. her.* 51. *Andreas.* *Brightman.*

That

Alcasar. That coniecture that the Synagoue of the Iewes is meant here, is but vaine and without all ground.

Vers. 22. *Quest.* 3. What is meant by casting her into a bed, and who are they that committed adultery with her, and who her children? *vers.* 23.

Answ. By the bed, is meant the bed of sickneſſe, where-
Brightman. with ſhe ſhould languiſh and pine away. It is ſpoken accor-
Pareus. ding to the metaphor of a whore here taken vp, whom loath-ſome diſeaſes doe oftentimes ſeize vpon, and make her more miſerable than if ſhe were preſently ſlaine. Thoſe that commit adultery with her are the chiefe vpholders of that Hereſie, conſenting together with her in ſubtill inuentions to the ſame purpoſe. Her children were the ſeduced by them, thus labouring together to propagate their filthy hereſie, though
Pareus. ſome vnderſtand rather children properly ſo called; but the adulterers being expounded ſo as they are, I ſee no reaſon for this. It is not therefore a leſſe puniſhment which is threatned to *Iezabel* and her louers, than to her children, but rather a greater, becauſe they ſhould haue a longer lingring, and ſo a more miſerable death. The ſeduced ſhall all periſh, but ſeducers ſhall be more puniſhed for example that all may behold it and feare.

Vers. 23. *Quest.* 4. How is it ſaid that *hereby all the Churches ſhall know that I am the ſearcher of the hearts and reines?*

Answ. The reaſon of this is plaine, becauſe *Iezabel* is ſaid to be masked vnder the Viſour of a Propheteſſe, ſo that men could not diſcouer her; but when the Lord ſhould thus make her a ſpectacle of his iudgements, it ſhould appeare that all her faire pretext was but diſſimulation, and that ſhee had a vile heart coloured ouer with ſanctity. They then which are the Church of God ought to make this vſe of Gods iudgements vpon the aduerſaries of the truth, to take notice and to be confirmed hereby, that God abhorres the wickedneſſe lying hid in their hearts, with how good words ſoeuer they colour ouer their hereſie, & whatſoeuer extraordinary thing they doe for confirmation thereof. And generally when any are thus diſcouered, we are to take notice of Gods omniſcience, from which no wickednes, though moſt ſecretly acted,

can

can bee hidden, no nor the inwardeſt euill thoughts of the heart.

Queſt. 5. Why is it promiſed to this Church peculiarly to reigne ouer nations, and to haue the morning ſtarre, and what is meant by theſe things? Verſ. 26.

Anſw. For the diſtinct title of the reward here ſet forth different from thoſe to other Churches, I finde nothing amongſt Expoſitors: but it is plainly according to the argument of the Epiſtle wherein mention is made of *Iezebel*, who was ſometime a Queene and reigned ouer the people of God, exerciſing much tyranny againſt them: Wherefore, as it was needfull, they are comforted with a promiſe of reigning and ſubduing all their enemies at the laſt when for a time they had held out in their encounters with them, without ſhrinking away from the truth for feare. Againe, for the morning ſtarre, it fitly anſwereth to their *not knowing of the depth of Satan as they call it*, for which it is likely they were counted ſhallow and weake of vnderſtanding, in that they could not ſee into ſuch a profound point of the liberty of Idolatries, &c. For though they were in this regard for a time contemned, as void of that light which was in others of *Iezabels* Sect, yet they ſhould haue a farre brighter light beſtowed vpon them, namely the morning Starre, as a token of the true light wherein they then were, when as the other indeed had no more light than could come from Satans darke dungeon. So that if there be any thing to diſcourage thoſe that bee in the right, either of violence or deriſion, the comfort to come will hearten and encourage againſt them all, becauſe if they be reigned ouer now by perſecutors, they ſhall reigne then ouer them; if they be inſulted ouer and diſparaged, they ſhall be honoured by being declared of a farre more excellent condition than their aduerſaries. For the meaning of theſe things, it is not vnuſuall to ſet forth our reigning in Heauen, by ſaying, *They ſhall ſit vpon twelue Thrones and iudge the twelue Tribes of Iſrael*: and *the Saints ſhall iudge the world*, from which here is no great variation, *ſhall haue power ouer nations*, which is further amplified by ſaying, *and ſhall rule them with a rod of iron, and breake them in peeces like a Potters veſſell*, a ſpeech taken out of

the

the ſecond Pſalme, to ſhew that they ſhall partake of the ſame honour of reigning with Chriſt, whoſe reigne is there deſcribed, according to *Bullinger*, and *Pareus*, &c. So that the word nations ſetteth forth wicked enemies of the truth, as of old the Gentiles or Nations alwaies were. But euen as Chriſt ouercame & ruleth ouer all, ſo ſhall the faithfull reigne with Chriſt, and as a Potters veſſell is not able to ſtand againſt a bar of iron, no more ſhall they be able euer againe to ſtand againſt Gods people, but ſhall irreparably be cruſht in pieces through the weight of Chriſts anger, as an earthen veſſell being broken can neuer be made whole againe, all which is a great glory vnto Chriſt, and becauſe the godly ſhall communicate with him in all his glory, all this is aſcribed vnto them alſo. Thus *Ierome* and *Gregory* vnderſtand this paſſage, *Pſal.* 2. But others of the conuerſion of the Gentiles, as *Chryſoſtome*, *Auguſtine*, *Theodoretus*, *Beda*, *Ecumen.* and ſo they expound the rod of iron to be a Scepter of equity, but this can by no meanes ſtand. Some alſo vnderſtand this place of rule and dominion here ouer enemies of the truth, as *Beda* and *Primaſius*: but ſeeing the victory is not till the end, and this reward is not giuen till the victory bee obtained, it is plaine that the reward to come in Heauen muſt needs be meant.

Primaſius. Touching the morning Starre, ſome vnderſtand hereby the reſurrection of the body, becauſe the night of this world ſhall then haue an end, and the Day of glory ſhall beginne to appeare. *Richard. de Sancto victore.* Some the glorification of the ſoule, becauſe as the morning Starre goeth before the Sunne, ſo the ſoule ſhall be glorified before the whole man. *Ioachim.* Some the light of vnderſtanding in ſpirituall things, which is thus ſet forth, 2 *Pet.* 1. 19. *Bullinger.* and ſhould more and more increaſe in their hearts. *Bullinger.* Some the glory of the world to come, which is compared to the glory of a Starre, *Dan.* 12. 1. *Beda.* And laſtly, ſome vnderſtand Chriſt ſo ſtiled, *cap.* 22. 16. *I haue ſent and the ſtocke of Dauid, the bright morning Starre*, hee doth therefore promiſe to giue them himſelfe either as a foreteller of his reſurrection and life to come, which is done in his reſurrection, ſo as much as it doth fore-demonſtrate our reſurrection, euen as the morning Starre the riſing of the Sunne, as *Gregory* ſpeaketh: or elſe *Rupertus.* *Greg. Moral. lib. 19. cap. 30.*

he

he will giue himselfe by communicating his glory to them. Of all these I preferre that which is for light of vnderstanding, as I haue partly touched already, it agreeing most fitly with the precedents, for so much as they had not knowne the depth of Satan, and *Iezebel* had contended with them about the sense of the Scriptures, their knowledge should be more clarified, and they should attaine vnto perfect light, when as Saint *Paul* saith, The Day-starre should arise in their hearts, that is, they should not need the helpe of meanes any more, but should haue a light in themselues, inlightening them to see and know as they were seene and knowne? For the communication of Christs glory is set forth in their reigning, his resurrection was a thing past, and as for the resurrection of their bodies, or the glorification of the soule, it is not likely that hee would comfort them with part of their happinesse when he had already set forth their full glorification. *Parens.*

THe fift Epistle is to the Church of *Sardis* in six verses of the third Chapter, wherein their deadnesse is reproued and threatned, they are stirred vp to awake and be watchfull, some few are commended and comforted with the promise of white garments, and that the Lord will confesse them before God and his Angels. *The fift Epistle.* Chap. 3.

Quest. 1. What is meant in that Christ is said to haue the seuen Spirits of God, and the seuen Starres, and what particular reason of mentioning these things here? Vers. 1.

Answ. The seuen Spirits are they that were spoken of *Chap.* 1. 4. which stand before the Throne of God, and the seuen Starres the Ministers of the Churches, as is also plaine, *Chap.* 1. 20. yet some by these Spirits vnderstand the Angels whom Christ hath at his command: but so he should assume a title to himselfe not mentioned before, seeing the seuen Spirits there are the Holy Ghost, as hath beene already shewed. For the reason of remembring these particularly to this Church, it is related diuersly. Some say, that the Lord would hereby intimate his readinesse to discerne their wickednesse couered vnder the cloake of hypocrisie, because he had seuen Spirits, and his power to punish, for he held the Starres in his power, *Parens.* *Richard. de Sancto victore.*

Bullenger. power, much more men that offended. Others say, that this is spoken to intimate that he giueth all spirituall life, that they being yet dead might be put in minde to seeke vnto him therefore, & that he defendeth his faithfull Ministers, so as that they shall not need to feare the anger of man, that if they did reuiue in their godly care, they might safely trust in Christ, who *Viegas.* doth continually defend such. Others say, that it is spoken in opposition to their conceit of themselues, for hypocrites are readiest to thinke that they are full of life, when indeed they are dead; and glory much in their life of vnderstanding and in being counted excellent, when indeed they want both: therefore the Lord assumeth all life to himselfe, for hee had the seuen Spirits; and all light and glory, for he had the seuen *Viegas.* Starres. Lastly, others say that it is spoken to shew that the Starres and the Spirits are ioyned together, so that he which will haue the glory of Starres, must first haue the Spirit, that is, true sanctity. Of all these I preferre that of *Bullenger* as most genuine, because it is *ad idem*, whereas the rest goe somewhat from the true meaning of the things here mentioned. Let Hypocrites therefore consider their vanity and danger, whilst they want the life of grace, Christ taketh no care of them to protect and defend them, but onely of such as haue life and light, hee holdeth the Spirits and Starres; if therefore thou wilt haue the comfort of his protection, seeke for the Spirit of life at his hands who only is able to bestow it.

Vers. 2. *Quest.* How is the Angell of this Church said to be dead, and yet but bidden to awake, as being onely asleepe, and to strengthen what was about to die?

Answ. Deadnesse here, by the consent of all, is deadnesse in sinne: he had a name to be aliue, in that a great shew of piety was made, but was dead indeed, because void of truth and substance there was nothing but hypocrisie. And because in Hypocrites there is no true loue of Christ reigning, no sollicitude about the sanctity of others, negligence and remissenesse doth vsually accompany hypocrisie, and so it seemeth to haue done in the Angell of this Church, he laboured of two vices, hypocrisie, and neglect of his charge. Of the first he is admonished, in that he is charged to be dead, and of the other, in that

he

he is excited to watch, and to ſtrengthen thoſe that were about to die, that is, ſome of that Congregation which were yet aliue, but in great danger of death alſo by his bad example and neglect of his office.

Queſt. 3. What is meant by ſaying, they haue not defiled their garments; and by promiſing, *they ſhall walke with mee in whites*, and *becauſe they are worthy*, whether is not here a ground for mans merits? Verſ. 4.

Anſw. I omit here to ſpeake of theſe words, *I haue not found thy workes full before God, verſ.* 2. For no man is ſo ſimple to thinke that this is ſpoken againſt imperfections and weakneſſes, but againſt hypocriſie, for thoſe workes are not full before God, which are not done in ſincerity. Touching the queſtion propounded. By garments, ſome vnderſtand their ſoules and bodies, which are ſometimes alſo ſet forth by another metaphor of veſſels, as 1 *Theſ.* 4. 4. Their ſoules were not defiled by erroneous opinions, nor their bodies by fornication after the Nicolaitan manner. Some vnderſtand onely their bodies, the garments of their ſoules, or their vertues and vertuous actions, which are not polluted, when vice is not mixed with them. Laſtly, ſome vnderſtand Chriſt Ieſus and the Chriſtian profeſſion, for of Chriſt it is often ſpoken as of a garment, *put ye on the Lord Ieſus:* and if we conſider the firſt vſe of garments, that it was to couer our nakednes, whereof wee are aſhamed; this metaphor doth moſt fitly agree vnto Chriſt the onely couer of all our ſinnes and blemiſhes. In this ſenſe, they defile not their garments which flie wickednes, the ſtaine and ſhame of a Chriſtian profeſſion; and this I ſubſcribe vnto, as the true ſenſe. For though the body be ſometime compared to a garment, yet the ſoule is neuer: and if the body only ſhould be meant, here ſhould be a iuſtification of ſingle externall purity without the internall. Touching the whites here promiſed, ſome vnderſtand it partly of a pure and good conſcience here, and of the glory to come hereafter. But forſo much as the whiteneſſe of a good conſcience is already enioyed, and it is here ſpoken of whites yet to be giuen, I ſubſcribe rather to them that vnderſtand the glory to come, which is compared to the pureſt white, when *Pareus.* *Gorran.* *Bullinger.* Rom. 13. *Eph.* 4. *Col.* 3. *Gorran.* *Bullinger.* *Pareus.*

Matth.7. ſome glimps hereof were in Chriſts garments at the time of his transfiguration. In that he ſaith, *they ſhall walke with mee in whites*, note their familiarity with this great and glorious Lord to which they ſhall be receiued.

Queſt. But how are they ſaid to be worthy?

Bullinger. *Anſw.* To ſet forth their excellency aboue others for thoſe graces which did ſhine in them, not for any merit which they had: For when any ſpeech is vſed, wherein mans merit may come in queſtion, the beſt are ſaid to be vnprofitable ſeruants. He ſpeaketh therefore as a Captaine giuing reward vnto his ſouldier, and ſaying, Thou art worthy; which is ſpoken to incourage him, not to ſet him on to plead his merit, and to require it therfore. Wouldeſt thou then be made partaker of this grace? keepe thy garments from defilement, flie whatſoeuer might diſparage thy Chriſtian profeſſion in word or deed.

Verſ.5. *Queſt.* 4. What is meant by the cloathing with white garments againe iterated to ſuch as ouercome, and by the booke of life, out of which he promiſeth not to blot their names; and that he addeth, *I will confeſſe his name before my Father and before his Angels?*

Anſw. About this there is little difference, but *Parens* doth moſt fully reſolue all theſe doubts. Here are three things promiſed: Firſt, to be cloathed with white raiment, which is againe iterated for the incouragement of all others, beſides thoſe few of *Sardis* before commended: and that this glory might be the more highly eſteemed, hee ſheweth, Secondly, that it ſhall be eternall, *I will not blot his name out of the booke of life*, that is, he ſhall liue thus glorified for euer: and to ſet it yet forth the more he addeth, Laſtly, and *I will confeſſe his name, &c.* that is, this glory and bright ſhining ſhall bee accompanied with the praiſe of the Iudge, declaring euery mans vertues and graces by name; which is no ſmall acceſſion of honor, eſpecially being done before God, and the aſſembly of all the holy Angels. So that here is but one & the ſame reward before propounded, anſwerable to the vertue in ſome of *Sardis* commended, but further amplified for the excellency thereof.

The booke of life. Touching the booke of life, and blotting out of it, reade at large in my ſecond part, Text. 20. *Rom.* 9.3.

The

THe ſixt Epiſtle is to the Church of *Philadelphia* in ſeuen verſes, *viz.* 7, 8, 9, 10, 11, 12, 13, being altogether commendatory and conſolatory againſt the pretended Iewes: the reward promiſed, is to be a pillar in the Temple of God, and to haue the Name of God, of the City of God, and of Chriſt Ieſus written vpon him. *The ſixt Epiſtle.*

Queſt. 1. What is meant by this deſcription of Chriſt, *Hee which is holy, hee which is true, he which hath the key of Dauid, he which openeth, &c.* and why is he thus propounded to this Church? Verſ. 7.

Anſw. This deſcription is taken out of the firſt Chapter, though not word for word, yet in effect being the ſame which was there reuealed; his pure white head ſet forth his holineſſe and purity, *verſ.* 14. He is ſaid to be a faithfull witneſſe, and therefore hee which is true, *verſ.* 5. and to haue the key of hell and of death, which differeth not much from this of hauing the keyes of *Dauid*, *verſ.* 18. There is no difficulty in the two firſt epithets, but in that hee is ſaid to haue the key of *Dauid, &c.* ſome vnderſtand the key of knowledge, which is aſcribed vnto *Dauid*, as a ſingular Prophet, who had the knowledge of all points of diuine learning, as appeareth in the Pſalmes; wherefore it is called *Dauids* key, for the Prophets key, hee being named for them all. This howſoeuer it may ſeeme to haue ſome ground, becauſe our Lord ſpeaketh elſewhere of the key of knowledge: yet becauſe it is called *Dauids* key, to whom ſingularly ſo much knowledge is no where aſcribed, but rather to *Salomon*, and becauſe the words following of opening and ſhutting doe not agree to knowledge, it cannot be receiued as the true ſenſe. Others therefore by the key of *Dauid* vnderſtand, the power of a King, ſuch as *Dauid* was; and to ſet forth the ſame Kingly office in Chriſt, hee is often called by the name of *Dauid*, the words ſeeme to be borrowed from *Eſ.* 22. 22. which place maketh it plaine for power and authority, ſubiecting all things. For thus the Lord Ieſus ruleth ouer all, receiuing into grace, and ſo to glory whom he pleaſeth, neither can all the Deuils in hell hinder him, and ſhutting out whom hee will, and to ſuch none can giue entrance. *Ric. de Sancto victore, Rupertus, &c.* Matth. 23. *Beda. Bullenger. Pareus. Brightman.*

trance. And as he hath the keyes, ſo he giueth them to his miniſters, not to haue his power, but to become his inſtruments to declare who are admitted, and who are ſhut out of the kingdome of heauen, and to receiue by baptiſme into the Church all the faithfull, and to ſhut out by excommunication the obſtinate ſinners, when he ſaith, *To you I giue the keyes of the kingdome of heauen, &c.* Wouldeſt thou then not haue the kingdome of heauen ſhut againſt thee, but opened vnto thee? ſeeke it of Chriſt, who onely openeth and ſhutteth, and thou ſhalt not need to regard the Pope, who taketh vpon him to be the keeper of this key: for if hee or any miniſter of God ſhut out ſuch as to whom Chriſt openeth, or contrariwiſe, he ſhall bee iudged as a vſurper, but the godly are no whit the more ſhut out hereby. There are other expoſitions of this key, ſome vnderſtanding it of Chriſt himſelfe, who as hee is ſometimes ſaid to bee the doore, ſo here the key: ſome of Chriſts Croſſe, and ſome of repentance: but for ſo much as I doe fully reſt in the ſecond expoſition, I omit to examine theſe.

Touching this title particularly directed to *Philadelphia*, the contents of the Epiſtle (an open doore being therein mentioned) make the reaſon hereof ſo plaine, that I ſhall not need to ſpeake further of it. He putteth them hereby in minde, that that beginning of publiſhing the Goſpel, and opening the ſecrets thereof amongſt them was by his power, neither ſhould any euer bee able to put it downe againe. That when they ſhould conſider their owne ſmall ſtrength, and the power of their aduerſaries perſecuting the Goſpell, they might not deſpaire of the proceedings thereof, but confidently expect the continuance of it to the end of the world.

Verſ. 8. *Queſt.* 2. Whether was this Church of *Philadelphia* without all fault, becauſe here is no reproofe, but altogether commendations, and what Church at this day may moſt fitly bee compared vnto it?

Anſw. To the firſt, *Bullinger* anſwereth well, that a right and ſound faith doth couer ouer and hide all infirmities in manners, without which it is not to be doubted, but this Church was, yet not taxed, becauſe not imputed: for there is no condemnation to thoſe that are in Chriſt Ieſus. The word

Phi-

Philadelphia signifieth brotherly loue, the situation of this towne was neere the sea in the countrey of the *Lydians*, and much subiect to earthquakes, but the Christians there were stedfast in the true faith.

Touching other Churches in these latter dayes hereby set forth, one constantly holdeth, that by this Church is figured out the most reformed Churches of *France*, *Scotland*, *Belgia*, *Heluetia*, *Geneua*, &c. which haue but a little strength, and are full of brotherly loue. *Brightman.* But on the contrary side, another *Viegas.* giueth vs an hint of the society of the Iesuites figured out here, and alleageth to this purpose, a prophecy of *Ioachim Abbas*, who lined about *ann.* 1200. who saith, *The Church must conceiue a certaine new spirituall vnderstanding, or else an offspring spirituall aboue others, that is, the very order which Iesus doth designe, which order indeed amiable and famous aboue others that went before it, shall be initiated in the sixt time*, &c. *Ioachim Abbas de Philadelphia.* For the first, I haue already shewed my reasons why I doe not embrace it, where I spake generally of these seuen Churches: for the second, it is a wonder that the Iesuites so generally iustly hated of all the world, should dote so much in the conceit of their owne excellency, as to intimate a conceit of any such honour belonging to them, seeing the faith which they stand for, is a new, corrupt and erroneous faith; and the meanes which they vse to propagate it, are farre differing from the maners of a *Philadelphia*, that being all loue, they all cruelty and bloud-shed, and the greatest incendiaries of kingdomes, that euer were. As for the authority produced, these words might as well bee vttered by the spirit of errour to make such an abominable order the more venerable, as that grosse errour about the Trinity was maintained by him in his booke against *Peter Lombard*, wherein he denyed that the essence of the Trinity is one, and was therefore condemned by their owne *Lateran* Councell. There is a third opinion followed by most, that neither this, nor any other of these Churches are typicall, but onely in them all others of like quality are instructed, admonished and incouraged, and so in *Philadelphia* I thinke most properly the reformed Churches of all countreys are spoken vnto: for here a doore to vtter the truth, and to vindi-

cate it from Popish errors is opened, and though now, thanks be to God, our strength be not contemptible, yet in the beginning & for diuers yeeres it was but little, when the *Albingenses*, and *Waldenses*, and *Wicklife* in *England*, and *Iohn Husse* and *Ierom* of *Prague* in *Bohemia*, and afterwards *Luther* in *Germany*, had this doore opened vnto them. This time was so long, being about foure hundred yeeres, that things being weighed with humane reason, it might well bee expected when it should haue beene shut againe and neuer more bee opened, and therefore needfull was that comfort, that none should be able to shut it. To make a separation amongst these Churches for outward things, as *Brightman* doth, (the faith of them all being so consenting, as appeareth by the harmony of our confessions) so as that *Sardis* should figure out the *German* Churches following *Luther*, *Philadelphia* the *Geneuan*, *&c.* following *Zwinglius*, *Laodicea* the *English* being more Pontificall, this separation I say of those, who doe all constantly stand against the corruptions of Popery, is vncharitable and improbable. If wee should goe about to parallel Churches of after times with these seuen, the Church of *Rome* doth rather seeme to be a fit parallel to *Sardis*, and some luke-warme state yet for to come to *Laodicea*, when Popery being put down, the fire of feruency in standing for the truth shall goe out for want of stirring by contentions: for whatsoeuer the indifferency of some particular persons amongst vs is, yet our State (thankes be to God) is feruent for the maintenance of the truth, and against Popery, as our Parliament lawes doe declare. As for the other foure Churches, I mislike not in some respects to parallel the Primitiue Church with *Ephesus*, & *Smyrna* with that in the *Arrians* times, according to *Forbs*, and *Brightman*. But for *Pergamus* and *Thyatira*, they seeme to set forth none other but the Church of *Rome* considered with her Prophets, and Prophetesses, the head of them being Popes Negromancers with their lying signes, and among them that infamous woman for whoredome, *Ioane* by name, which called her selfe *Iohn*, and is knowne to haue sitten in that Chaire. For I cannot see how any can be more fitly compared to *Balaam* in *Pergamus*, and to *Iezabel* in *Thyatira*, than these.

Quest.

Quest. 3. *Who* are they which call themselues *Iewes* but are not, that shall be brought downe to worship before *Philadelphias* feet? Vers. 9.

Answ. For answer to this, see *Chap.* 2. *vers.* 9. Onely wee may adde thus much further here, that for so much as the reformed Protestant Churches are figured out by *Philadelphia*, the Papists which are the greatest enemies vnto them, may truly be said to be figured out by these Iewes. For as they gloried in the name of Iewes, and in the antiquity of their legall seruice and worship, and sought to bring Christians into contempt for the nouelty of their religion, branding them with most ignominious names; so the Papists glory in the name of Catholikes, and beare themselues vpon the antiquity of their religion, disgracing what they can, both by railing speeches, and by the imputation of nouelty, the true reformed religion. And as the Iewes were the most infest enemies of Christ of all others, so the Papists of the truth, & consequently of Christ, thus approuing their Pope to be that Antichrist, and their Church that *Babel* which shall be brought downe in Gods good time before the now despised Protestants, as the Iewes before *Philadelphia*. That *Babel* which is afterwards shewed to be fallen, is *Rome*, and Popish *Rome* (God willing) shall bee proued in the proper place by inuincible reasons, *Chap.* 17. and 18.

Quest. 4. What is meant by the *houre of temptation which shall come vpon all the world*, and in what sense is it promised, that *Philadelphia* shall be deliuered here-from? Vers. 10.

Answ. It is agreed by all, that this *houre of temptation*, was the time of persecution by the heathen Emperours, from which no country was free. But by some more restrainedly, the persecution of *Traian*; I hold it to bee spoken generally of all the time of persecution, against euery part of which they had need of comfort and support. One saith, that it may be vnderstood either of the danger by heretikes through their corrupt doctrine, or by persecutors. I preferre still the first of persecution, but there can be no errour in this. All the time of persecution is called but an houre, to shew the shortnesse of it, being compared to the time of ioy afterwards in heauen. *Brightman.* *Bullinger.*

And it is called temptation or triall, to shew that they needed not to feare it, as a meanes to destroy them, for they should onely bee tried, and so bettered, as gold that is tried in a furnace and then taken out againe. It is said to come vpon all the world, because in all countreys, none that professe the Christian religion escaping: for *all that will liue godly, must suffer persecution.*

Touching this Church in particular, it is not to be thought that it should be altogether exempt, but supported with patience to endure; so that their faith should not be hereby shaken, or any grace impaired, as must needs bee through the terrible terror of persecution, if the Lord did not deliuer therefrom. And all these comforts belong to euery one that cleaueth to Gods word, resoluing to endure any thing, rather than to be beaten from it: his sufferings shall be but an houre, to his triall and bettering, and his soule shall bee safe from all euill that might accrue vnto it thereby.

Vers. 11. *Quest.* 5. What is meant by saying, *that no man may take thy crowne?* Can any that are elected to the crowne of heauenly glory miscarry and lose it?

Answ. Some vnderstanding these words of the glory to come, inferre the vncertainty of saluation, because euen the Angell of this Church so highly commended is yet spoken to as in a possibilty of losing his Crowne, as *Thomas Aquinas* and other popish Writers. Others that maintaine a certainty of saluation trouble themselues much about the resoluing of this doubt, how there can be any certainty of any mans saluation if he may lose his Crowne, and another not appointed to it may get it? But they resolue it, by saying that this is spoken for excitation only, and because by such admonitions the Lord worketh perseuerance in the Elect. Others by this Crowne vnderstand nothing but the glory and praise of well-doing, which would be lost and fall to another, if either hee should grow remisse or be corrupted by heresie after that hee had carried himselfe thus worthily: and to this I subscribe. For he that weareth a royall Diadem hath not more glory amongst men than the vertuous Christian before God; true piety is a Crowne vpon the head of him that is endued therewith.

Parens.

Bullinger. Brightman.

Quest.

Queſt. 6. What is meant by this, *I will make him a Pillar in the Temple of my God, and hee ſhall not goe out any more, and I will write vpon him the name of my God, &c.* and why is the reward thus ſet forth to this Church? Verſ. 12.

Anſw. Some thinke that it is alluded to the cuſtome of the Romans, who were wont to ſet vp Pillars to the honour of famous Conquerours, inſcribing their names and noble acts. But it is to be noted, that he doth not ſay I will ſet him vp a Pillar, but *I will make him a Pillar*, and therefore the very ſame Authors after that alluſion mentioned, preferre another expoſition, taking this to be an alluſion to the Pillars ſet vp in the Temple by Salomon, 1 *King.* 7. 15. For as they were an ornament to the Temple, ſo the great luſtre and glory which theſe ſhould haue in Heauen is hereby ſet forth. Some apply this to the preſent ſtate of the faithfull in this world, who are ſet faſt as thoſe Pillars, or of whom ſome are moſt eminent as Pillars, for ſo *Peter*, *Iames* and *Iohn* are ſaid to haue beene Pillars, and the Church it ſelfe is called *The ground and Pillar of truth*. And as thoſe Pillars, ſo they are firme by faith, ſtrait by equity, erected by intention, and lofty by contemplation. But ſeeing the rewards promiſed in this life went before, being plainly diſtinguiſht from the reward here ſet forth which is to come, I conſent with thoſe that vnderſtand by the Temple of God, Heauen; and by the Pillar, eminency of glory there. And becauſe thoſe Pillars of the Temple were carried away by *Nebuchadnezzar*, that this eſtate might appeare to be more firmely and vnmoueably ſetled, it is added, *He ſhall not goe out any more*. For the names which hee ſaith he will write vpon him, herein the alluſion is ſtill continued: for *Salomon* wrote vpon thoſe Pillars certaine names, vpon the one יָכִין hee ſhall eſtabliſh, and vpon the other, בְּעֹז in it is ſtrength: ſo for the greater glory of this Pillar Gods Name ſhall beeinſcribed, becauſe hee is the childe of God; new *Ieruſalems* name, becauſe hee is a Citizen thereof; and Chriſts new name, that is, *Ieſus Chriſt riſen from the dead and ſet at the right hand of God*, becauſe hee is of the number of his redeemed ones. For the other queſtion, why to this Church the reward is thus propounded, I finde nothing amongſt

Bullinger. *Parens.*

Gal. 2. 9.

1 Tim. 3. 15.

Richard. de Sancto Victore.

Brightman.

The ſeuenth Epiſtle to Laodicea. Chap. 3. 14.

amongſt Expoſiters, but the reaſon I take it is plaine, becauſe they were a long time of little ſtrength, and much wronged and diſgraced: but they ſhould bee ſtrengthened as a brazen Pillar, and honoured with the higheſt titles conferred by the Iudge of the whole world. Let this then comfort euery ones heart that mourneth in *Zion* for the tyranny, oppreſſions, and opprobries of perſecutors, they ſhall be ſet as Pillars, &c.

Chap 3. Ver. 14 *And to the Angell of the Church of Laodicea write, Theſe things ſaith the* AMEN, *that witneſſe, that faithfull one and true, the beginning of the creature of God.*

This Epiſtle doth conſiſt altogether of reprehenſion and admonition for luke-warmneſſe, hauing nothing of commendation in it, as the Epiſtle before going was altogether commendatory, and in no part reprehenſory. This *Laodicea* was the chiefe City of *Caria*, according to *Strabo* and *Pliny*, built by *Antiochus Theus*, and named from *Laodice*, the name of his Queene, ſignifying the Prince of people, giuing Lawes vnto them.

Queſt. 1. Why is the Lord thus ſet forth to this Church, and whence are theſe titles taken, and what is meant by them?

Anſw. Theſe titles are taken from *Chap.* 1. 5. where hee is called *The faithfull witneſſe*, and *verſ.* 18. *Amen*, and generally in all paſſages, *the beginning and the end.* How hee is ſaid to be *Amen*, Saint *Paul* teacheth, 2 *Cor.* 1. 19, 20. ſaying, *For the promiſes of God are in him yea, and in him Amen*, becauſe whatſoeuer he ſaith is true and certaine, for which cauſe that *witneſſe and that faithfull one* is added. The Arrian layeth hold vpon this, that he is called the *beginning of the creature*, to proue Chriſt to be but a meere man: but the words doe not imply this, for he is the beginning and the end, that is, eternall, both *ex parte ante*, and *ex parte poſt*, all creatures had their beginning in him, ſeeing he made them all. The beginning of the creature then doth not argue a creature, though *Bullinger* vnderſtandeth it thus of his humanity, but the greateſt power by which the creature hath the beginning according to others, who ſay that the word ἀρχὴ may alſo be vnderſtood of principality, but for ſo much as often before it is ſo vſed with

Bullinger.

Brightman. Pareus.

τέλος,

πλὰς, as that it muſt neceſſarily be taken for the beginning, I expound it thus only. Now to this Church the Lord doth thus ſet forth himſelfe that it might be warned to repent, ſeeing all the taxations here are true, and whatſoeuer ſhe pretended of being rich, &c. yet ſhe was certainly poore and naked, and if ſhe would bethinke her ſelfe to be better furniſhed, ſhe might well come to him for gold and cloathing or any thing, becauſe he was the *beginning of the creature*, all things haue their being from him, and therefore of him ſtore of all ſpirituall furniture is to be had. My Authors adapt it vnto power, becauſe of Chriſts power to ſpue them out. *Brightman* refers it to the accompliſhment of Gods bleſſings promiſed to godlineſſe in outward things, for which he ſaith, that he is faithfull. We learne from hence to ſubmit when we are exed from the Lord, and acknowledge our vilenеſſe indeed, and to ſeeke from him a ſupply of all ſpirituall neceſſaries, who is the beginning of the diuine creation, in whom all are new creatures, their deformity being put away. *Brightman.*

Queſt. 2. *I would that thou were either cold or hot.* What is meant by cold and hot, and how is the cold preferred before the luke-warme? Verſ. 15.

Anſw. Some by cold vnderſtand ſuch as being ſinners, haue a ſenſe of ſorrow for their ſinnes; by hot, ſuch as haue ioy in Gods ſaluation; by luke-warme, ſuch as are well enough pleaſed in their ſinfull eſtate, as not being ſo great ſinners, but bearing themſelues vpon their outward workes. Others by cold, vnderſtand ſuch as are altogether vnconuerted, and ſo enemies to the truth; by hot, ſuch as are zealous for the truth; by luke-warme, ſuch as by outward profeſſion are for the truth, but in their liues and doings as ſinfull as the cold; and hereunto all our new Writers agree. And this is the moſt probable, for there is more poſſibility of the conuerſion of a Iew or Pagan, than of him, who hauing receiued the truth, is without all power of it in his life, and the condemnation of the one ſhall be eaſier than of the other, as is declared, *Ezech.* 16. *Heb.* 10. 2 *Pet.* 2. *Matth.* 11. *&c.* God doth not therefore wiſh that men were cold, as taking any pleaſure in it, but comparatiuely, that ſuch Chriſtians as haue no zeale to follow *Greg. lib.* 34. *Mor. c.* 2. *Tho. Aquin. Qu.* 3. *de malo.* *Ambroſ. ſer.* 118. *Richard. de Sancto victore, &c.*

and

and liue according to the religion by them profeſſed, might learne to acknowledge their dangerous eſtate, they are worſe than Infidels, than enemies of the truth that were neuer inlightened.

Verſ. 18. *Queſt.* 3. *I counſell thee to buy of me gold tried in the fire &c.* What is meant here by Gold and Garments and Eye-ſalue, and wherefore are they bidden to buy it of him, and when as there were foure things complained of, he aduiſeth but againſt three; there was Pouerty, Nakedneſſe, Blindneſſe and Miſery; here Gold, Garments, and Eye-ſalue?

Anſw. Some by Gold vnderſtand Charity, by white Garments good workes, by Eye-ſalue ſpirituall illumination; and becauſe the want of theſe three make a mans caſe miſerable, therefore theſe onely are mentioned, as which being obtained his miſery ceaſeth. Others by Gold vnderſtand the Word of God receiued by faith, becauſe it is compared vnto Gold tried ſeuen times in the fire, *Pſal.* 12. and by white Garments the righteouſneſſe of Chriſt put on by faith. Others by Gold vnderſtand wiſdome, and by fire charity, ſo that gold tried in the fire or fired, is wiſdome ioyned with charity. For mine owne part, I am not ſatisfied with any of theſe expoſitions, vnleſſe by charity we vnderſtand the ſubſtance of grace, diffuſed ſo in the heart, as that it is truly addicted to all holy obedience, and by good workes and vnblamable life, like to that of *Zachary* and *Elizabeth:* and as for the Eye-ſalue, all are agreed that it is ſpirituall illumination, whereby a man ſeeth the excellency of theſe things, and the vanity of temporall, being therefore taken vp in his meditations and affections with the one and contemning the other. And thus this paſſage will moſt fitly agree to this Church, for that being Chriſtian only in profeſſion, but wanting all zeale and care of a conuerſation ſutable, it is ſaid to be poore, naked, and blinde, poore through the want of ſoundneſſe of Religion within, naked and ſo deformed through heathen-like conditions and worldly manners, blind through an ouer-eſteeming of the vaine and tranſient things of this world, and a ſleighting of heauenly things. Wherefore if ſoundneſſe of Religion within be gotten, and an vnblameable carriage without, and ſpirituall light of

Beda.
Richard. de Sancto Victore.
Rupertus.
Bullinger.
Pareus.

Primaſ. Gregor. l. 4. Moral. c. 34.

of vnderſtanding, there will bee a full deliuerance from all this miſery. And ſoundneſſe within may well be ſet forth by the pureſt gold, becauſe as that is moſt precious of all metals, ſo this of all graces, being the very oile in the Lampe, and the charity, without which all is vaine, and therefore ſome are ſaid to be veſſels of gold, 2 *Tim.* 2. 20. As for white garments, it hath beene already ſhewed vpon *verſ.* 5. that they doe rightly ſet forth an in-offenſiue life, ſeeing the ſcandalous are blacke ſpots and blots. For the Word of God and Chriſts righteouſneſſe applyed by faith, I cannot ſee how they can ſo fitly be brought in here, ſeeing this Church is not charged to haue left the Word and expecting to be iuſtified by faith, as no Hypocrites doe, but onely faulted in remiſneſſe. Buying here is nothing but getting by prayer and ſpirituall endeuours, not for any price giuen by vs, as is expreſſed by the Prophet ſaying, *Come buy wine and milke without money*, as all Expoſitors conſent. Wouldſt thou not therefore be miſerable? get ſoundneſſe at the heart, and reſt not in holy ſhewes with Hypocrites, get white cloathing of a ſpotleſſe conuerſation, and to be lifted vp in thy heart to things aboue, that thou maiſt bee drawne after them, and grow into a contempt of the baſe things that are here below. That which is added, *I chaſten thoſe whom I loue*, is ſpoken as a reaſon of the ſharpe reprehenſion before going, that they might not deſpaire, but be drawn to embrace his counſell, how bitter ſoeuer he might ſeeme to be againſt them, becauſe it is ſpoken in loue. And it ſeemeth that this admonition had ſome good effect to cauſe this Church to repent, for *Euſebius* praiſeth the Church of *Laodicea* in his time, and particularizeth ſome excellent Biſhops there who ſtood zealouſly for the truth.

Mat.25. 1 Cor.13. Eſay.55.1. *Euſeb.Eccl.hiſt. lib.4.cap.26.lib. 7.cap 28.*

Queſt. 4. *Behold, I ſtand at the doore and knocke, if any man heare my voice and open the doore, I will come in and ſup with him, &c.* What is this ſtanding at the doore and knocking? is it in mans power to open, and what is meant by this Supper? Verſ. 20.

Anſw. Chriſt is ſaid to knocke partly by preaching the Law and threatning, partly by preaching the Goſpell and comforting, partly by afflictions, and partly by inſpiring good motions *Parcus.*

motions and inlightning the vnderſtanding. He ſtandeth at the doore, to ſhew his perſeuerant going on in thus knocking at the doore of the heart, though yet ſhut againſt him.

Touching that ſaying, *If any man open*, this doth not argue a power in man to open if he will, for the opening of the heart is aſcribed vnto the Lord, *He opened the heart of Lydia*, and the whole worke and euery part of our conuerſion is from the Lord, *Ezech.*36.26. *Ioh.*6.44. 2 *Cor.*3.5. *&c.* But man is thus ſpoken vnto, and *Ezech.*18. *Turne ye, make you a new heart and a new ſpirit*, that he might know what he ought to doe, hee is reproued for not doing ſo, that hee might know it to bee through his owne default, and directed to pray to God that he may be able to doe ſo, that he might know from whence he hath the power to doe ſo, as *Auguſtine* hath excellently ſet it forth. *Viegas* a Ieſuite, vpon this place acknowledgeth, that man hath no power to open without Gods grace preuenting, intimated in that he ſaith, *I ſtand at the doore and knocke*, by his knocking then we are awakened to open. The Lord commeth firſt with his grace vnto the will inabling it, then the will coworking with grace openeth in ſome, in others not, who being thus inabled can but will not. For this cauſe he ſaith, *If any man will open*, implying that it is in his power not to open. To the ſame effect *Bellarmine*, *lib.*1. *de grat. & lib. arbit. cap.*11. and the Councell of *Trent*, *Seſ.*6. *Can.*5. *cap.*4. But the truth is, whoſoeuer is excited by Gods knocking, doth open vnto him, he being made willing by vertue of the ſame knocke, whoſe will before was dead to euery good motion. For in the worke of grace a man is not moued as a blocke or a ſtone, but as a liuing thing that goeth vpon the owne legs, ſo he by his will openeth to the Lord when hee hath once put life into it. And this viuifying of the will ſtirreth it ſo effectually to open as that it cannot but open, ſeeing as motion alwaies followeth life, ſo opening followeth the life of the free will. Doth not a man then open? hee is vndoubtedly dead ſtill: is hee quickned? then hee doth vndoubtedly open. So that they ſeeme plainly to me to ſpeake contradictions, that ſay God by his knocke inclineth the will, from whence floweth this act of opening as a proper act of

Act.16.14.

Aug. de cor. & grat.c.3. O homo in præceptione cognoſce, quid debes habere: in correptione cognoſce, te tuo vitio non habere: in oratione cognoſce vnde accipias quod vis habere.

of life, and yet the will thus inclined may reſiſt againſt God and keepe the doore ſhut ſtill, which argueth death in the will. For no man is ſo much his owne enemy, as not to flie from a deadly danger, hauing ſenſe to perceiue it, and legs to carry him away, and a paſſage open, the inſtinct of nature conſeruatiue of it ſelfe putteth him on that he cannot but flie: in like manner, when grace commeth, there being life, and legs, and liberty, and ſenſe of the moſt deadly danger of all, the ſame grace will not ſuffer, but as an inſtinct preuaile to make a man haſten from this danger in keeping the Lord out, and let him in without delay. As for this, *If any man open*, from a ſuppoſition to a ſimple poſition, the conſequence is not good; If any man open, therefore ſome will not open when their doores are knockt at, it followeth no more, than (as if a man ſhould come to a priſon full of malefactors lying in great miſery, expecting euery day to be cut off, and ſay, I haue obtained liberty for you all to depart if any man will depart) it would follow that ſome would not depart and eſcape from this miſery. As for that ſaying, *How oft would I haue gathered* Mat.23. *you together, and ye would not?* it doth imply no more, but that they had meanes to bee gathered together, but through their owne corruption they preuailed not amongſt them. Moreouer, by theſe complaints and inſtigations to turne, the Lord is wont to worke a turning in ſuch as ſhall bee ſaued. Laſtly, the Lord promiſeth, *If any man open, that hee will come in and ſup with him, &c.* This opening is by beleeuing, hee commeth in by making him his habitation: for the beleeuer is Gods Temple, and this is more than if Chriſt had come in perſon to our houſes, according to that of *Auguſtine, It is more to haue Chriſt in our heart than in our houſe, becauſe our heart is more inward to vs than our houſe.* *Aug.ſer.144.de Temp. plus eſt habere Chriſtum in corde quàm in domo, quia cor noſtrum interius eſt nobis, quàm domus noſtra. Pareus. Bullinger, &c.*

He ſuppeth with vs when he is delighted with thoſe good things that are wrought in vs, for theſe are meat and drinke vnto him, ſeeing hee taketh pleaſure in them as men doe in their meat and drinke, and we ſup with him by being made partakers of thoſe ioyes and ſpirituall comforts that are in beleeuing; and finally ſit downe at his Table in the Kingdome of Heauen. Or elſe by this phraſe nothing elſe is meant, but the

the neare familiarity to which the faithfull are admitted with Chriſt, euen as louing friends that vſe to ſup one with another. And the word Supper is rather vſed than dinner, becauſe then is moſt time commonly for friends to tarry by it and recreate themſelues in the ſociety of one another.

Verſ. 21. *Queſt.* 5. *He that ouercommeth, I will giue to him to ſit with me in my Throne, as I haue ouercome, &c.* What is meant by this Throne of Chriſt, and why is this promiſed to ſuch as ouercome in this Church?

Anſw. This Throne, as all agree, is a participation of Chriſts kingly glory which they ſhall haue, euen as he is made partaker of this glory with the Father in his humane nature. Mat.20. He doth promiſe it, who ſometime ſaid that it was not his to giue: for that was ſpoken in reſpect of his iuſtice, by which he could not for fauour or affection giue the chiefe places to them, but as any were moſt excellent, as I haue vpon that *Bullinger.* place ſhewed out of *Chryſoſtome.* One aſcribeth that to his humanity, this to his diuinity. And this is mentioned ſpecially, according to his owne example to this luke-warme Church, that they might not thinke by their coole going on to come to eternall felicity with Chriſt, for he himſelfe attained not vnto it, but by labour and ſtriuing with all earneſtneſſe, in that hee is ſaid firſt to haue ouercome, which argueth thus much.

CHAP. IIII.

IN this and the fifth Chapter, the Lord being about to reueale things to come vnto *Iohn* to the end of the world, taketh him vp into Heauen in the Spirit, becauſe from hence only can the knowledge of theſe things bee attained; vpon earth it is knowne what is paſt and preſent, but not what is to come, no not by Aſtrologians, or Sooth ſayers, or Idols,

idols, wherein Deuils ſpake. *For let them tell what ſhall come, and ſay they are gods,* as ſpeaketh the Prophet *Eſay.* Here is firſt declared, in what great ſtate and maieſty the God of heauen reigneth, and the Lambe of God the Lord Ieſus Chriſt.

Queſt. 1. Who was it that ſate vpon the throne? and why is he like vnto a *Iaſper* and *Sardin ſtone,* and what meaneth the rainebow about the throne like to an *Emrald?* Verſ. 3.

Anſw. It is agreed by all, that hee which ſate vpon the throne was God the King of all, but for the likeneſſe here mentioned there is great difference. Some conſidering the colour of the *Iaſper* to be greene, of the *Sardin* to be red, and of the *Emrald* to be a pleaſant bright green, will haue the holy Trinity here ſet forth; the Father, in whom all haue their being and growth, by the *Iaſper*; the Sonne, who was all red by that bloudy death which he ſuffered for our ſinnes, by the *Sardin*; the Spirit, who is the comforter, by the *Emrald.* This doth not ſo well agree, becauſe ſo the Spirit ſhould not be one with the Father and the Sonne, as the rainebow round about the throne and he that ſitteth in the throne are not all one. *Ioachim. Forbs. Brightman.*

2 Others will haue the two natures of Chriſt ſet forth here, the diuine by the *Iaſper*, and the humane by the *Sardin*, and the grace and mercy of God towards man in him by the rainebow, which was firſt appointed for a ſigne hereof: but againſt this, maketh that which followeth of the Lambe, *Cha.* 5. for if he were in the ſame viſion ſitting vpon a throne in this ſimilitude, he could not bee at the ſame time in the ſimilitude of a Lambe alſo. *Ambroſ. Amber. Pareus.*

3 Others will haue the Father and Sonne ſet forth by theſe two precious ſtones, and the holy Ghoſt by the thunder and lightnings proceeding out of the throne: but for ſo much as theſe are things of terrour, and the Spirit the comforter, wee cannot vnderſtand it thus. *Bullinger.*

4 Others will haue the deluge of water ſet forth by the *Iaſper*, and the fire of the laſt iudgement by the *Sardin*, and the interim of peace and grace betweene theſe times by the Rainebow: but how the greene *Iaſper* ſhould ſet forth water I cannot ſee, nor why the Lord ſhould carry a ſimilitude whereby theſe things may be expreſſed, ſeeing in heauen he appeareth as he *Tyconius. Beda. Primaſius. Rupertus.*

is in himſelfe moſt, and not ſo much as he is in his works and iudgements.

5 *Parens* followeth this, though he defendeth that of the Son of God alſo.

Laſtly, not to reckon vp all the expoſitions, but theſe which may ſeeme moſt probable; ſome vnderſtand by theſe precious ſtones, the excellency of God, both in reſpect of his glory and that ſingular vertue that is in him, which nothing can more fitly expreſſe than precious ſtones, for colour and appearance admirable, & no leſſe admirable in vertue and operation. And more particularly they may well ſet forth his mercy, by which all things liue, and are in their vigour greene and flouriſhing; and his iuſtice, through which hee becommeth fiery red in his anger againſt ſinne. The rainebow like an *Emrald* is the reflexion of theſe colours, further declaring the brightneſſe of his glory, and is a ſetled ſigne of peace to all the inhabitants of heauen, who ſhall neuer bee caſt out any more, as the ambitious Angels ſometime were: ſo that it is good being there, and great reaſon there is why our hearts ſhould bee alwayes thitherward, that we might behold this glory, and be out of that mutable condition wherein we now ſtand.

Viegas.

Confer. Ezech. 1. 27. 28.

The life of all vegetable things is declared by greene, and life of ſenſitiue things by red, ariſing frō bloud; it may be that God is here ſhewed to be the Author of all life. Verſ. 4.

Queſt. 2. And round about the throne there were foure & twenty thrones, and foure and twenty Elders, &c. Who were theſe Elders ſitting vpon thrones round about?

Tyconius. Beda. Primaſius. Bullinger.

Anſw. Some vnderſtand the twelue Patriarkes and Apoſtles, as *Fox* and *Parens* relate; ſome the whole Church repreſented by them, ſeeing the Church vnder the old Teſtament ſprang from the Patriarkes, and the Church vnder the new from the Apoſtles, and the Church now is twice as great, as of old when it was in twelue Tribes, and therefore this number is well doubled: ſome vnderſtand nothing but a ſhew of the dependancy and ſubiection of all principalities vpon and vnto God, becauſe they caſt downe their crownes which they haue of gold: ſome the foure & twenty books of canonicall Scriptures in the old Teſtament. Laſtly, ſome vnderſtand the moſt excellent of thoſe which haue beene ſet vp in the Church of God, both vnder the old and new Teſtament, who ſit now as Senatours about the great Emperour in heauen; not that there are no more but iuſt thus many, but becauſe a counſell amongſt the Iewes did anciently conſiſt of

Fox.

Graſſerus.

Richard. de Sancto Victore. Rupertus. Pannonius. Ioachimus.

foure

foure and twenty: this certaine number is put for an vncertain, as the Prieſts appointed alſo to ſerue in the Temple by courſe in the dayes of *Danid*, were foure and twenty. And this is moſt probable, becauſe to the twelue Apoſtles are promiſed twelue thrones, and ſo likewiſe without doubt all Apoſtolicall perſons ſhall be likewiſe moſt highly aduanced in the kingdome of glory, being placed as Counſellers of State neereſt about the King.

As for the other Expoſitions, firſt, it were a great wrong to others more worthy than many of them, to hold that they are not as neere vnto God as the twelue Patriarks.

Secondly, it were improper here to vnderſtand the whole company of the Church triumphant, who are ſpoken of more particularly, *Chap.5.v.13.*

Thirdly, it doth not agree by Senatours appearing in heauen to ſet forth all Princes, whereof many ſhall neuer come there. And for that of the foure and twenty bookes, I cannot conceiue any ground for it at all.

Queſt. 3. *And out of the throne went thunders, and lightnings, and voices. And ſeuen lamps of fire burning, &c.* What is meant by theſe lightnings, thunders, and voices, and what are theſe lampes? Verſ.5.

Anſw. I haue already ſhewed, that though theſe proceeded out of the throne, yet the holy Ghoſt cannot be meant hereby. Some obſeruing three and three things mentioned here together, lightnings, thunders, and voices; lamps, glaſſie ſea, and beaſts, thinke that hereby the ſeuerity and mercy of God are repreſented, of each of which there are three ſignes. Some by lightnings, vnderſtand miracles done by theſe Elders to conuert the world; by thunders, Sermons of Gods iudgements; by voices, other more milde and moderate teachings. But if we looke backe to *Ezech.* 1.13,14. where the like viſion is ſet forth, this lightning will appeare to be the flaſhing out of the fire from amongſt the foure beaſts, which are deſcribed immediatly after, for they are ſaid to run and to returne like a flaſh of lightning: and the thunder the noiſe of their wings, and ſo are the voices: for *verſ.* 24. the mouing of their wings is ſaid to make a great noiſe, *like many waters, & voyce of*

Forbs.
Brightman.
Tyconius.
Rupertus.
Richard. de Sancto Victore.

the Almighty, and the voyce of ſpeech, &c. So that the glory and greatneſſe of God is hereby more ſet forth, and how terrible he is, that all may doe reuerence before him: for thus his going forth is commonly deſcribed, *Exod.* 19. with thunder and lightning, *Pſal.* 50. *A fire before him, and a great tempeſt round about him.* I cannot ſee how theſe things can be referred to miracles and preachings, the intention of this place being not to ſhew *Iohn* what was done vpon earth, for that he ſaw without being taken vp, but in what maieſty and terribleneſſe God is in heauen reigning ouer this world, that all might ſtand in awe of him.

As for the ſeuen lamps burning before the throne, they are explained in the text to bee the ſeuen ſpirits of God, of which ſee before, *Chap.* 1: 5.

Verſ 6. *Queſt.* 4. *And before the throne there was a ſea of glaſſe like vnto Cryſtall.* What is to be vnderſtood by this ſea?

Anſw. Some by the glaſſie ſea vnderſtand the word of God, which is mentioned next vnto the holy Ghoſt, becauſe it is the outward meanes of ſanctification, as the ſpirit is the inward: for the word is often compared vnto water; and is ſaid to be glaſſie, becauſe ſtill and vntroubled; and cleare as cryſtall, becauſe it ſheweth clearely thoſe things which pertaine to ſaluation, and now more eſpecially vnder the Goſpell: whereas before, the Sea in the Temple made by *Salomon*, was brazen, that is, thicke and not ſo tranſparent. Some vnderſtand this world, which is as a glaſſie ſea for fragility, and is tranſparent as glaſſe in the eyes of the Lord. Some vnderſtand the Sacrament of Baptiſme, wherewith wee are waſhed, that wee may enter into heauen, as the Prieſts waſhed themſelues in the brazen ſea, that they might proceed to their office in the Temple: and it is ſaid to be glaſſie and cleare as cryſtall, becauſe they which are rightly baptized are enlightened in ſpirituall things, they being now made cleare and euident vnto them: Wherefore the Apoſtle ſpeaking of the baptized, calleth them ſuch as haue been once enlightned: & the Greek Fathers call Baptiſme φωτισμὸν, as *Clem. Alex. lib.* 1. *padag. c.* 6. *Greg. Nazian. Chryſ. &c.* For mine own part I am not ſatisfied in any of theſe expoſitions, for why ſhould the word of God

Iohn him.
Forbs.
Brightman.
Graſſer.
Bullinger.
Pareus.
Rupertus.
Tyconius.
Beda.
Pannonius.
Gloſſa ord. &c.
Heb. 6.

or

or baptiſme be repreſented in heauen, where there is no further vſe of either: And for this fraile world, it is ſo full of tempeſts, ſtormes, and darke clouds, as that a cleare ſtill cryſtalline ſea can no way agree vnto it. Moreouer, this ſame ſea being againe mentioned, *Chap.* 15. the Saints in heauen triumphing for their victory, are ſaid to ſtand vpon it being mingled with fire. If therfore amongſt ſo many ſo learned, I might put in my poore coniecture, I thinke, that it is here alluded to the brazen ſea in the Temple of *Solomon*: for as that was one part of the furniture of Gods houſe, wherein water for the Prieſts to waſh withall was; ſo in the higheſt Temple of God, which is heauen, there is a ſea of pure water, as cleare as cryſtall glaſſe, to ſet forth how pure and cleane all things are which be there, no vncleane thing can approach before the throne of God, as is ſet forth more at large, *Chap.* 21. where alſo a riuer as cleare as cryſtall is ſaid to proceed from the throne of God, *Chap.* 22. 1. And that glaſſe is not ſpoken of for the fragility, but for the clearenеſſe and tranſparency, is plaine, *Chap.* 21. 18. where the city of God is ſaid to *be of pure gold, tranſparent as glaſſe.* Or elſe conſider whether by this ſea of glaſſe bee not meant that heauen which we call *Cœlum Cryſtallinum*, which though it be betweene the throne of God and this world; yet it hideth not, but rather as a perſpectiue glaſſe maketh all things here more manifeſt: for this may well be called a ſea, ſeeing at the creation waters were placed there as well as below, ſo that as ours is the earthly ſea, ſo that is the Lords heauenly. 1 King. 7. 23. Exod. 30. 18.

Queſt. 5. *And in the midſt of the throne and round about, foure animals full of eyes before and behinde, &c.* What are theſe animals, tranſlated beaſts, and how are they both in the midſt of the throne and round about it? Verſ. 6.

Anſw. They which by the ſea vnderſtand the word of God, expound theſe animals of the miniſters of the word in the foure parts of the world, who are full of eyes, to ſhew their vigilancy; and haue ſix wings, to ſhew their readineſſe; and are like vnto a lion, calfe, man and eagle, becauſe with the lion they are couragious, with the bullocke patient of labour, and with man intelligent, and with the eagle ſoaring aloft in heauenly meditations, and contemning this world. Now one is *Brightman. Chitreus.*

ſaid to be like a Lion, another like a calfe, &c. not becauſe ſome haue one of theſe vertues onely, but hauing all theſe, as is neceſſary, they excell more in one kinde than in another, and ſo are figured out accordingly; or elſe more particularly, the holy Ghoſt would hereby expreſſe the diuers vertues of the holy miniſtery in diuers ages. In the firſt age they were bold as Lions, in preaching the Goſpell, in the ſecond age, they were ſlaughtered like oxen, in the third, as a wiſe man they diſcerned the beaſt and the number of his name; in the fourth they mount higher, and ſee more into heauenly myſteries and become more heauenly. Theſe meditations are very plauſible, but ſeeing the foure and twenty Elders doe rather ſet forth the principall miniſters of God in all ages, I cannot ſee how theſe beaſts being diſtinct things from them, and rather leaders in ſpirituall hymnes to the praiſe of God, ſhould be the reſt of the whole company of miniſters, who are all doubtleſſe, as the reſt of the faithfull in their place inueſted with white robes, and wearing crownes vpon their heads, and not in any different forme. Others vnderſtand the foure Euangeliſts, aſcribing to *Matthew* the face of a Lion, to *Marke* of a calfe, to *Luke* of a man, to *Iohn* of an eagle. Of this opinion though there bee graue Authors, yet vpon the ſame conſideration it falleth to the ground alſo: to ſay nothing of the abſurdity that would follow, that *Iohn* the ſpectatour of this ſhould ſee himſelfe thus repreſented to himſelfe. Others vnderſtand the foure Patriarkes of the Chriſtian world, as of *Ieruſalem*, *Antioch*, *Alexandria*, and of *Conſtantinople*, and bring their reaſons of all, but not worth the naming or confuting. Others vnderſtand the foure Cardinall vertues; fortitude ſet forth in the Lion, iuſtice in the bullocke, becauſe he laboureth for what he eateth; temperance in the eagle, which eateth nought but what prey himſelfe hath taken, though neuer ſo hungry; and prudence in a man. Others vnderſtand the foure faculties of the minde, as anger, concupiſcence, reaſon, and conſcience. Others vnderſtand the foure degrees thorow which Chriſt paſſed, his incarnation ſet forth by a man, his paſſion by a bullocke, his reſurrection by a lion, and his aſcenſion by an eagle. Some vnderſtand it onely as a repreſentation of the homage done vnto

Iren. lib. 3. c. 11. Ierom. in procem. in Matth. Aug. Lyra Graſſer.

Petrus Aureolus.

Ambroſ. lib. 3. de Virgin. Arethas.

Orig. Hom. 1. in Ezech. Rupertus. Ansbertus.

vnto God by all ſorts of creatures, men, beaſts, and birds. Laſtly ſome, not to weary my ſelfe with more relations, vnderſtand the Seraphims, *Eſa.* 6. 1. thoſe Angelicall ſpirits which the Lord vſeth in the gouernment of the world, vnder the figure of whom being full of eyes and wings, his prouidence extending euery whither, and his omniſcience is declared. And to this I ſubſcribe, both becauſe the deſcription doth ſo well agree, and the forme of praiſing God; and that which is further ſet forth *Ezech.* 1. where they are called animals, as here, and haue ſuch appearances, but onely that each one had theſe foure faces, whereas one here is ſaid to haue one, and another another; wherein there is no more difference, but that what was there repreſented ioyntly in each one, is here repreſented ſeuerally: *viz.* in what maieſty the Lord ſitteth, his Chariot being drawne there, his Throne ſupported here, not onely by one kinde of creature, as is the manner of earthly Princes; but by diuers, and thoſe the chiefe made to agree together to doe ſeruice vnto him: declaring hereby, how in and about his throne, and in his kingdome there is a ſweet harmony and conſent, to the praiſe of his name amongſt thoſe that be of moſt different natures, as is further expreſſed, *Eſai.* 11. And for their being in the midſt of the throne, and round about, it is eaſily alſo reſolued from this conferring of places: for in *Ezech.* 1. 14. *They are ſaid to runne and returne*, and ſo they might well bee ſometime in the midſt and ſometime about it. The maine exception againſt this expoſition is, that *Chap.* 5. 9. they are brought in together with the Elders praiſing God for their Redemption by the bloud of Chriſt, and therefore it ſeemeth cannot bee Angelicall ſpirits. But to this it may eaſily bee anſwered, that though the beaſts are ſaid to fall downe with the Elders, yet it doth not neceſſarily follow, that they ioyned with them in their new ſong; nay rather by ſome circumſtances it ſeemeth neceſſary to vnderſtand that muſicke and ſong to be made by the Elders only, both becauſe they could handle viols, which the beaſts could not, and the orderly performing of each ones part requireth, that as the foure beaſts had before aſcribed holineſſe to the Lord, to which the Elders ſaid *Amen*; So now the Elders haue ſung *Marlorat. Fulke.*

praiſe to the Lambe, they ſhould ioyne and ſay *Amen:* neither are the beaſts ſaid to haue crownes, as they muſt haue to whom the ſinging of this ſong can agree: for they praiſe the Lambe, becauſe by him they are made *Kings and Prieſts vnto God:* this the beaſts cannot ſay, but onely the Elders, who weare the crownes of gold in token that they are Kings. As for thoſe opinions of the vertues and affections of the minde, they being no ſubſiſtences of themſelues as theſe beaſts are, they doe eaſily fall to the ground. And for that about the myſteries of our Redemption, if any ſuch thing had beene intended, the likeneſſe of a man ſhould haue beene put firſt, then of a bullocke, &c.

CHAP. V.

A Repreſentation of the Lords ſitting in maieſty hauing been made in the former Chapter, here is ſhewed in what manner hee proceedeth to reueale the things to come. He holdeth a booke in his right hand written within and without, ſealed with ſeuen ſeales, which when none could open, the Lord Ieſus tooke and opened it, and vpon the opening of each ſeale there is ſome repreſentation of that which ſhould afterwards be done. What booke this was I thinke there needeth no great queſtion to bee made, for the moſt reaſonable coniecture is, that it was a booke containing the things herein reuealed, which were ſo many, as that they could not bee ſet downe without writing on both ſides of each leafe, and not on one ſide onely, according to the ancient manner of writing: for to what end were the ſealing, if it were written on the backe ſide, that is, on the couer of the booke: it is ſealed with ſeuen ſeales, which none could looſe, becauſe it exceeded the power of any creature to declare

declare them, onely the Lambe of God can doe it: neither vpon the opening of one can any declare the reſt, but he muſt open each one in order that we may attaine to this vnderſtanding. Others anciently haue expounded this Booke of the holy Scriptures containing the old Teſtament, which is the writing within, becauſe more obſcure; and the new, which is the writing without, becauſe the myſteries of ſaluation are herein more plainly reuealed: but this is altogether without ground here, for what ſhould the Booke of the holy Scriptures doe now in the Lords hand, when hee was not about to explaine the myſteries thereof, but only to reueale things to come hitherto kept ſecret, ſo as the myſteries of holy Scriptures were not? I paſſe ouer therefore the firſt fiue verſes and come to the ſixt.

Queſt. 6. In the midſt of the Throne and of the beaſts and Elders ſtood a Lambe, &c. Why doth a Lambe appeare after ſpeech of a Lion that ſhould open the ſeales, and why ſtanding, and with ſeuen hornes and eyes? Verſ. 6.

Anſw. It is agreed by all that this is the Lord Ieſus; but why a Lambe appeared, after that one of the Elders had told *Iohn* of the Lion of the Tribe of Iudah, who had obtained power to open the Booke, I finde no reaſon rendred. It ſeemeth to me that he is called a Lion by one of the Elders, becauſe by that name, and by the name of the root of *Dauid* hee was anciently propheſied of, and therefore moſt fit for one of elder times, being brought in ſpeaking to tell of a Lion and of the root of *Dauid*, according to the Propheſies that then went of him: but when he appeareth to *Iohn*, it is moſt fit that hee ſhould appeare as a Lambe, bearing a ſigne of being killed, becauſe he was ſo lately crucified, and by the name of a Lambe he was ſpoken of by the Propher of the new Teſtament, *Iohn* the Baptiſt. There are many reaſons rendred why he was ſpoken of as a Lion and as a Lambe. He was called a Lion, firſt, for his ſtrength in ouercomming all his enemies; ſecondly, for his principality, whereby he is King of all, as the Lion is of the beaſts; thirdly, for his courage, whereby hee feareth nothing but maketh all afraid of him; fourthly, for his vnderſtanding euen in his child-hood, as the Lion alone of all beaſts. Gen. 49. Eſa. 11. Ioh. 1. 29.

beaſts that haue clawes, ſeeth as ſoone as he is whelped. And whereas it may ſeeme ſtrange, that a Lion is ſpoken of for the opening of a Booke, for which ſuch a creature is vnfit; one reſolueth it well, that ſinne and the Deuill hindring from the ſight of the myſteries of God, a Lion of power to breake the force of theſe is fitly mentioned, becauſe this hindrance being taken away, the ſeales that kept them faſt incloſed are as it were looſed. *The root of Danid* he is called, according to *Eſay* 53. 2. whereas he is ſaid to be a branch out of the root, *Eſay* 11. 1. becauſe although he be but a branch, according to the fleſh for ſo much as he came of *Dauid*, yet hee is a root according to his Diuinity, whereupon *Danid* and all the godly are borne by faith partaking of his grace, as of ſap comming from him, and conſequently of ſaluation by him. He is called a Lambe, becauſe he was offered vp in ſacrifice for our ſinnes, at what time, as a Lambe is dumbe and complaineth not, ſo he opened not his mouth. He is in the midſt of the Throne, becauſe taken vp to the ſame glory with God in his humane nature, he ſtandeth to ſet forth his reſurrection. Hee hath ſeuen hornes to ſhew his kingly power, for hornes ſet forth ſtrength and Kings, & ſeuen being a number of perfection, that he hath the power of all Kingdomes. Seuen eyes ſet forth the fulneſſe of ſpirituall light comming from him, as all Expoſitors agree. If it ſhall ſeeme ſtrange that Chriſt ſhould appeare as a Lambe with ſeuen hornes to declare his kingly power, ſeeing the Lambe is a weake creature, and hath little ſtrength in the hornes; I anſwer, that it was neceſſary he being ſet forth as a Sacrifice for our ſinnes, whereby they were taken away, being otherwiſe an obſtacle to the perception of diuine myſteries, hornes in great number ſhould be aſcribed vnto him to declare his might yet remaining when hee had ſuffered, leſt his enemies ſhould contemne him as a weakling. And although two hornes, which Lambs vſually haue, were vnfit to ſet forth this, yet ſeuen hornes doe fitly ſet forth an extraordinary Lambe, mighty, beyond the nature of that beaſt. And the ſeuen eyes anſwer to the ſeuen Seales, ſo that he hath eyes enow to ſee what is vnder euery ſeale.

Brightman.

Rupertus.
Pannonius.

Orig. Hom. 24. in Num.

Note, that ſinne hindreth from vnderſtanding the myſte-

ries

ries of God, they must be first expiated, or else the Booke of God will still remaine sealed: it is in vaine to diue into the knowledge of these things for an vnregenerate person, that hath no part yet in the sacrifice of this Lambe, whereby only his sinnes may be done away.

Quest. 2. *The Elders are said to haue Harpes, and golden Vials full of odours, which are the prayers of the Saints.* What Saints prayers are meant here? the Saints in Heauen haue no need to offer prayers for themselues, bee not these then our prayers, and if they be, is not here a ground to entreat them to further vs in our prayers, seeing they must needs know what we pray, otherwise they cannot offer the odours of our prayers? And why doe they addresse themselues thus to celebrate the praises of the Lambe vpon the taking of this book to open it?

Answ. The popish sort will haue their presenting of our prayers before God here vnderstood, or at the least the prayings of the Saints in Heauen for vs, which if it be so, then they are Mediators of intercession and to be sought vnto by vs. Our Writers on the other side will haue nothing else but the praises of the Lambe which follow in this Chapter vnderstood, because a thanksgiuing is a kinde of prayer. It is most cleare, that the prayers of Gods people vpon earth are not meant, because they are odours in the golden Vials of these glorified Elders, something proceeding from them and the rest of the Saints in Heauen, euen as the incense offered by the Priests vnder the Law, was a sweet fume kindled by them that offered it. But whether they were properly prayers petitioning for something, or praises, it is a question. Some will haue this a representation of the Church vpon earth, singing and offering vp the sweet odours of prayer: but this cannot stand, because things in earth are brought in praising the Lambe afterwards. Neither can I see how the following praises should bee meant by the prayers of the Saints: for that was the song which they sung to their Harpes, from which the odours in their Vials are a distinct thing. It must needs then be yeelded, that Prayers are here properly to be vnderstood, and the prayers of these foure and twenty together, with all the rest of the Saints. *Forbs. Brightman.*

Saints in Heauen for the Church vpon earth. And so it cannot be denied but that they intercede for vs: only their intercession is for vs all in generall, nor knowing the particular
Esa. 63. 16. case of any, seeing as the Prophet saith, *Abraham knoweth vs not, Israel is ignorant of vs.* And therefore to apply our selues to them in our praying, that we may be holpen by their mediation, as we are directed to doe vnto Christ, is absurd and superstitious, yea for so much as this honour belongeth to Christ only, it is from him derogatory, and so in a high degree impious. It is comfort enough to vs in respect of the Saints in Heauen, that they beare still an intire loue towards vs, and by soliciting the Lord for vs, seeke to further our happinesse, and that their prayers in this kinde are gratefull as odours, and so are all our owne godly prayers. Also comming out of golden Vials, that is, hearts purified and made precious by Faith. For their disposing of themselues to these praises after the taking of this sealed Booke to open, the reason is plaine, it is no small part of blessednesse to vnderstand the mysteries of God herein contained, this blessednesse wee cannot attaine vnto, but by the Lambe that hath died for vs, wherefore when the Booke of these mysteries commeth to the opening, there is great reason that the vertues of this Lambe should be thankfully commemorated. It is called a new song in respect of that in the former Chapter, there are the praises of the creation which was of old, here the praises of the redemption which was new.

Vers. 9. *Quest.* 3. *And wee shall reigne on the earth.* How shall the Saints reigne vpon earth, or how is it that being Kings in Heauen, they ioy in thinking vpon a future reigning here?

Forbs. *Brightman.* *Bullinger.* *Pareus.* *Aretbas.* *Answ.* Some vnderstanding all of the Church militant, say, That reigning vpon earth is nothing else but being in the Kingdom of grace whilst we liue here. Others vnderstanding it of the Saints in Heauen, say, That the reigning vpon earth shal be, when at the last day the Iudge descending, they shall come together with him in great glory, and shall appeare to be the Kings and Priests of God with Christ, iudging this wicked world. Others againe vnderstand by earth, that new earth
Mat. 5. which is promised to the meeke, when it is said, *Blessed are*

the

the meeke, for they ſhall inherit the earth. And vnto this as the moſt probable doe I ſubſcribe, for there ſhall be a new Heauen and a new earth, *Chap.* 21. 1. and here ſhall the godly reigne in glory, not as the Chiliaſts and Turkes hold liuing in earthly pleaſures, for that is groſſe, neither is it to be thought that ſuch pleaſure is affected by ſuch as are heauenly and ſpirituall; but after the conſummation of all at the Day of Iudgement, the Saints ſhall reigne in another world, which in alluſion to this conſiſting of Heauen and Earth, is called a new Heauen and a new Earth. Or elſe conſider whether it may not be vnderſtood of the vpper hand which the Chriſtian Religion ſhould get of all falſe religions, when Emperours and Kings ſhould become Chriſtian: for being all of one myſticall body, when the Chriſtian Church getteth the principality, the Saints in Heauen may reioyce to foreſee it, and ſay, *We ſhall reigne vpon earth*, that is, our company which belong vnto the Lambe, and admire and praiſe him as we doe. And it was no ſmall comfort to know this then, when as all Empire and dominion was in the hands of heathen men and perſecutors, it muſt needs cheare vp the heart greatly to vnderſtand what power Religion ſhould haue ouer the Thrones and Scepters of this world, and the ancient ſeruants of God may well be ſaid to reigne vpon earth alſo, becauſe their dictates and inſtructions are generally receiued and obeyed vpon earth.

Queſt. 4. *And I heard euery creature in Heauen and in earth, vnder the earth and in the ſea, and all in them ſaying, bleſſing and honour, &c.* What are the creatures vnder the earth, and how doth euery thing ſpeake the praiſes of God, when as all cannot ſpeake? Verſ. 13.

Anſw. The Papiſts will haue the ſoules in purgatory meant by thoſe vnder the earth, ſome the Deuills who are compelled to giue glory to Chriſt. But the beſt expoſition is of the creatures which dwell in ſubterranean places: for both they that are without and within the holes of the earth are called vpon to praiſe God, *Pſal.* 148. and doe praiſe him and the Lord Ieſus Chriſt in their kinde, by whom a reſtauration of the world is attained when the faithfull ſhall be glorified, as is declared, *Rom.* 8. 21. and for this cauſe they ſerue his prouidence *Ribera.*

dence, which is their praiſing of him. It is generally ſignified hereby what a conſent there is amongſt all things which are in expectation of benefit from Chriſt, in celebrating his praiſes that we may doe likewiſe.

CHAP. VI.

HEre is ſhewed how the Lambe beginneth to open the Seales in order, and what followeth vpon the opening of each of them, by ſuch things as appeared future euents concerning the Church of God being emblematically ſet forth, & as the opening of euery Seale ſucceedeth one another, and after the Seales follow the Trumpets, and after the Trumpets the Vials, ſo ſome will haue the euents hereby ſet forth to ſucceed one another in order in diuers ages to the end of the world. And ſome begin the computation from the beginning of the world, by the ſeuen Seales vnderſtanding the ſeuen ages. Some from the foure Monarchies of the Aſſyrians, Medes and Perſians, Grecians and Romans, which they will haue ſet forth by theſe foure horſes which beginnings cannot ſtand, becauſe *Iohn* is not taken vp to ſee things paſt, but to come, by which reaſon alſo that opinion reckoned vp by *Andreas* is confuted, expounding the firſt Seale of Chriſts Birth, the ſecond of his Baptiſme, the third of his Miracles, the fourth of his Arraignment, the fift of his Buriall, the ſixt of his Deſcent, &c. The reſt which ſpeake more probably, beginne the time at the Apoſtles going out to preach the Goſpell in all nations, and ſo apply euery thing to ſome notable accident, as one happened after another from age to age. Yet becauſe at the opening of the ſixt Seale mention is ſo plainly made of the laſt day of Iudgement, as that it is but a wreſting of the words to expound it any other way: and againe, at the ſounding of the ſeuenth Trumpet it is ſo confidently affirmed that time was no more, *chap.* 11. and the time

Bullinger. Forbs. Brightman. Lyra. Antonin. Ambroſ. lib. adulterinus. Fox.

Andreas ex Methodio.

time is ſaid to be come of iudging the dead, *verſ.* 18. which cannot be meant but of the day of Iudgement: and againe, *Chap.* 14. the Vintage is cut downe and the Wine-preſſe trodden: and againe, *Chap.* 20. the dead ariſe, and come to iudgement: I cannot ſee how that computing of all things in order to the end can ſtand, becauſe the day of Iudgement, which is laſt of all, commeth ſo often in the way. There are therefore, that beginning the time at the propagation of the Goſpell abroad in the world, make diuers periods in theſe viſions, holding that within euery period moſt notable things which ſhould happen to the end of the world are ſet forth, in the firſt more obſcurely, and in euery following period more plainly, and yet not alwaies the ſame, but if any thing of note hath beene omitted in the former, it is ſupplied in the periods following, neither is euery one ſo vniuerſall as another; for ſome ſet forth the eſtate of the Church perſecuted by Tyrants, flouriſhing vnder Chriſtian Emperours, perſecuted by Antichriſt & ſhaking off his yoke, as the viſion of the ſeuen Seales, of the ſeuen Trumpets, of the woman with childe cloathed with the Sunne, and of the Angell binding the Dragon, being afterwards looſened againe: but ſome ſet forth that part of the eſtate of the Church only which was in Antichriſts reigne and ouerthrow, as the ſeuen Vials and the viſion of the great whore and her deſtruction. And vnto this, as being moſt without exception, doe I ſubſcribe, the rather becauſe S. *Auguſtine* long agoe gaue ſome light to this method ſaying, that here the ſame things are many waies repeated, that diuers things may ſeeme to be ſpoken, when as it may be found out that the ſame things are ſpoken diuers waies. Wherefore with theſe my Authors I diſtinguiſh this Booke from hence-forward to the end into ſix viſions. Firſt, of the ſeales, &c. to the end of the ſeuenth Chapter. Secondly, of the Trumpets, to the end of the eleuenth. Thirdly, of the woman in child-bed, &c. to the end of the fourteenth Chapter. Fourthly, of the ſeuen Vials, to the end of the ſixteenth Chapter. Fifthly, of the whore of Babylon, to the end of the nineteenth Chapter. Sixthly, of the Angell binding Satan, &c. to the end of the Booke.

Parcus.

Aug. lib. 20. de Ciuit. Dei, c. 17.

To beginne with the viſion of theſe two Chapters.

Queſt.

Verſ. 2. *Queſt.* 1. *Behold a white horſe, and he that ſate on him had a bow, &c.* What is meant by this white horſe, and by the red, and blacke, and pale horſe, and why doth the firſt beaſt prepare to the beholding of this, the ſecond to the ſecond, &c. and why in ſpeaking of the third is there a voice out of the Verſ. 5. Throne heard, *A meaſure of wheat for a penny, and three meaſures of barly for a penny, &c.*

Petrus Aureolus Cardinalis. Blaſ. Vtegas. *Anſ.* There is great difference amongſt Expoſitors here. Some will haue the Roman Emperours vnderſtood at foure times: Firſt, vnder *Caius Caligula*, in whoſe time the enemies of Chriſtianity, the Iewes, were deſtroied, and *Caius*, though not purpoſely, was made the inſtrument. Secondly, vnder *Nero Domitian*, who firſt put out publike edicts for the perſecuting of Chriſtians. Thirdly, vnder *Titus*, whoſe Empire was a blacke time to the Iewes, ſuffering (beſides many other things) much famine. Fourthly, vnder *Domitianus*, who moued the ſecond perſecution, and put *Iohn* into boiling lead. But all theſe things being paſt, and this viſion tending to ſet forth things to come, this expoſition cannot ſtand.

Primaſius. Auguſtine. Haimo. Beda. Arethas. Others vnderſtand by the firſt the going forth of the Goſpell vnder Chriſts conduct, who with his ſpirituall arrowes pierceth mens hearts, and hath a Crowne to reward the faithfull withall; by the ſecond, oppoſitions of the truth ſtirred vp by the Deuill, as the rider of the red horſe; by the third, falſe Chriſtians and hypocriticall, hauing a ballance onely for a colour, whom the Deuill alſo rideth; by the fourth, perſecutions to the death by the ſword and wilde beaſts, &c. But neither doth this agree, becauſe killing one another vnder the ſecond horſe is expreſly mentioned, and not oppoſing onely, and the expoſition of the third is too generall concerning all times, whereas doubtleſſe the intent here is to ſet downe the diuers condition of the Church in ſeuerall ages.

Bullenger. Forbs. Brightman, Aretius. Others vnderſtand by the ſecond horſe wars, wherewith the world was puniſhed for not receiuing the Goſpell, when the Romans were ſo full of trouble; by the third, famins, wherewith they were afterwards puniſhed, as in the dayes of *Seuerus*, witneſſe *Tertull. in Apologet.* who maketh mention both of

a moſt grieuous famine, and of a ſtrange eclipſe of the Sunne in *Conuentu Vticenſi*. By the fourth horſe, plague and peſtilence wherewith they were further puniſhed, this happened in the dayes of *Gallus* and *Voluſianus*, for then a plague beginning at *Æthiopia*, ouerſpread almoſt all the Eaſt and Weſt, enduring fifteene yeeres, as *Zonaras* writeth, and *Dionyſ. Alexandrinus in Epiſt. ad Fratres*. But partly becauſe according to this expoſition, either the words following of the day of iudgement muſt bee forced, or the greateſt ſpace of time betwixt that peſtilence and the end of the world will bee left vntouched, and partly becauſe theſe puniſhments tooke not vp all, but ſome of thoſe perſecuting times: whereas if it may bee, ſuch an expoſition is requiſite, as may agree to the whole tract of time from this Reuelation made vnto the end, therefore I cannot ſee how this may be receiued.

If by theſe three laſt horſes iudgements were ſet forth vpon perſecutors, how is it that the ſoules vnder the Altar complaine for want of reuenge?

The moſt common receiued expoſition is, that by the ſecond horſe is ſet forth the bloudy perſecution enſuing the preaching of the Goſpell, which went out conquering vpon the firſt horſe, which perſecution continued till *Conſtantine*. By the third horſe which is blacke, is ſet forth the trouble which the Church ſuffered by Heretikes, ſuch as *Arrius*, *Macedonius*, *Neſtorius*, *&c.* with which trouble the Church was conflicting aboue two hundred yeres. And by the fourth horſe which is pale, is ſet forth the trouble of the Church by corruption in religion, in the Papacy and Mahumetiſme, deſtroying a world of people; after all which, hell the reward of theſe diſturbers of the peace of the Church followeth: for almoſt to this effect many Writers ſpeake. And herein, as in the moſt ſound expoſition of theſe horſes doe I reſt; for the horſe being for warre, is fit to ſet forth either how religion hath preuailed, or how it hath beene incountered and hindered. I doe not ſo approue that Chriſt ſhould bee the rider of the white horſe, for hee ſtandeth at this time as a Lambe opening the ſeales: but the Chriſtian religion is the rider, and hath a crowne in token of victory: vpon the red horſe rideth perſecution red with bloud-ſhed; and in that a ſword is ſpoken of, it agreeth excellently to the prediction of our Sauiour Chriſt, *I came not to ſend peace, but a ſword*. Vpon the blacke horſe rideth

Richard. de Sancto victore. Ioachim. D. Chytreus. Aretius. Fulco. Franc. Lamb. Pareus. Collado.

deth Hereſie, which though it were red through bloud-ſhed alſo, yet becauſe the moſt dangerous thing herein was the obſcuring of the truth by ſubtilty of argument, it is ſaid to bee blacke. Vpon the pale horſe rideth corruption in religion, ſaid to bee pale like death, becauſe that inſenſibly hereby is brought a deadneſſe all ouer the world, all pure bloud of religion, which maketh freſh and ruddy, being wrought out by degrees, and when any begin to reuiue, as of late yeres (thanks be to God) there haue beene many, they haue beene preſently deſtroyed in innumerable multitudes, ſo that it may well bee ſaid, that the third part is thus conſumed.

Brightman. Touching the beaſts in order ſtirring vp to attention, I doe not thinke with ſome, that either the Apoſtles in the firſt age are ſet forth, or *Iuſtin Martyr* in the next, or *Tertullian* in the third, or *Cyprian* in the fourth; but becauſe a crowne ſuteth well with a Lion, a ſword or knife with a calfe, a paire of ſcales with a man, and a multitude of dead carkaſſes with an eagle, to which it vſually reſorteth: I thinke that it is ſaid, the firſt beaſt like a Lion calleth to the firſt ſight, and ſo the reſt vnto the other: or perhaps there is no ſignification at all herein intended, but becauſe theſe miniſter about God, firſt one, and then another acteth his cryer, vntill theſe foure ſeales be opened without reſpect vnto what was contained vnder each of them.

Laſtly, touching the voice comming out from the midſt of the beaſts, it was, as my Authours agree, the Lambs voyce, as was moſt fit, for he giueth a charge as hauing authority, *wine and oile hurt thou not*: but what is meant hereby, and why this rider is ſet forth hauing ballances, and wheat is proclaimed at a peny a meaſure, and barley at a peny three meaſures, is a great queſtion. They which vnderſtand by the black horſe, a famine wherewith the world was puniſhed for infidelity, will haue theſe words to ſound a great dearth of corne, but wine & oile, which are not of that neceſſity, they ſay, that the Lord in commanding to ſpare them, meaneth that they ſhould not be altogether left deſtitute of all comforts: How this can any way ſtand I ſee not, for in a ſore famine, as in the dayes of *Ahab*, nothing that groweth is ſpared: and truly me thinks, if a meaſure of the fineſt graine be to be bought for a peny, & of courſer

ſer three meaſures, men ſhould not be afraid of ſuch a famine, though the meaſure be but enough to make foure loaues ſufficient to keepe a man a day, as the word χοῖνιξ is commonly expounded here, & the peny be as much as a man could yearne in a day, according to the parable, where it is ſaid they receiued euery one a peny for the day. By a like phraſe plenty is promiſed elſewhere, a meaſure of fine floure for a ſhekell, &c. but that there the word is סאה which is a meaſure of aboue halfe a buſhell, at fifteene pence; this of three pintes, at ſeuen pence halfe-peny of our money, which though it cannot be interpreted of plenty, yet neither can I by any meanes be perſwaded that it is meant of famine; which in reaſon, if it be threatned to terrifie, muſt needs bee a farre other manner of dearth, than can bee collected hence. Yet euen they that vnderſtand this of hereſie, expound it of a famine of hearing of the word of God, allegorically ſet forth vnder the termes of wheat and barley. For they ſay, that hereſie commeth with ballances, pretending to weigh euery doctrine by the weight of truth; but the Lord giueth warning, that true doctrine and good teachers ſhall then bee very ſcarce, yet the fundamentall points meant by the wine and oyle ſhall remaine vnſhaken. And *Paræus* contendeth much to make Chriſt the rider of this blacke horſe, becauſe heretikes pretend Chriſt, as being by him directed. For mine owne part, I am not ſatisfied with any of theſe expoſitions, and therefore deſire a candid interpretation, if I ſhall put in my coniecture. I thinke then, that the voice in the midſt of the foure beaſts, is the voice of the cryer of this Captaine riding vpon the blacke horſe; for each horſe commeth out from amidſt the beaſts, ſeeing the booke, at the opening whereof they all appeare, is held by the Lambe in the midſt of the beaſts, as was before ſhewed. That which he crieth, is neither plenty nor ſcarcity, but as hee maketh ſhew, that rideth by his ballances, a iuſt and equall price of theſe neceſſary graines, and becauſe wine and oyle are not wont to be weighed in the ballance, men are ſecured, that they ſhall not bee herein wronged; and theſe are mentioned as the chiefe commodities of thoſe countreys, whereby the life is maintained, according to the Pſalmiſt, *He giueth the ſtaffe of bread, wine to make*

Matth.20. 2 King.7.

Pſal.104.

make glad the heart of man, and oyle to make him a chearefull countenance. Now in all this it is alluded vnto the doctrine of truth, the heretike profeſſeth to teach nothing but what hee can approue for truth, being weighed by the ballance of holy Scriptures, and euen as in buying and ſelling, they are accounted honeſt dealers that ſell a peny worth for a peny, and make no mixtures in their liquid commodities, but ſerue the buyer of them pure and vnhurt by ſuch mixing, ſo he ſeeketh to approue his dealing in the teaching of his hereſies, by profeſſing equity and iuſtice and freedome from all deceit, and if his corne ſhall be thought ſomewhat deare, hee will make you amends in his wine and oile: for it is not vnuſuall to compare diuine inſtructions to corne, and ſometime to milke and wine. Thus it appeareth what tragicall times the Church hath had, but it is by Gods owne appointment, and the laſt hath now beene long in acting, neither ſhall wee need to feare profeſſed enemies vnto Chriſt any more: for wait but a while, till the preſent corruptions be purged out, and then commeth the liuing with Chriſt when there ſhall be nothing to annoy vs, and in the meane ſeaſon the comfort is, that of all theſe riders the truth onely weareth the crowne; wherefore perſecutors, heretikes, and corrupt Chriſtians ſhall be put downe, and ſuch as imbrace the truth, ſhall reigne finally in glory for euer.

Verſ. 9. *Queſt.* 2. *And when he had opened the fift ſeale, I ſaw the ſoules of them that were ſlaine for the word of God vnder the Altar, &c.* What place was this? how could he ſee mens ſoules? vpon what occaſion doe they cry thus for reuenge? and how warrantable is this? what be the robes giuen them? and what meaneth the ſtay till the reſt of their fellow-ſeruants were ſlaine alſo?

Anſw. Before we come to reſolue theſe doubts, it may bee queſtioned alſo, why no voyce to come and ſee is heard at the opening of this & the next ſeale, as in the foure ſeales paſt? About this it is agreed, that the apparitions paſt, being but dumb repreſentations, it was neceſſary that by ſome voyce *Iohn* ſhould be excited to behold them; but here the ſoules appearing make a cry themſelues, which is enough to ſtirre vp to attention, and therefore no other preparing voyce was needfull:

and

and the like may bee said of the sixt seale, such things were acted, and with such noise, that it was in stead of an exciting voyce.

Touching the place where the soules are said to lie, *viz.* vnder the Altar, I preferre that exposition, whereby their sacrificing in their martyrdome is held to be alluded vnto in this phrase, they appeare lying vnder the Altar, signifying what death they had died, and how precious vnto the Lord the death of martyrs is, which giue their liues in being faithfull vnto him. And whereas sacrifices are wont to bee laid vpon the Altar, not vnder it; the reason why they are said to be vnder may be, because they were not now in sacrificing, but had been already sacrificed, and therfore as the ashes of the sacrifice being burnt, fall thorow a grate vnder the Altar, so they are said to lie vnder. *Brightman. Arethas.*

Some will haue Christ meant by the Altar, and so expound it, as a comfort in suffering, seeing when a man hath suffered death for Christ, he is receiued vnder his wing, being conformable to him in being sacrificed, they rest and are safe with him for euer. *Beda. Haimo. Pareus. Bullinger. Rhem. Aquin.*

Some expound the Altar, of Christs humanity, which the faithfull are receiued vnto now, it being reserued till the last day, to giue them the full fruition of his diuinity also. *Bernard. serm. 4. Omnium sanct.*

Some by the Altar vnderstand the places of the martyrs buriall or sufferings, because Altars were wont to be built vpon them, and the crying of their soules they will haue to be none other, but as the crying of *Abels* bloud where it was spilt, and soules are spoken of by a phrase vsuall, so many men being called so many soules. But this is a meere Iesuiticall imagination, seeing Altars vpon martyrs sepulchres were of a later edition, and though so many men be often called so many soules, yet when the soules of any that are slaine are named, it cannot bee so taken. Whereas most stand for Christ meant by the Altar, I should willingly incline to thinke so to, but that Christ yet standeth as a Lambe, and therefore I cannot see how he can at the same time bee represented by an Altar also. I conclude therefore as I began, that by the appearance of an Altar, is represented their sacrificing, when they suffered, the place where- *Ribera. Viegas.*

in they now are, being heauen the common receptacle of all faithfull ſoules; but ſaid to bee vnder the Altar, to denote the manner of their death; neither doth *Iohn* ſee them with his bodily eyes, but being in the ſpirit. And fitly doe the ſoules of the martyred appeare after ſuch a number ſlaine by cruell enemies, crying for vengeance; not vocally, for ſoules doe not vtter voyces, but vertually; the deſtroying and murthering of them hauing a loud cry in the eares of God, ſo that a deſire of reuenge in them is amiſſe surmiſed to bee from hence, who being in the fleſh had ſo much loue, as that they prayed for their perſecutors, and were farre from the ſpirit of reuenge. But they are brought in crying aloud for the terrour of perſecutors, ſeeing the cryes of ſuch ſhall without doubt bee regarded, though in reſpect of many more yet in theſe times of corruption to bee crowned alſo with martyrdome a delay to bemade; Whereupon it is, that their anſwer is alſo ſet forth in this manner. And thus I haue briefly reſolued the reſt of the doubts without delaying the reader: by the diuerſity of expoſitions, ſome interpreting their cry for reuenge, to be onely for deliuerance of the Church from perſecutors, hauing beene already ſo long oppreſſed: and ſome for the taking away of this malice out of mens mindes that there may bee no more perſecuting, by confounding ſuch Kings and Potentates, that they may bee brought to turne vnto Christ. The white robes giuen vnto them, howſoeuer ſome contend that they were ſignes of ſome comfort, and breathing time which the Church ſhould haue and had about this time, according to their expoſition; yet both the plaine ſpeech which is vſed in anſwering them is againſt it, for they are told of their brethren that muſt be ſlaine alſo, and white robes are neuer ſpoken of in this ſenſe, but to ſet forth heauenly glory, which is not to be thought now firſt to haue been giuen vnto them, but immediatly vpon their departure out of this life, when their deaths began firſt to cry, though it was not repreſented in viſion till now; ſo that euen when they cry, they are in the midſt of heauenly ioyes, and without all paſſion of ſorrow; onely they are not perfectly glorified, till the whole company being made vp at the day of iudgement, being reunited to their bodies,

Pareus.
Brightman.
Chryſoſt. Hom. in Pſal. 9.
Auguſt. Serm. 30. de temp.
Bullinger.
Brightman.
Pareus.

dies, they shall reigne in heauen for euer; wherefore they are bidden rest till their fellow seruants were slaine also. And well doth this cry come in after the fourth seale, representing the corruptions in the Church fighting against the truth, because this persecution hath beene longer than any before it, and therefore needfull it was to tell of martyrs which had beene already made crying out, and of such as should yet bee made, when it might seeme to bee full time to put an end to these miseries, that expecting so long a continuance, wee might arme our selues with patience.

Verſ. 12.

Queſt. 3. *The sixt seale being opened, there was a great earth-quake, and the Sunne became blacke as haire cloth, and the Moone as blood, &c.* What is meant by these things, and whether the day of iudgement or no?

Answ. Most Expositors hold, that the day of iudgment is here described, when the reuenge before cryed for is taken vpon all sorts of persecutors of the Church, and the words here vsed are nothing else but a periphrasis vpon this day: for thus the Lord speeth forth the day of iudgement, *Luk.* 21. 11. *There shall be great earth-quakes in diuers places. Verſ.* 25. *There shall be signes in the Sunne, Moone and Starres, and vpon the earth distresse of nations with perplexity. Verſ.* 26. *Men hearts failing them for feare, &c.* and more expresly *Mark.* 13. 24. *The Sunne shall be darkened, the Moone shall not giue her light.* 25. *The starres of heauen shall fall, and the powers of heauen shall be shaken.* The Sun shall be darkened because it shall no more giue light to this world, the Moone shall be turned into bloud, to shew the great destruction that then shall be, the stars shall fall, there being no further vse of them, when men shall cease to bee here; euen as the leaues of the figtree fall off when there is no further need of them to couer the figs. The heauens are as a booke folded vp, when they lose all their light, being as it were clapt together, whereas now it standeth open. That which followeth of the mountaines and ilands removing out of their places, is to shew the greatnes of this earth-quake, euen to the discouering of the earth. Then all wicked men, how great soeuer they haue beene in this world, shall quake and feare, being vnable to beare the wrath to come vpon them, set

Fox.
Richard. de Sancto victore.
Pansenius.
Primasius.
Beda.
Rupertus.
Arethas, &c.

foorth in their calling to the mountaines to fall vpon them, &c.

Blaſ. Viegas. Who alſo ſaith, that many Doctors expound this thus. *Brightman. Graſſer.*

Others will haue theſe things vnderſtood allegorically, the great earth-quake of the great perſecution vnder *Dioclesian*, being in all parts of the earth at once: then ſay they, the Sun of righteouſneſſe, Chriſt, was darkened in his members; the Moone, the Church, appeared like bloud, being all bloudy with ſlaughters; the ſtarres, the miniſters of God, many of them fell for feare from Chriſtianity to idolatry; the heauen, the Church, was folded vp as a booke, hiding it ſelfe for feare at that time; and the inhabitants of mountainous places and Ilands were ſought out to be deſtroyed, which is expreſſed in ſaying, the mountaines and Ilands were remoued out of their place, then all profeſſours of the Chriſtian religion ſought to hide themſelues from the anger of him that ſitteth vpon the throne, thinking God and the Lambe to bee angry with them, ſet forth in the laſt words.

Bullinger. Parem.

Others will haue the corruption in the time of Antichriſt meant, which time (ſay they) began when *Conſtantine* aduanced *Syluester* the Biſhop of *Rome* and his ſucceſſours, and continueth in the Papacy to this day, then began a great earthquake by the change of the ſtate of the Church into Pontificall; then the Sunne, the doctrine touching Chriſt, was darkened through the interpoſition of traditions; the Moone, the Church, was turned into bloud, either by murthers committed by Antichriſt, or by the corrupt worſhipping of God; the ſtarres, the miniſters of God, fall from heauen by apoſtatiſing from the truth; the heauen, the Church was folded together as a booke, when it appeared not any where, or the holy Scriptures were ſhut vp from the people; the mountaines, Emperours and Kings, were remoued by Popes; the Ilands, the people, were remoued out of their place, by being made beleeue vpon paine of damnation, that the Pope is the head of the Church. And being brought to this eſtate of corruption, as there can be no ſound peace, but terrors of conſcience out of the truth, ſo all eſtates are ſet forth as terrified by a conſcience of Gods iudgement, and ſome indeed fulfilled this according to the letter, going into wildernesſes and Monaſteries,

ſeeking

seeking by applying themselues to perpetuall deuotion, to quiet their consciences accusing them for former offences, but could not effect it. But herein *Parens* differeth from *Bullinger*, for hee applieth this of the generall feare of all estates and degrees to the last day of iudgement, which shall follow, after that the world hath beene so corrupted in the time of Antichrists reigne.

Lastly, some vnderstand by this earth-quake, &c. the great alteration that came vpon the Romane Empire by meanes of the *Gothes* and other barbarous nations, which was so great, as that the whole world seemed to be changed. But I subscribe to the first exposition, because most agreeable to the letter, and where the literall sense may stand, there is no vse of allegories. And indeed without straining, no time but the day of iudgement can be rightly called the great day of Gods wrath, wherein all the wicked of all estates and degrees are filled with terrour at Gods presence. If it bee taken as an allegory, there are so great differences, that there will bee no certainty of truth: Besides that it doth no way answer the precedent cry for vengeance so fitly, as being literally vnderstood of the last day: for whatsoeuer commotions there be in states and kingdomes, yet euery one is not at such times so seuerely animaduerted against, but many escape, whereas here euery one is said to tremble and feare. Whereas *Parens* includeth both the persecution vnder Antichrist and the day of iudgement also, I cannot see how that can stand, for the fleeing away of all estates and degrees, for feare is an effect of those stupendious accidents in heauen and in earth, as in reason it is likely when such things shall come to passe, no lesse can be expected but horrible feare. Let vs then study to pacifie Gods anger before this day commeth, by true repentance and humiliation, that wee may not finde it a day of wrath, but of euerlasting mercy to vs. *Forbs.*

CHAP.

CHAP. VII.

THE dreadfull manner of Gods comming to iudge and to take reuenge vpon the enemies and corrupters of his truth, hauing beene set forth in the fixt Chapter, lest there should arise anxiety in the minds of the faithfull about the Lords care touching them in the midst of all the miseries before described, for that it hath not yet appeared how they are prouided for, when all things shall be so full of dread & feare, he doth apart here set forth Gods care ouer them, during all those troubles and affrighting apparitions, they were marked in the forehead that no hurt might hereby seize vpon them, but these tribulations might be to them a way to future glory, and the inuestment with white robes washed in the Bloud of the Lambe, at what time all teares shall be wiped from their eyes for euer. For the meaning of the particular passages here.

Vers. 1. *Quest.* 1. *After this I saw foure Angels standing vpon the foure corners of the earth, holding the foure winds that they might not blow vpon the earth, &c.* What is meant by these things?

Rupertus. Celius, Pamon. *Answ.* Most Expositors vnderstand by these winds the Spirit of God in the Preachers of his Word, diffusing it selfe in all parts of the world, but the euill angels, the Deuils, which rule in the Antichristian Sect, seeke to hinder these winds by suppressing the pure preaching of Gods holy Word in all places, to the corrupting and decay of all true Religion. *Dionys. Bullinger. Pareus. Brightman.* They keepe the winds from blowing vpon the earth, that is, the vulgar sort; the sea, that is, Doctrine; the trees, that is, men of more eminency; or by the earth they vnderstand men dwelling in any part of the earth, by the sea the inhabitants of Ilands,

Ilands, by trees ſuch as lurked in woods: or they take the earth for earthly ones, the ſea for the worſhip of God, and trees for people good and bad which profeſſe to worſhip God. Againe, there is difference alſo about theſe foure Angels, for ſome vnderſtand the foure Monarchies, in the time whereof the truth was hindred. Some foure perſecuting Emperours, who after that *Diocleſian*, and *Maximianus* had forſaken the Empire, did together perſecute the Chriſtian Religion in the foure parts of the world, *viz.* *Maximianus* in the Eaſt, *Severus* in *Italy* the weſt, *Licinius* in *Alexandria* in *Egypt* the South, *Maxentius* at *Rome*; and whereas all others vnderſtand Chriſt by the Angell with the ſeale, he vnderſtandeth *Conſtantine* the great who ſuppreſſed theſe tyrants. And ſome againe by the Angell in the Eaſt vnderſtand the Mahumetans, in the Weſt the Pope, in the North the Germane Empire, in the ſouth Spaine. *Primaſ. Haimo. Ambroſe. Ambert. Lyra.*

For mine owne part, when I conſider the premiſes of great and horrible miſeries to come vpon the world, I cannot but thinke as I intimated before in generall, that comfort againſt theſe euils is here intended to the godly, and therefore I ſubſcribe rather to thoſe that vnderſtand theſe things literally of foure Angels appointed by God as his Miniſters herein (for it is ſaid, *To them it is giuen to hurt, &c.*) to deſtroy all things, and this is fitly ſet forth by holding the foure winds, becauſe in wind and breath conſiſteth the life of euery thing in this world, things of the earth, as men and beaſts, of the ſea, as fiſhes and fowles, and the trees and plants of the earth, therefore theſe things are mentioned in particular. Neither can I ſee why by the ſtrong Angell out of the Eaſt ſhould bee meant Chriſt, who ſtood yet as a Lambe in the midſt of the Throne, and this is not the firſt time that a ſtrong Angell is ſpoken of, for *Chap.* 5. a ſtrong Angell proclaimeth, *Who can open the Booke, &c.* Wherefore, as I take it, he is an Angell indeed who is ſaid to be ſtrong, for ſo is euery Angell, and hee commeth vp out of the Eaſt, that being the riſing place of all heauenly bodies, the Sunne, Moone and Starres; and the lightning is ſaid by our Sauiour to come out of the Eaſt, and the old manner of worſhipping, and ſo their expectation of comfort was *Arethas. Ribera. Fox.*

from

from the East: as for his commanding these Angels, it was not through his owne power ouer them, but hauing commission from the highest so to doe; and as he had a commission to come with the seale, so they were fellow Ministers of God with him, which is intimated in that he biddeth them not to hurt any thing *till we haue sealed the seruants of God in their foreheads*, speaking in the plurall number, as ioyning them with himselfe. I conceiue then that by these foure Angels holding the foure winds, are set forth those Ministers of Gods iudgements, who for the sinnes of the world should destroy all things: euill angels I cannot thinke them to be, no more than the Angels destroying *Sodome*, especially because as I haue already said, they are associated vnto the Angell with the seale of God. Now being appointed to this seruice, they beginne to doe accordingly, but euen when they put their hands to it they are stayed for a time, as those warriors, *Exech.* 9. *Till the seruants of God were sealed in their foreheads*, in token of Gods singular care ouer them in the midst of those common calamities, so as that their saluation should not be hereby hindred; though outwardly they did participate with others in worldly miseries, yet there was a difference in that they haue the comfort of Gods Seale vnto saluation, which others want, being left void of all true comfort to the rage of these grieuous troubles. And thus one obiection against this exposition is answered, that if outward destructions be meant here, then the seruants of God are in vaine sealed, because they had their share in these as deeply as any other: no, it is not in vaine, but for their comfort and assurance of safety in respect of their best good. As for the time when this destruction of things should be made, it is not onely at the last when there shall be an end put to all things here, but also in all the tract of time from hence till then: for by reason of persecutions and sinnes there haue beene many times mortalities and destructions brought vpon the world; so that it is not necessary that all must presently be destroied so soone as the seruants of God were sealed, because they are bidden to forbeare till they were sealed: for hereby rather is set forth that though the Lord being much prouoked is fully bent to execute his iudgements, yet the prime

prime and chiefe thing in his care is to preserue his Elect, and then secondarily, he will see to the taking of due reuenge vpon the wicked world: and thus another obiection against this exposition is also answered, that it cannot stand, because the seruants of God doe reigne with Christ after their sealing a thousand yeeres before the day of iudgement commeth, which how should it be, if the destroying of all be stayed, but till the sealing be past: for neither is this destruction to be restrained to the last, nor yet doth it necessarily follow, because the seruants of God are first sealed, and no execution must bee done till then, that this execution must needs be done immediatly after, but onely it is first prouided for their safety against this time whensoeuer it commeth. And whereas it is further obiected, that it is not likely that this booke being so mysticall should set forth things so plainely, as that by winds, should be meant winds, &c. against *Viegas* whose obiection this is, I oppose the reason of *Ribera*, that yet we must not goe from the letter but in case of necessity, when the place cannot beare the literall sense, as here we haue shewed that it well may. And yet this is not without mystery neither, generall calamities in the world being set forth by the holding of the foure winds from blowing.

Quest. 2. *And I heard the number of them which were sealed, 144000. of the children of Israel, &c.* Is this to be vnderstood of the Israelites properly? and why are not the tribes set forth in order? and why is the tribe of *Dan* and *Ephraim* left out, the number of twelue being yet made vp in *Leui* and *Ioseph*? and what is this sealing? Vers. 4.

Answ. Some vnderstand this of the Israelites properly, holding that a great number of euery tribe shall be conuerted to the faith of Christ, euen in the dayes of Antichrist; but a certaine number of twelue thousand of euery tribe is put for an vncertaine, or else they will haue this conuersion in the dayes of *Constantine*, or at some other time vnknowne vnto vs. And they say no order is obserued, the elder being preferred before the younger, because before God and in respect of their spirituall estate, there is no such preeminence in outward regards: and *Dan* they say is left out, because Antichrist should come *Ribera. Viegas. Lyra. Bullinger.*

come of that tribe and *Ephraim*, becauſe *Ieroboam* who was of that tribe, was the Authour of idolarry, and *Leui* not wont to be numbred when temporall things are ſpoken of, yet now is reckoned for one of the twelue, becauſe when the ſpirituall eſtate commeth to be ſpoken of, he is alwayes one; and the tribe of *Ioſeph*, *Ephraim*, and *Manaſſeh* is not ſet forth as two, but one, *viz.* the tribe of *Ioſeph*, as *Deut.* 27. 12, 13. in bleſſing and curſing, and *Exod.* 28. 10. in the breſtplate of *Aaron* the names of the twelue tribes are appointed to be ſet according to their birth.

Forbs. *Pareus.* *Brightman.* *Graſſerus.* *Fox, &c.*

Others vnderſtand the children of Iſrael ſpiritually, and ſo all the faithfull are called Iſrael in ſundry places, and whereas it may ſeeme to make againſt this expoſition, that the reſt of the ſeruants of God in other countreys and nations are expreſly diſtinguiſhed from theſe, *verſ.* 9. It is anſwered, that they are not ſaid to be ſealed as theſe are, but onely they ſtood before the throne, ſo that in them wee are to vnderſtand the multitude of Saints glorified in heauen; by theſe ſealed ones, the Church militant vpon earth. To this expoſition vnderſtanding Iſrael ſpiritually, doe I ſubſcribe: for it cannot bee taken otherwiſe, becauſe theſe onely follow the Lambe, from which God forbid that the faithfull of the Gentiles ſhould be excluded, and if it ſhould be vnderſtood properly, it were againſt the tenure of all Euangelicall hiſtory, wherein the Iewes are declared in all places to bee the ſtiffeſt enemies to the faith; to ſay nothing of the confounding of the tribes ſo together, as that they ſhall not afterwards be knowne aſunder. I preferre alſo that reaſon from the Church militant and triumphant here ſet forth. For the promiſcuous ſetting downe of the names of the tribes, one obſerueth, that they are reckoned

Bl. Viegas.

fiue wayes in the old Teſtament, and yet to none of them doth this agree: one according to their birth, and ſo it is *Reuben, Simeon, Leui, Iudah, Dan, Nephtalim, Gad, Aſher, Iſſachar, Zabulun, Ioſeph, Beniamin.* 2. According to the order of *Iacobs* bleſſing them, and ſo in ſtead of *Dan* comming in in the fift place it is *Zabulun, Iſſachar, Dan, Gad, Aſher, Nephtalim, Ioſeph, Beniamin.* 3. According to the order of their ſtandards, *Numb.* 2. 4. According to the places of their habitation

bitation in the land of *Canaan*, and he ſaith, there may bee a ſift according to their dignity, beginning with *Iudah* and *Ioſeph*.

Touching the obſerving of no order, here ſomething hath beene already ſaid; Others hold, that there is an excellent order in the force and ſignification of the names. *Iudah* ſignifieth praiſe, *Reuben* the ſonne of viſion, *Gad* girt to, *Aſher* bleſſed, *Nephtalim* latitude, *Manaſſeh* forgetfulneſſe, *Simeon* hearing, *Leui* changed, *Iſſachar* a reward, *Zabulun* habitation, *Ioſeph* addition, *Beniamin* the ſonne of a right hand. And ſo by this order in ſetting downe theſe names they thinke is intimated, that ſuch as confeſſe and praiſe God ſhall ſee his Son, and be girt vnto his warres, and ſo become bleſſed of God, whereby his heart ſhall bee inlarged ſo towards heauenly things, as that he ſhall forget earthly and neglect them, hearkening onely to the heauenly; and being thus changed into a new man hee ſhall be rewarded, God will dwell in him and increaſe all heauenly graces more and more, till at the laſt he come to haue a place at his right hand in eternall glory. This reſolution, I confeſſe, is very ingenious and holy: but for ſo much as the diuerſity of peoples ſealed ſeemeth rather to bee intimated by theſe tribes, euery one differring from another, and not the ſeuerall ſteps of grace, by which the ſeruants of God paſſe on to glory: I rather incline to that country-man of ours, who hath beene moſt induſtrious about this Reuelation, vnderſtanding this order of the order of diuers nations cleauing to the true faith of Chriſt, being conſidered according to their dwelling, East, West, North, and South; for ſo we ſhall finde the dwellings of theſe tribes to haue beene as that they which firſt were famous for the truth of the Goſpell held faſt amongſt them, anſwer to *Iudah*, and ſo others. For when after the time of *Conſtantine* the great, the *Arrian* hereſie ouer-ſpread other parts, *Aſſyria* the South part was cleare, anſwering to *Iudah* in the South of *Canaan*: after, when the *Vandals* ouerran the South and West, the Churches in the East were cleare, anſwering to *Reuben* and *Gad* in the East of *Canaan*. After this the *Saracens* ouer-running the East, theſe North parts of *Britaine* were famous for withſtanding Popiſh corrap-

Beda. Rupertus. Richard. de Sancto Victore. Primaſius, &c.

Brightman.

tions,

tions, two thousand Monkes of *Bangor* at once refusing the Popes yoke, and this answereth to *Asher* and *Nephtalim* in the North of *Canaan*. After *Leo Isaurus* in the East, and *Carolus magnus* in the West, together opposed images, answering to *Manasseh* on either side of *Iordan* East and West. After this, the true Church appeared not in any certaine place, but lay hid, as *Simeon* and *Leui* dwelt scattered amongst the rest of the Tribes. After this, notable conuersions were made of the Northerne *Polands, Saxons, Danes, Suenians, &c.* answering to *Issachar* and *Zabulon* in the North of *Canaan*. After this, the *Waldenses* and *Albingenses* were famous, the one dispersed thorow *France*, the other thorow *Germanie*, answering to *Ioseph* and *Beniamin* inhabiting middle regions. For though I doe not approue of euery thing here, as the extending of the sealing onely from *Constantine* to the *Waldenses*, whereas doubtlesse all faithfull Christians in euery place vnder the Gospell, from the first propagation thereof till Antichrists time, are set forth as sealed; yet doubtlesse these tribes doe represent the parts of the Church comming on successiuely, as God in his prouidence directed the Gospell vnto them.

Lastly, for the leauing out of *Dan* and *Ephraim*, it is no new thing to leaue out *Dan*, for 1 *Chron.* 2, 3 4, 5, 6, 7. where the generations of the seuerall tribes are reckoned vp, *Dan* is left out, as a tribe that had rent it selfe from the rest euer since they tooke *Laish*, and dwelt there apart from the rest, setting vp an idoll and Priest of their owne, euen till the time of the captiuity. And touching *Ephraim* that might also be well left out in detestation of idolatry so frequent in the kingdome of *Israel*, whereof *Ephraim* was the head, by reason of *Ieroboam* of that tribe, who was the first Authour hereof vnto them.

Iudg.18. *Grasser.* will haue the mystery of Antichrists double power spiritual and temporall in these two tribes set forth. 1 King.12.

Touching the signe in the forehead, though some stand for the signe of the Crosse, pressing that of *Ezec.*9. where they are said to be marked with that which of old was written in the forme of a Crosse, till the letters after the captiuity were altered by *Ezra*, to auoid communion herein with the *Samaritans*: yet the soũder opinion & followed by most, is that the seale is Gods grace, so imprinted in the heart, as that they are hereby setled in the way of saluation; but said to be set vpon the forehead, because

becauſe that is the moſt eminent part of the body, and open to the view, to ſhew that theſe are well knowne to the Lord, though men & not able to diſtinguiſh them from others, and alſo how bold and conſtant they are in profeſſing the Goſpell againſt the fierceſt oppugners, as the followers of the beaſt are afterwards ſaid alſo to beare his marke in the forehead or right hand, to ſhew their impudency in errour, and how by humane induſtry they further his kingdome all that they can. According to this expoſition of ſetledneſſe in grace ſpeaketh the Apoſtle, ſaying, *The foundation of God remaineth ſure, and hath this ſeale ſet to, God knoweth who are his.* And this may be a great comfort to all the godly, in that amidſt all the perſecutions and troubles of the world, they ſhall be ſure to proſper and proceed in the way to euerlaſting ſaluation, God taketh notice of euery one of them, hath them euer in his ſight, and is ſo intent vnto their beſt good, as that he ſtaieth the deſtruction of the world, till euery one of them be well prouided for. Onely let vs embolden our ſelues, and not be aſhamed to ſerue God againſt the mocks and deſpights of the world, thus ſhewing the print of his ſeale in our foreheads. 2 Tim. 2. 19.

As for the reſt of this Chapter, it hath no great difficulty in it, if by the innumerable multitude in white robes and palmes in their hands, wee vnderſtand the Saints already glorified, who though compared with the reſt of the world they be but a little flocke, yet ſimply conſidered they are a great multitude, they haue palmes in their hands in token of victory. And whereas in ſpeaking of the wicked, *Chap. 6.* hee concludeth with their miſery in reſpect of the wrath of the Lambe, here anſwerably it is concluded with the felicity of the godly waſhed in the bloud of the Lambe, and euerlaſtingly comforted by him, the phraſes of leading forth to waters, and wiping away all teares, being adaptated to ſet forth the ſame.

CHAP. VIII.

THE whole compaſſe of time from the beginning of the Goſpell to the laſt end of the world, hauing beene ſet forth with the moſt remarkable accidents in one kinde of viſion, *Chap.* 6, 7. here followeth another vpon the opening of the ſeuenth ſeale, which yet remained in this eighth, and the ninth, tenth, and eleuenth Chapters. Wherein, after preparation to attention, and a preludium of Gods gracious acceptance of the prayers of the Saints, and of his terriblenesse to the wicked, ſeuen Angels ſound their trumpets to call on the hoſts of Gods iudgements, to waſte both land and ſea, to infect their waters whereof they dranke, and the aire wherein they breathed, his hoſts of hurtfull beaſts comming out of the bottomleſſe pit, and of men brought from afarre vpon horſes for their deſtruction; the laſt of the ſeuen, ſummoning all to iudgement, and making the very dead to come forth: for then
1 Cor.15. *the trumpet ſhall blow, and the dead ſhall riſe.* In the particular opening of the ſeuerall paſſages, there is very great difficulty.

Verſ.1. *Queſt.* 1. *And when he had opened the ſeuenth ſeale, there was ſilence in heauen, as it were halfe an houre.* What is meant by this ſilence?

Brightman. *Anſw.* Some that will haue theſe viſions to ſet forth things done ſucceſſiuely, aſſigne the opening of this ſeale to *Conſtantines* time, when the Church had peace and quietneſſe for a ſhort time, being broken off againe by the *Arrians*. Some referre it to the time after Antichriſts deſtruction, when they ſay
Rupertus. *Beda.* *Anſelm.* *Richard. de Sancto Victore.* *Pannonius, &c.* the Church ſhall bee quiet fiue and forty dayes before the day of iudgement, grounding vpon that of *Daniel* 12. 11. where 1290. dayes hauing beene ſpoken of for the ceaſing of the daily ſacrifice, hee is pronounced bleſſed, that attaineth to 1335. Some referre it to the time of *Iulians* perſecution, which

which was not by fire and ſword, but by other ſubtill meanes; yet they were debarred from all publike ſeruice of God, and ſo there was ſilence in the Church, but it was a very ſhort time, he reigning but two yeeres. *Blaſ. Viegas* nameth this expoſition.

Others vnderſtand this ſilence of attention, or a kinde of ſtupour making all ſilent for a time at the appearing of the ſeuen Angels with their trumpets, the iudgements to come, when they ſhould blow, being ſo great and ſtrange, as that the beholders were in ſome ſort aſtonied hereby and interrupted in their heauenly harmony, as it is wont to be with vs when any ſtrange thing happeneth, and as it was with *Iobs* friends comming to viſit him, they ſate downe in ſilence by him ſeuen dayes. *Bullinger. Pareus. Forbs. Viegas. Fox, &c.*

Laſtly, one addeth further, that the generall peace when Chriſt is borne, is hereby ſignified. To this of admiration and attention do I ſubſcribe, but I doe not thinke any other ſignification to bee in this ſilence. The peace of the Church cannot be hereby meant for a time, becauſe the future troubles are not of the Church but of the wicked, as is plainly expreſſed vnder the fift trumpet, the Locuſts hurt onely ſuch as had not the marke of God in their forehead: much leſſe can it bee vnderſtood of the quiet after Antichriſt deſtroyed, for then the day of iudgement ſhould immediatly haue ſucceeded, as it doth not, but ſix trumpets firſt. As for *Iulians* time, it were too great a leape to come to that at the firſt of this viſion, all the time preceding being omitted: and whereas ſome expound it of the reſt to come, that being euerlaſting, it cannot be ſo taken. Note, that the iudgements againſt wicked perſecutors of the Church and people of God are ſo ſtupendious, that the very Saints and Angels in heauen ſtand amazed at them, being but in figures repreſented vnto them. *Fox.* *Auguſtine. Primaſius. Marlorat.*

Queſt. 2. *And I ſaw the ſeuen Angels which ſtand before God.* Who are theſe Angels? Verſ. 2.

Anſw. There may ſeeme to be ſuch an analogy betwixt this and that *Chap.* 1. 4. *Seuen ſpirits before the throne*, that theſe Angels and thoſe ſpirits may ſeeme to be all one, and that in the apocryphall book of *Tobit* ſoundeth likewiſe, *Tobit.* 12. 15. *I am Raphael one of the ſeuen Angels which preſent the prayers*

of the Saints,&c. But as I ſhewed there, thoſe ſeuen ſpirits are not Angels, but the manifold gifts of the ſpirit, and here by the ſeuen Angels, wee are not to vnderſtand ſuch a number onely ſtanding before God, for thouſand thouſands ſtand before him and miniſter vnto him, but ſeuen of them appointed now to this miniſtery, and therefore they haue trumpets giuen vnto them. It is contrary to plaine Scripture, and derogatory from the Lord Ieſus, to hold that there are ſome Angels which haue an office, as it were, to receiue and preſent our prayers before God: for Chriſt onely is our interceſſour in heauen, if the Angels and Saints doe any thing for vs, it is out of their generall loue and affection to the Church, a ſolliciting of the Lord for the good of vs all in common, that aduerſaries may be confounded, the Goſpell may enioy a free paſſage, and the choſen of God may be gathered together, till their number be made vp.

Verſ. 3. *Queſt.* 3. *And another Angell came and ſtood by the Altar, hauing a golden cenſer,&c.* What Angell is this, who is ſaid ſo particularly to offer odours with the prayers of the Saints, and what is meant by the thunders, lightnings, and voices following vpon his caſting of fire vpon the earth from off the ſame Altar?

Anſw. Moſt Expoſitours agree, that Chriſt is figured out by this Angell: for he is called *the Angell of the Teſtament*, Malac.3. neither can it agree to any Angell as an high Prieſt thus alone to goe to the Altar and offer there for all the Saints: the Altar ſome will haue alſo to be Chriſt, as *Bullinger* and *Pareus*, and *Forbs*; ſome the Church of God, well called an Altar, becauſe a ſpirituall ſacrifice is herein daily offered to God, as *Beda*, *Primaſius*, *Haimo*, *&c.* The golden Cenſer ſome will haue to bee his humane nature, wherein he offereth, as both the ſame ancients before named, and *Origen. Hom. 6. in Numeros*, and *Auguſt. Serm. 98. de tem.* others vnderſtand his precious paſſions, as *Bullinger*, *&c.* The odours which were giuen vnto him, they expound of the ſighs and groanes of Gods ſeruants, or of his graciouſneſſe, which is as ſweet odours added to our prayers to make them the more acceptable. One hath a ſtrange conceit, that *Conſtantine* is meant by this Angell, who was

Bullinger. *Pareus.* *Forbs.* *Beda.* *Primaſius.* *Haimo.* *Brightman.*

the

the Author of gathering togethet that famous Councell of *Nice*, wherein that confeſſion of faith ſo acceptable to God was concluded vpon, but it became an occaſion of much contention, by reaſon of *Arrius* and his ſect. Another more ſtrangely vnderſtandeth Pope *Damaſus*, *ann.* 384. who inſtituted Pſalmodies and glory to the Father, &c. which were added to the common prayers. Some vnderſtand it properly of an Angell, ſuch as he that was preſent to *Iacob* in his iournying, or *Gabriel* that appeared to *Mary*. For mine owne part, I ſee ſo much againſt the moſt common vnderſtanding of this of Chriſt, as that I cannot thinke him to bee meant here. For firſt, he appeareth ſtill as a Lambe; ſecondly, this is ſaid to be but another Angell; thirdly, Odours are giuen vnto him, as Trumpets to the reſt, intimating an equality betwixt them; fourthly, that the Prieſt, the Altar, and the Cenſer, ſhould be all one, it ſeemeth very improbable; fiftly, the prayers of the Saints are ſpoken of by the ſame phraſe that *Chap.* 5. where the foure and twenty Elders are ſaid to haue *golden Vials full of Odours, which are the prayers of the Saints.* Where by the prayers of the Saints, their praiſing of God in Heauen, and praying for our good in generall being vnderſtood, and not the prayers of the godly vpon earth, why ſhould it not be vnderſtood here likewiſe? I thinke then, that nothing elſe is here meant, but as before any viſion of future things a preparation was made thereunto by a repreſentation of Gods Maieſty, and of the Lambe delighted in the deuotions of his ſeruants as in a ſweet perfume, but terrible to the wicked, and therefore iſſued thunders, lightnings, and voices from before him: ſo now the ſecond particular viſion being prepared vnto, it is ſet forth in the figure of this Angell, ſtanding at the Altar and offering Odours with the prayers of the Saints which come vp before God, how acceptable the ſeruice is which by the godly is done vnto God; and in the fire taken and caſt vpon the earth, producing voices, thunders, &c. how terrible he will be to the wicked of this world. For the Altar and Cenſer, it is beyond the intent of this place particularly to deſcant vpon them, the ſeruice which is done vnto God being doubtleſſe thus ſet forth in alluſion to the old manner of worſhipping.

Lyra. *Rupertus.* *Ribera.*

shipping. In the former representation, Prayers are called Odours, here Odours are added vnto them, Odours to Odours to shew yet further their extraordinary sweetnesse: their voices and thunders, &c. issue forth, here is shewed by what meanes, *viz.* coales taken from the Altar, signifying that howsoeuer the holy fire with sweet Odours maketh a pleasant smell, yet without Odours it yeeldeth a thundring and terrifying noise, the wicked that pray not can expect nothing but terrour and affrighting from the Lord, who is most comfortable to the godly, frequenting him with their prayers. As for that exposition of some, vnderstanding the sending downe of the holy Ghost in the likenesse of fiery tongues, whereupon some were terrified as by thundring, some instructed as by voices, some conuerted as the earth is moued in an earthquake: I cannot see how it agreeth to the terrible things following, some way whereunto is made in this passage. I assent therefore to those rather who expound it of terrour, as I haue already said: neither is it strange that the prayers of the Saints comming vp before God, the fire of his anger should be stirred vp against the wicked world, occasioning so many sighs and grones to come from them.

Beda. *Haimo.* *Bullinger.* *Pareus, &c.* *Fox.*

Vers.7, &c. *Quest.* 3. *And the first Angell sounded, and there was haile and fire mingled with bloud, &c.* Because there is a noted distance betwixt the foure first Trumpets and the other three, and these foure doe immediatly follow one after another, it will be fittest to handle these together. What therefore is figured out by the things appearing at the sounding of these foure?

Answ. Some will haue these seuen Angels to represent the Ministers of the Gospell at seuerall times and ages of the world: for as they sounded forth the Word of truth, aduersaries soone sprung vp, who sought by their fierce oppositions to suppresse it. The first were the Apostles, at whose preaching there was great tumult in the world, to the shedding of the bloud of many, set forth by haile, and fire, and bloud mingled with them, the trees & grasse burnt vp were such, as for feare fell frō the Religion which they had imbraced: or else by the haile, &c. they vnderstand a mixed company of good and

Haimo. *Celius.* *Pannonius.* *Rinhard. de Sancto Victore.* *Zeger, &c.*

and bad Christians gathered together from the rest of the world; of which the bad, which are the third part, are burnt vp, that is, perish by Gods iust iudgement, and are called trees because of their instabilitie in times of winds, and grasse for their frailtie.

The second ranke of Preachers set forth by the second Angell, where the successours of the Apostles in the next age, against whom the Deuill, as a great burning mountaine falleth, and the third part of the sea is turned into bloud by the destruction of the faithfull, the fishes die by the reuolting of the wauering, and many teachers who as ships had carried on others, through the greatnesse of the persecution fall away.

The third ranke set forth by the third Angell, are the Preachers of the next age, to trouble whom Heretikes rise vp, these are the Star falling from Heauen, giuing light in times past; but now making bitter, by their hereticall doctrine, the fountaines of holy Scriptures and the riuers of the Fathers, by corrupting them to maintaine their heresies thereby.

The fourth ranke set forth by the fourth Angell, are the Preachers of these last times, who are troubled by Hypocrites and false Prophets, that vnder a pretext of holinesse broach new opinions, whereby it commeth to passe, that a good part of the true knowledge of Christ is obscured, which is the darkning of the Sunne to the third part; and the true Church, which is the Moone, much diminished; and the Doctors, which are the Starres, giue not so cleare light through this meanes as before.

Some vnderstand Heretikes and heresies of seuerall ages, to encounter with whom the faithfull are stirred vp by these Trumpets sounded. For first, *Arrius* infected the third part of the world with his heresie. Secondly, *Macedonius* infected the Sea with his heresie, denying the holy Ghost to bee God; the Sea is the Church, so called by reason of baptisme; the fishes, Christians, who died by this heresie, &c. Thirdly, *Pelagius* fell like a Starre from preaching the truth to that heresie of free will, which was as bitter worm-wood, as being contrary to the sweet Doctrine of iustification by the grace of Christ. *Lyra. Bullinger. Aretius.*

Fourthly, *Eutiches* darkned the third part of the Sunne, by teaching that there was but one nature in Christ, obscuring thus his Diuinity. *Bullinger* differing somewhat from this, maketh the first Angels sounding to be in the time of the *Nazarens*, and *Hebionites*, who maintained that iustification was not by faith onely, but partly by the Law, the haile of corrupt doctrine being thus mingled with the fire of pretended zeale. The second in the time of the *Valentinians*, *Manichees*, and *Montanists*, who as a burning mountaine sought to ouerwhelme all things. The third, in the time of *Arrius*, and *Samosatenus*. The fourth in the time of *Pelagius*.

Pareus. Glossa. Others parallel these Trumpets with the Seales, at the opening whereof, issued first a white horse, here is fire and haile mingled with bloud, as the effect of the Apostles preaching amongst the wicked Iewes. Secondly, a red horse, here is a burning mountaine, hot persecution stirred vp by the Heathen Emperours to the destruction of many. Thirdly, a blacke horse, here a Starre falleth from Heauen, setting forth the Authors of bitter heresies. Fourthly, a pale horse, here the Sunne, Moone, and Starres are said to be darkned, all things growing corrupt in the Church. Some interpret these seuen Trumpets of seuen great iudgements, which haue beene vpon the world since the beginning: first, by the Floud; secondly, by fire in *Sodome*; thirdly, by the red Sea, drowning *Pharaoh* and his host; fourthly, of the Canaanites expelled, &c. as *Aretius* saith.

Forbs. Some vnderstand them of the degrees, by which Antichrist grew vnto his height of impiety: first, there were hot contentions; secondly, great ambition; thirdly, corrupting of the holy Scriptures by false glosses and interpretations; fourthly, grosse ignorance like darknesse following after this, euery of these euils being more dangerous than the preceding one, as the sea is not so grosse as the earth, and the riuers are purer than the sea, and the Sunne, Moone, and Starres yet aboue all: so in the corrupting of one of these there is more danger than in the other. When fire and haile are cast vpon the earth, it is grieuous; but when a burning mountaine is cast into the Sea, it is more grieuous, &c.

Some

Some particularly referre the haile and fire to the contenti- *Brightman.*
ous in the Councell of *Nice*, the burning Mountaine caſt into the Sea to the Canons made in the ſame Councell, touching the dignity of Archbiſhops and Metropolitans, &c. the Starre called Worm-wood, to the reuiuing of Arrianiſme after *Conſtantines* time, and the darkning of the third part of the Sunne, &c. to the moſt bloudy perſecution of the Vandals in *Affrica* vnder *Genſericus*, *ann.* 438.

Laſtly, not to weary the Reader with more varieties, ſome vnderſtand the iudgements of God at foure ſpeciall times exe- *Fox.*
cuted vpon the Iewes and wicked Heathen for perſecuting the Church and ſeruants of God: firſt, the deſtruction of *Ieruſalem*; ſecondly, a fearefull peſtilence waſting many Prouinces in the time of *Antoninus Verus*, a bloody perſecutor, chiefly *Rome* and *Italy*, and warres thorowout all the Eaſt, and *Illiricum* at the ſame time, with earth-quakes, plagues, ouerflowings of waters, &c. ſo that nothing which might make the world miſerable was wanting in his daies. Thirdly, the Peſtilence of ten whole yeeres raging all ouer the world in the daies of *Galienus*, who together with his father *Valerianus*, had beene a moſt bloudy perſecutor. It beganne in *Ethiopia*, *Pomponius.*
and hauing conſumed the people in the ſouth, it ſpred into the Eaſt, and other parts of the world, exhauſting the greateſt part of the inhabitants, and leauing ſome places altogether without inhabitants. At the ſame time alſo great ſtirre was in all parts of the Roman Empire except *Italy*, ſo as it was not a long time *Euſebius.*
before. *Cilicia*, *Syria*, *Cappadocia*, were waſted by the *Perſians*. *Pontus*, *Aſia*, *Macedonia*, and *Grecia*, by the *Gothes*. The *Pannonians* by the *Quads* and *Sarmatians*, *&c.* and vnto theſe he ioyneth the miſeries in the daies of *Diocleſianus* and *Maximianus*, who ſtirred vp the greateſt perſecution that euer was, after that the Church had enioyed liberty foure and forty yeeres, *viz.* from the death of *Valerianus* to the nineteenth yeere of *Diocleſianus*. All the ten yeeres of this perſecution *Euſebius.*
there were great commotions of peoples, and ſuch a famine accompanied with peſtilence, that an infinite multitude died hereof. Then they would giue their moſt precious things for a little food, and ſelling their poſſeſſions for food, became

Beda.
Aurelius Victo.
Euſebius.
Sabellicus.

very

very poore. Some ate graſſe and hurtfull weeds, and ſome noble women went out of Cities into the country to beg. Some going about like ſhadowes ready to fall here and there, ſtretching out their hands craued ſomething to be giuen to them, who were ready to die for hunger, and the ſtreets and market-places lay full of dead bodies, there being none to bury them. And ſuch of the wealthier ſort as eſcaped the danger of the famine, were conſumed by the Peſtilence. Fourthly, the irruptions of the *Vandals, Goths, Longobards,* and of other barbarous people into the East and West, from the yeeres 475. deſtroying the Emperours, and prouailing till the time of *Carolus Magnus.*

Amongſt ſo many varieties it is hard to determine. But ſeeing it is moſt apparant, that the iudgements which ſhould come vpon the wicked world are here figured out, in that vnder the fift Trumpet they only are ſaid to be hurt by the Locuſts, who had not the ſeale of God in their foreheads; and vnder the ſixt, that notwithſtanding all which they ſuffered, they repented not of their idolatries and murthers, &c. whence it may be more than probably gathered, that the foure firſt Trumpets tend to the ſetting forth of the like. I cannot aſſent to their expoſitions, which apply theſe things either to perſecutions or hereſies, or hypocriſies, or to the degrees by which Antichriſt aroſe. And ſeeing the purpoſe of theſe viſions is not to ſhew things paſt, but to come, that expoſition referring the great iudgements of former ages hither, is to bee reiected. I doe therefore partly aſſent to the laſt expoſition, applying theſe terrible euents vpon the ſounding of theſe foure Trumpets, vnto the grieuous puniſhments inflicted vpon wicked perſecutors, at foure moſt remarkable times: firſt, at the deſtruction of Ieruſalem; ſecondly, in the time of *Antonius Verus*; thirdly, of *Galienus*; fourthly, of *Dioclesianus.* For whereas he maketh the two laſt one, and bringeth in the Vandals and Goths for the fourth; I hold, that there being ſuch a diſtance of almoſt forty yeeres, there ſhould be a diſtinction of theſe iudgements alſo. But how doe theſe apparitions agree to theſe iudgements, being almoſt euery one alike, the Sword, Famine, and Peſtilence, where as in the figures firſt there is

haile,

haile, and fire, and bloud vpon earth, then a burning mountaine in the ſea, &c. euery one differing greatly from another? I anſwer, that the Lord did not reſpect ſo much the diuerſity of euils to come, as the number of them and the greatneſſe, able to make all men to turne their eyes to behold and bee amazed at them. And more particularly, theſe are made choiſe of to ſet them forth after the manner of the Prophets, who are wont to allude vnto ſome remarkable Hiſtory of things paſt, in foretelling of things to come, though they be not of the very ſame kinde: for vpon the Egyptians theſe things were done almoſt according to the letter, there was haile and fire mingled together, their Riuers were ſo ſmitten, as that they could not drinke of them without dying, there was darkneſſe of three dayes and three nights; and finally, the red Sea like bloud, falling vpon them as a huge mountaine, became their deſtruction, being like fiſhes tumbled vp and downe in the deepe. To ſhew then that theſe proſeſſed enemies and perſecutors of Chriſtianity ſhould be deſtroyed by Gods Iudgements, as *Pharaoh* and the Egyptians were, theſe figures are taken vp, and becauſe they had many waies to torment Chriſtians, the Lord ſheweth that they alſo ſhould be plagued many waies, and be deſtroyed with ſtrange iudgements before vnheard of. For it is Gods manner to puniſh ſinners in their kinde; the Sodomites, who burnt with ſtrange luſts, with a burning fire from Heauen; the builders of Babel, who ſought them a name, with confuſion; and the enemies of the Chriſtian Religion, who ſought out ſtrange tortures, with a burning mountaine and worme-wooddy Starre, &c. iudgements ſtrange and terble. And the third part of the Sea, and the third part of trees, &c. are ſaid to bee affected with theſe iudgements as I thinke, becauſe it was but a third part of the whole world where theſe tragedies were acted, if the parts vnknowne till of late, and yet vnknowne be conſidered.

Queſt. 4. And I ſaw and heard an Angell flying thorow the midſt of Heauen, ſaying with a loud voice, Woe, &c. What Angell was this, and why is this cry interpoſed here? Verſ. 13.

Anſw. The vulgar Latine, and *Arias Montanus*, for Angell reade Eagle, *I ſaw an Eagle flying*, but in all other Copies it

Lyra. Petr. Damas. Viegas. Ribera.

it is an Angell. Hereupon some stand to finde out why an Eagle should be vsed to cry thus, and resolue that it was one of the foure animals like an Eagle, and some *Iohn* himselfe, who was hereby figured out, and some the Preachers of the last times, or some singular Preacher, who should foretell the iudgements of those daies. *Beda*, *Arethas*, and *Ticonius* follow the vulgar: but there is the like passage againe afterwards, *Reuel.* 14. 6. where it is spoken of an Angell, putting it out of doubt that it is an Angell here also. Some will haue this Angell to be *Gregory* the great, who gaue warning of the Antichrist not aboue three yeeres before, *lib.* 4. *Epist.* 34. *The king of pride is at hand, and which is horrible to speake, an army of Priests is prepared, Epist.* 38. He iterateth the same, and addeth, He is Antichrist that shall challenge to himselfe to be vniuersall Bishop.

Forbs. Brightman. Parcus.

Not much aboue three yeeres after, *Boniface* the third tooke vpon him this title, and his successors likewise to this day, plainly declaring the Pope to be Antichrist euen by their owne rule, which is, That the Pope cannot erre. And therefore Pope *Gregory* erred not in thus saying, but it was truth which he so seriously and often affirmed, *Hee that will be vniuersall Bishop, is Antichrist.* This, howsoeuer it be true, yet it hath no place here, for the woes proclaimed are not against the Church, but the inhabitants of the earth, by which name wicked shedders of the innocent bloud of Christians are complained against vnder the fist Seale. It is more genuine therefore by this Angell to vnderstand an Angell properly, as in speaking of other Angels, who flyeth thorow the midst of the Heauen, that the sound of his denunciation might bee heard euery where, hee giueth warning of greater plagues yet to come. Hitherto terrible iudgements against professed enemies of Christianity riding vpon the red horse had beene represented, now the case of heretikes and of corrupters of Religion in the Papacy commeth to bee described in the fift and sixt Trumpets, and the finall destruction of all the wicked in the seuenth: and because these iudgements should yet be more grieuous than the former, it is cried, *Woe, woe, woe,* as there were three times of execution yet to come, that if it were possible,

possible, mens hard hearts might be pierced, and many being brought to repentance might escape these euills. For it is Gods vsuall manner to giue warning before hee striketh, which if it be not taken, the heauier will the iudgements bee when they come.

CHAP. IX.

AND the fift Angell blew his Trumpet, and I saw a Starre fallen from Heauen to the earth, and to him was giuen the key of the bottomlesse pit, &c. What is meant by this Starre, and by the Locusts comming out of hell, together with the circumstances of their description in their forme, time, manner of tormenting, and King, which is set ouer them? *Quest.* 1.

Many Writers by this Starre vnderstand the Bishops of *Rome* in their succession, when they fell from being heauenly and seeking after the saluation of mens soules, to be earthly, and to seeke more after honours and riches here: for then they had keyes indeed, but of the bottomlesse pit. And some more particularly referre this Trumpet to *Boniface* the third, who obtained of the Emperour *Phocas* to bee vniuersall Bishop: for then the fall appeared being indeed before, as is intimated in the word fallen, not falling, but now the fall was made more sensible. Darknesse arose when ignorance preuailed, and in these times of ignorance an innumerable company of religious persons of diuers orders, who like Locusts eat vp the fat and best things euery where. They sting like Scorpions when they seeme least to intend any hurt, but only such as are not marked, for God hath his Church in the midst of Popery: others which are misled by them are not proceeded against, as by persecutors before described; but vnwittingly *Answ.* *Brightman.*

receiue

receiue ſuch Doctrine from them as turneth to a ſting of conſcience more grieuous than the bodily death, *viz.* the doctrine of Purgatory, and of vncertainty of ſaluation, and of the merit of workes, and of ſuperſtitious orders, and tedious pilgrimages, and bloudy whippings, more grieuous than preſent death. The time of fiue moneths limited vnto them, ſome vnderſtand indefinitely, this being the whole time of the Locuſts which lay their egges in Autumne, and being kept all winter in a thin coat, they are hatched in mid-Aprill, and periſh in mid-September, and according to this they will haue the whole time of theſe Locuſts ſet forth, which is all the time of their flouriſhing, but how long this ſhall bee it is vncertaine. Some reſoluing theſe moneths into 150. and taking a day for a yeere, reckon vpon 150. yeeres, for in the time of *Innocent* the third, *ann.* 1210. the warme time of their hatching came in by the new orders of Dominicans, Franciſcans, Mendicants, Obſeruants, Trinitaries, and Friers of the holy Ghoſt, in ſo much as *Polidor Virgil* ſaith, That no age was ſo fruitfull of the Religious as this. But in the time of *Wicliffe, ann.* 1360. they were blowne away as by a ſtrong weſt wind in many places. Some vnderſtand by theſe fiue months a ſhort time only for the comfort of the godly, or fiue ages of ſix, which is the whole time of the world, and ſo this ſhall laſt till the ſixt age. Some the whole time of this life, which is maintained by the fiue ſenſes, or conſiſteth of fiue ages, infancy, child-hood, youth, mans eſtate, and old age. Some laſtly hold, that it is alluded vnto the time of the floud preuailing vpon the old world, which was fiue moneths. They goe forth like horſes prepared vnto battell to ſhew their ſtrength, they haue Crownes of gold to ſhew their vſurped power ouer Kings, they haue the faces of men to ſhew their flattery, haire like women to ſhew their alluring inticements, the teeth of Lions to ſhew their deuouring of all. Their breſt-plates for defence ſhew, that they are exempt from the reach of all ſecular power, their ſting in their taile ſheweth their falſe doctrine vnder the beſt pretext, *for the falſe prophet is the taile*, their King is Satan, and his Vice-gerent vpon earth the Pope, deſtroying all his oppoſites corporally, and his followers ſpiritually.

Bibliander.
Artopæus.
Bullinger.
Chytræus.

Ioach. Abbas.
Brightman.

Lib. 7. 3.

Ioan. Leonard.
D. Fulke.

Ambroſe.
Primaſ.
Beda.
Richard. de Sancto Victore.
Thom. Aquin.
Haimo.
Forbs.

There

There are ſome differences in reſoluing this deſcription, but all ſpeake almoſt to this effect. Some adde vnto the Papiſts, the Saracens ariſing about the ſame time, and ſo will haue them ſet forth by the Locuſts alſo. For *ann.* 630. they began vnder *Mahomet* to afflict the Countries of *Arabia, Syria, Meſopotamia, Armenia, Perſia, Egypt, Affrica* and *Spaine*, and continued till about the end of the reigne of *Leo Copronimus*, *ann.* 780. at what time, though their forces were not vtterly broken, for they continued 400. yeeres, yet they were ſo broken, as that they could not doe ſuch hurt as in times paſt. *Lacanadraco* ſubdued them in *Aſia*, *Conſtantine* with his mother *Irene* ouerthrew them, and ſo did *Nicephorus*, and *Theophilus*, and *Michael*, *&c.* After this in *Italy*, being called from *Babylon* to their helpe, *ann.* 830. they proued moſt infeſt enemies, waſting all, neither could they bee ſuppreſſed, till that *Otto* the ſecond ouerthrew them, *ann.* 980. with ſo great a ſlaughter, as that the place where, was called *The death of the Saracens* till this day. Some preferre this of the Saracens, as moſt agreeable to theſe Locuſts, becauſe they are profeſſed enemies to Chriſtianity, and come in great multitudes armed againſt them, yet where they ſubmit their liues are ſpared, but by taking their children from them, and rauiſhing their wiues, and inthralling them to baſe ſlauery, they make their liues more tedious to them than death: and as for the time of fiue moneths he ſubſcribeth to that alluſion noted before vnto the time of the Locuſts life. The popiſh ſort expound this Trumpet altogether of things yet to come. For they ſay, that the Deuill by Gods permiſſion ſhall ſtirre vp a great number of Heretikes towards the end of the world, who ſhall perſecute the Catholikes and torment them diuerſly: for this *Blaſius Viegas* ſaith, is their common expoſition. *Brightman.* *Fox.*

Some by the Starre falling from Heauen vnderſtand *Lucifer*, and therefore it is ſaid which had fallen; he by Gods permiſſion bringeth as it were out of hell, an infinite multitude of cruell and barbarous Vandals, who vnder fiue Kings which they had, ſwarmed in all places, namely vnder *Gunderinus*, *Genſericus*, *Hunericus*, *Traſimundus*, and *Geltmer*, moſt horribly tormenting the world both in the Eaſt and Weſt. Now of *Lyra.* *Rupertus.*

all

all these expositions, I finde that most of our side preferre the first, touching the Pope and his religions, and many things in the description doe fit so well that I would gladly ioyne with them, but that I am resolued vpon such reasons as I haue already set downe, that not corruptions in Religion, but plagues comming vpon the world therefore are here represented. Which being so, and the last iudgements hauing beene executed against professed enemies of Christianity at the foure first soundings; order requireth that some thing now should follow against Heretikes, as they were the next troublers of the Church. If then any great iudgement which may be fitted to this description, can be found out in the time of the Arrian heresie, it seemes most reasonable to me that this should be held to be the figure thereof. For it is not likely, that when the Lord is so carefull in setting downe the iudgements to come vpon the heathen persecutors and vpon the Antichrist of *Rome*, that the middle time bringing the Church to so great misery, and therefore most remarkably punished certaine hundreds of yeeres together should be passed ouer in silence, as it is if we finde not out something agreeing vnto it vnder this fifth Trumpet. I hold therefore with *Lyra*, *Rupertus*, and some others, that here is a description of the *Goths* and *Vandals*, a base and ignoble people, and in times past without name, leaping about like Locusts to make a prey of other mens possessions, and by their huge swarmes and multitudes preuailing where they came to the bringing of all things to ruine.

Ruffin. l. 2. c. 13. They were first brought in by *Valens* an Arrian Emperour, about *ann.* 366. but fighting against him they became his destruction, for they fired the towne into which he fled, so that he miserably perished together with it. And after this, partly in *Affrike*, and partly in *Italy*, *Germany*, and *France*, euen almost all ouer the Christian world, they were most manifest scourges sent for a plague vpon the Heresies which were

Victor. vticensis. most rife in those times, and chiefly that of *Arrius*. And this plague continued breaking out oft times more violently the space of about 184. yeeres from the first to the last, *viz.* till *ann.* 550. in which time, when they gat the victory, no manner of barbarous cruelty was spared, in so much as Writers compare

compare some of them with *Diocletian* and *Maximianus*, the most bloudy persecutors that euer were. Some were sent into banishment, and if through infirmity any could not keepe pace with the rest, they were fastened to the tailes of horses, and dragged against the stones till they were pitteously rent and torne. Some were compelled to carry vnreasonable burthens, and if being oppressed with the weight they went slowly, they were whipt with whips full of iron prickes, that put them to exceeding great torment. Then they which before had beene rulers of the world, were made slaues vnto a barbarous people. For *Augustulus* was compelled by them to deuest himselfe of his imperiall robes, and to goe into banishment; the Empire in the West being thence forward ruled by *Odoacer* the King of the *Rugians*, and *Theodoricus* of the *Gothi*, and his successors, till that *Etius* being sent by the Emperour of the East, cut them quite off from hauing any dominion more. And yet neither then were they free from the oppression of strangers, for the *Longobards* brought in by the said *Ætius*, obtained the Kingdome of *Italy*, and ruled for the space of about two hundred yeeres, till the time of *Charles* the great. All which History, that it may be vnderstood the better, I haue thought good to transcribe hither as I finde it to haue beene by others collected together. I haue already touched *Valens* his bringing in of the *Gothi* into the East to his owne ruine about *ann.* 380. After him reigned *Theodosius* sixteene yeeres, all which time that sauage Nation was able to doe no great hurt. But in the daies of *Arcadius* and *Honorius*, the sonnes of *Theodosius*, they came in great multitudes, especially into the west where *Honorius* reigned. For *Radagisus* King of the *Goths* came in the eighteenth yeere of his reigne into *Italy*, with 200000. men *ann.* 409. but this great multitude being dispersed and perishing by famine, he came to a miserable end: but fiue yeeres after, *Alaricus* who succeeded him, besieged and tooke *Rome* and spoiled it and the rest of *Italy*. *Adaulphus* succeeded him, and tooke *Rome* the second time. After him *Gensericus* came with 500000. and tooke *Rome* the third time, *ann.* 445. After this, *Odoacer* King of the *Rugians* tooke *Rome*, and quite ouerthrew the Empire, reigning in *Italy*

fourteene yeeres. Againſt him came *Theodoricus* King of the *Goths*, ſent by *Zeno* Emperour of the Eaſt, who ouercomming him, reigned in *Italy* three and thirty yeeres. *Atalaricus* ſucceeded him and reigned eight yeeres: then *Theodatus* two yeeres, and he being depoſed, *Vitiges* was made King, and reigned fiue yeeres; he being taken priſoner by *Belliſarius*, a Captaine ſent by *Iuſtinian* Emperour of the Eaſt, *Totilas* ſucceeded; vnder whom, and *Vitiges* his predeceſſor, *Italy* and *Rome* indured infinite miſeries. *Totilas* tooke *Rome* the fifth time and razed it to the ground, burning all with fire fourteene dayes together, and ſo the Citizens being left harbourleſſe, wandred about the fields of *Campania*, hee reigned ten yeeres; and then *Enius*, another famous Captaine being ſent againſt him, he was ouercome, and an end was put to the Kingdome of the *Gothes*. Theſe times being computed together from the eighteenth yeere of *Honorius*, when theſe Locuſts beganne firſt to ſwarme in *Italy* vnder *Radagiſus*, vnto *Totilas* the laſt King of the *Goths*, will appeare to be about 150 yeeres. For the eighteenth yeere of *Honorius*, when *Radagiſus* came, was the fourth of *Theodoſius* of the Eaſt, who reigned 38. yeeres after; *Martianus* 7. *Leo* 17. *Zeno* 17. vnder whoſe reigne *Odoacer* beganne and reigned 14. yeeres, *Theodoricus* 33. *Atalaricus* 8. *Theodatus* more than 2. *Vitiges* 5. an *interregnum* after that *Belliſarius* had ouerthrowne *Vitiges* 2. *Totilas* 10. From *Radagiſus* then to the end of *Zenos* reigne are 80. yeeres, when the Roman Empire was put downe in *Auguſtulus*, which time I reckon by the eaſterne Emperours, becauſe that after *Honorius*, who reigned 29. yeeres, *Valentinian* the third onely reigned 30. yeeres, but after him there were many which ſtood ſo ſhort a time, and were ſo vnhappy in their reignes, as that their times are not counted, as namely: *Auitus*, *Richimer*, *Maiorianus*, *Seuerus*, *Anthemius*, *Olibrius*, *Glycerius*, *Nepot*, *Oreſtes*, *Auguſtulus*. From *Odoacer* to the end of *Totilas*, are 74. yeeres, which being put vnto the former 80. amount to 154. Now it is to be noted, that the Kingdome of theſe ſtrangers was ſome yeeres before the end of *Zenos* Empire before ſpoken of, and the time of *Theodatus* might be two or three yeeres more than are reckoned, wherefore.

fore we may deduct out of this some five or six yeeres, because this change was vnder *Zeno*, and so the time will be 148. vnto which if we adde againe the foresaid two or three, the whole will be about 150. from *ann.* 409. to *ann.* 559. This ground being thus laid, all things will most excellently agree to these troubles. For first the Deuill, who is a murtherer from the beginning, in times past a *Lucifer*, but fallen, is by God appointed for a punishment of heresie to bring in an infinite multitude of strangers, and this is his opening of the bottomlesse pit, because the purpose of spoiling, wasting, and destroying is from hell. These are compared to Locusts, darkning the aire through their multitude, as in *Egypt*, both because they had no certaine place of habitation, but preyed vpon others, and because they were not of any great power to hurt, but by reason of their great multitudes. They hurt like Scorpions, because when *Valens* first brought them in, they came as helpers, but after a while they proued most mischieuous to Christendome; as the Scorpion looketh pleasantly, and putteth to no paine at the first, till after three daies, when the torments of his stinging are most grieuous and kill, for which cause also their sting is said to be in their taile. Yet there is a difference from the Scorpions sting, in that these only torment and kill not, and torment such onely as want the marke of God in their forehead. For though many in these warres were slaine, yet the Empire was but wounded as it were, and not for euer destroyed, seeing after a certaine time it reuiued againe. And it is the state in generall whereof it is spoken, when he saith, That they should not kill, but torment them. As for the exception of the sealed ones, whereas it may seeme that they were hurt most, for so much as the Orthodox were most persecuted by the *Gothes*, being partly after a time drawne to be Arrians. This exception I take it, is made to note that such as were not sealed, but turned away after Heresie, were the cause of this mischiefe, neither could the Elect receiue any dammage hereby, seeing all outward calamities suffered for Gods sake are turned to an inward aduantage vnto them. The time of fiue moneths being resoluced into daies, is iust the foresaid terme of 150. yeeres, a yeere being vnder-

ſtood by a day, as is frequent in propheſies. It may alſo bee applied vnto the fiue times of *Romes* vanquiſhment in the compaſſe of theſe yeeres. The ſtate being thus often ouerturned, and they who were wont to bee Lords of all into ſeruitude reduced, their houſes fired, their wiues rauiſhed, their riches comming into the poſſeſſion of others, and themſelues expoſed to extreme pouerty and want, harbourleſſe and comfortleſſe, no maruell though they deſired rather to die, expecting no end of theſe miſeries. To ſhew the warlike manner of their comming, they are further likened to horſes prepared vnto the battell; to ſhew the ſoueraignty to which they attained, Crownes like gold are aſcribed vnto them, to ſhew that they were no true Locuſts, but onely of their quality and condition, they are ſaid to haue the faces of men, and the haire of women to ſhew their barbarouſneſſe, and the teeth of Lions for their deuouring and cruell tearing in peeces, none being able to withſtand them in their time. Their iron-breſt-plates ſhew their might, their wings their ſwift and ſudden comming, their noiſe their hideouſneſſe in their comming. Their terme of fiue months is againe repeated, to make the Allegory taken from true Locuſts to hold the better, ſeeing this is the whole terme of their life, as hath beene already ſhewed, and therefore it is ſet forth by months, and not by daies. The Angell of the bottomleſſe pit, a murtherer and deſtroyer, is ſaid to be their King, to note out by whoſe inſtigation they came forth, and vnder whoſe banner they fought, although God vſed them herein as inſtruments to execute his iuſt iudgements. And thus I haue by Gods grace fitted a moſt kindly expoſition to this moſt hard and myſticall paſſage. Whence we may ſee, that beſides ordinary, God hath vnexpected waies to plague wickednеſſe withall, and to abate the pride of thoſe that are moſt potent and thinke themſelues moſt ſecure. And whoſoeuer are the inſtruments to execute Gods will in this kinde, can doe nothing no longer time than he permitteth them. And howſoeuer the godly being mixe with others partake in outward miſeries, yet nothing ſhall be able to hurt them, God hauing a ſpeciall care at theſe times ouer them, ſo that they haue wherein to reioyce when all things

things are confounded; for no hurt, which is an hurt indeed, can come to them, seeing these outward things are but shadowes, and as the superfluous haires of the head, in losing whereof there is no detriment, as *Chrysostome* and *Augustine* speake.

Quest. And the sixt Angell blew his Trumpet, and I heard a voice from the foure corners of the altar, &c. Loose the foure Angels bound in the great riuer Euphrates. And these foure Angels were loosed, being prepared for an houre, for a day, for a month, and for a yeere. Who are these foure Angels? What voice commandeth their loosing, and what is meant by the time of an houre, day, &c. for which it is said they are prepared? Vers. 13.

Answ. Some by these foure Angels vnderstand two Popes, and two Emperours; *Symmachus*, and *Laurentius* an Antipope, and *Anastasius* Emperour in the East, an Eutichian Heretike, and *Theodoricus* King of *Italy*, an Arrian, about *ann.* 502. For these two in contending for the Popedome, this Emperour and King in standing for their heresies destroyed a great number of people, which they were ready to doe before, but now being loosed put it in execution; and they are said to be bound in *Euphrates*, because it was the bounds of the Roman Empire. *Lyra. Pet. Aureolus. D. Ant.*

Some, which desire to draw men a farre off, that they may not looke at the Pope and Papacy, expound this of all the Deuils in hell which are now bound, but shall be let loose in the time of Antichrist to make such hauocke in the Church, destroying and killing of Catholikes, so as the like was neuer done before, and this, *Viegas* the Iesuite saith, is the common opinion. But neither of these expositions can stand; not the first, because it is much forced to expound the Angels bound in *Euphrates* of such as liued a farre off, and farre distant one from another; nor the second, because it is a iudgement vpon the world for sinne, not a triall of the Church by further persecution. And it may bee plainly found out to haue beene already fulfilled, and therefore in vaine applied to future times. *Beda. Richard. de Sancto victore. Haimo. Rupertus. Arethas, &c.*

There is then a third exposition embraced by all ours, by which the *Saracens* and *Turkes* are vnderstood here, to haue beene loosed at this sounding, to become a scourge to Popery,

the laſt and greateſt trouble of the Church of God. This ſixt Angell ſounded vnto iudgements vpon the idolatrous Papiſts the great corrupters of religion, ſet forth before by the pale horſe, after that the *Goths* were put down, who were ſent for a plague of Arrianiſme. Now although the *Longobards* were the next iudgement in *Italy*, yet becauſe there will be a fitter place to figure them out in another viſion, *Chap.* 13. the Spirit of God proceedeth here to the *Saracens*, the greater and more vniuerſall iudgement. The voyce which was heard ſpeaking to the ſixt Angell from amongſt the foure hornes of the Altar, is by the conſent of all, the voyce of the Lord Ieſus, who had ſuffered, and was ſacrificed for our ſins: he vttereth his voice, not from the midſt of the throne, where he ſtood, but from the midſt of the Altar, vnder which it is ſaid before, the ſoules lay crying for reuenge; to ſhew, that their cries were heard and preuailed to the producing of the grieuous euils following. They were anſwered before by ſignes, for the Angell tooke coales from the Altar and threw them downe to the earth, whence inſued thunders, lightnings, and earthquakes: but now by a liuely voyce commanding to looſe the foure Angels bound at *Euphrates*, who ſtood alwayes ready at an houre, day, moneth or yeere, that they might goe forth to kill, and deſtroy, and come vpon theſe groſſe corrupters of religion with innumerable and inuincible armies of *Saracens* and *Turkes*. Some vnderſtand by theſe foure Angels, foure chiefe rulers of the *Turkes* ſtirred vp by the euill Angels, which are deuils, *ann.* 1300. For after a great ouerthrow receiued by the *Scythians*, recollecting their forces againe, they diuided that part of *Aſia* which they held amongſt foure Peeres, *Carmanus*, *Sarchanes*, *Calames*, and *Ottoman*; there was alſo for a time a fift *Amurius*, but the gouernment was ſoone reduced to foure againe. They are ſaid to be looſed, when they began to preuaile on this ſide *Euphrates*, which was not till about this time. For howſoeuer they did much damnifie the Romans before, yet they were made ſtill to retire by the *Catalaunes* vnder the reigne of *Andronicus*, who put them to flight and kept them in great awe, but not purſuing their victory, but returning home they brake out, and in a ſhort ſpace poſſeſſed

Brightman.

Greger. lib. 7. 1.

Gregor. lib. 7. 3.

sed themselues of the holy land, held till then by the Christians, and in other places also did greatly inlarge their dominions, whereunto they were more inabled by growing to a monarchie vnder *Ottoman*, after that they had beene a while diuided vnder foure. The time of an houre, day, month, and yeere, according to this, is applied to the continuance of the *Turkish* greatnesse, which counting a day for a yeere, is 396. yeeres, and so shall haue end *ann.* 1696. for so much as it began 1300. And vnto this of *Brightmans* agreeth *Fox*, as touching the time when this taketh place, though not in the particular exposition of these foure Angels, & of the houre, day, &c. Others vnderstand the *Turks*, with all that ioined with them from the first beginning of their preuailing, about *ann.* 620. in the dayes of *Mahomet*: for there were foure sorts of people, who ioyned together, *Saracens*, *Turkes*, *Arabians*, and *Tartarians*. These are said to be bound in *Euphrates*, which is a great riuer descending from the mountaines of *Armenia* thorow the midst of *Caldea* and *Babylon*, because this riuer was anciently the bound of these barbarous people, past which they came not to infest the Romane Empire, till the time of *Heraclius*, who called forth the *Saracens* to helpe him in his war against the *Persians*, but dismissing them without their pay, they being hereby incensed, vnder their Captaine *Homar* ioyned vnto them the *Arabians*, *&c.* and inuading the Romane Empire, in a short time subdued all *Arabia*, *Palestina*, *Ægypt*, *Affrica*, *Cyprus*, and *Asia* the lesser, euen to *Bizantium*, and afterwards *Spaine*, which they held till *ann.* 1488. in the time of *Ferdinand* king of *Castile*, grandfather to *Charles* the fift. These foure peoples came together at the last vnder one *Sultan Ottoman*. They are set forth by the name of Angels, because they were sent of God to punish the wickednesse of Christian people. They were ready for an houre, a day, &c. to note their sudden comming and growing to such a greatnesse, and their armies are all figured out afterwards by horsmen.

Fox. *Bullinger.* *Illiricus.* *Paræus.*

Some vnderstand here the foure Angels of *Chap.* 7. which held the winds, because their loosing hath not hitherto beene set forth, and by the horses appearing, vnderstand the *Gothes* sacking *Rome* foure times, and by putting downe the secular

Andreas. *Grasserus.*

Empire made way to a ſpirituall, by the horſmen the *Romane* hierarchy. But this is nothing agreeable to our purpoſe, neither can I ſtand to examine the reaſon of bringing them in here which haue beene ſo aptly fitted to another place. I hold it moſt cleare and euident, that this paſſage doth properly belong vnto the *Saracens* and *Turkes* with their aſſociates, being foure in number; ſo populous, and hauing vpon ſuch a ſudden
Ann. 631. ouer-runne ſo great a part of the world. For vnder *Homar* ſucceſſour to *Mahomet*, a great part of *Syria* and *Ægypt* were ſubdued by them, hauing before taken *Damaſcus*, *Gaza*, and *Ieruſalem*, *Ormiſda* the King of the *Perſians* at that time cal-
Ann. 634. led to his aid againſt them the *Turkes*, who ſoone after killing him, ioyned with the *Saracens* as one people, and wanne *Ci-*
Ann. 646. *licia*, *Cappadocia*, *Meſopotamia*, *Cyprus*, *&c.* Vnder *Homan* their next king, they wanne *Affrica* and *Babylon*, and ſo to the number of one and twenty more, ſucceſſiuely they were alwayes inlarging their bounds till *ann.* 832. their chiefe Gouernor being called *Calypha*, which ſignifieth a general Lord, and the gouernours of Prouinces, *Sultans*. After this, the *Sultans* growing ambitious, fought one againſt another, and againſt the *Calypha*; which opportunity the *Turkes* taking, committed many rapines, and enriching themſelues, at the laſt challenged to themſelues the Empire of *Aſia*, creating one *Zadoc* their Emperour *ann.* 1051. after whom diuers reigned, more and more inlarging their bounds, till *ann.* 1240. the *Tartarians* ſubdued them but in the dayes of *Otteman*, *ann.* 1300. they recouered againe their former Empire, and further ſubdued *Conſtantinople*, and haue exceedingly ſhaken the ſtate of Chriſtendome in theſe neerer parts, as all men know. And the time of their firſt beginning agreeth beſt to our purpoſe, being not much aboue one hundred yeres after that the plague by the *Gothes* was ouer, ſo that I cannot aſſent vnto them that will haue the yeere 1300. deſigned here, when the *Turkes* recouered againe their greatneſſe, and grew more potent than euer before, ſeeing there is no iuſt reaſon, if we proceed as we haue begun, to exclude, but rather to include the *Saracens* with the *Turkes*, ſeeing together they haue beene many yeeres, and are one common plague ſent of God, and are vnited in one and the ſame religion.

Now

Now to fit euery paſſage in the Text vnto them, *verſ.* 14. when it was the Lords will that they ſhould come and plague the world on this ſide *Euphrates*, hee declareth it by bidding *the foure Angels bound in Euphrates* to be looſed, becauſe as there are good Angels to excite vnto good actions, ſo there bee euill ones to inſtigate vnto euill, to rapine, murther, and bloud-ſhed. The Deuill had no power before in theſe barbarous people, becauſe not appointed by God, but prohibited from inuading the Chriſtian territories; but now he hath licence, and foure are ſaid to bee looſed, becauſe they inſtigated foure peoples. And there needed no more but to looſe them, for they were moſt ready at an houre, &c. whether the Lord would haue them goe forth at an houres warning, or a dayes, or a moneths, or a yeeres, ſo that whenſoeuer he ſhould ſay, goe this houre, or this weeke, &c. they were moſt expedite. As for Maſter *Brightmans* calculating of the time that the *Turkiſh* monarchy ſhould continue, it ſeemeth to be forced, both becauſe it is here onely ſhewed vpon what warning they were ready, and not how long they ſhould tyrannize, and becauſe the accounting of a day for a yeere holdeth not ſo currently in this place, in reſpect of the houre alſo mentioned. *They kill the third part of men*, ſuch great ſlaughters did the *Turkes* make where they came, that of three parts, not abcue two eſcaped. *Verſ.* 16. *The number of their armies of horſe two millions of millions.* Neuer was there ſeene ſuch an army of horſemen together, neither is it poſſible, but by an hyperbole an infinite number is put for a wonderfull great number. And truly the armies of theſe people haue exceeded in number: *Baiazet* was once in the field with 500000. and *Tamerlan* the *Tartarian* with 1300000. *Verſ.* 17. *Their breſt-plates of fire and Iacinth, and brimſtone, the heads of the horſes, as of Lions.* This ſheweth, how they ſhould waſte the world of people by all meanes, euen as a deuouring fire and brimſtone, which (I take it) is added in alluding to hell, which burneth with fire and brimſtone. For as the rage of that cannot be withſtood, no more could theſe bee withſtood in their time, and as that fire is the moſt hideous of all fires, ſo theſe haue beene the moſt terrible of all people. Their *Iacinth* colour is red, or yellow, or blew, as

the

the Lillie ſignified hereby. Their lions heads ſhew their fierceneſſe, *Fire, brimſtone, and ſmoake went out of their mouths.* They did euen breath out cruelty, threatning deſtruction to ſuch as withſtood them; if the great *Turke* doth but ſpeake the word, the greateſt of his ſubiects dareth not but ſubmit, euen vnto the death, yea to the execution of himſelf. No *Sanneherib* hath euer ſpoken more proudly and minaciouſly, than hee hath beene wont to doe. *Their powers are in their mouthes, and in their tailes:* The Locuſts power was in their tailes onely, for they ſpake not againſt Chriſtianity in generall, but were ready (though in a corrupt manner) to entertaine it: but theſe as profeſſed enemies defie Chriſtianity, and make war againſt it, and by cruelty and deceiueableneſſe ſeeke to draw as many to Mahumetiſme as they can; and thus they deſtroy both ſoules and bodies. And becauſe they are ſaid to haue lions heads, as the Locuſts Lions teeth, and it is the property of a lion to kill with his taile; they kil alſo with the taile, as they did being firſt called vpon for aid, but turning to be deſtruction to ſuch as called them; as the ſerpent proueth to him that receiueth it.

Verſ. 20. *The reſt neither repented that they ſhould not worſhip Deuils, nor images of gold, &c. Verſ.* 21. *Neither repented they of their murthers, &c.* In theſe words is ſet forth the obſtinacy of the Papiſts, and it is made yet more euident, that the *Turkes* were ſent for a plague of their ſuperſtitions and corruptions. And the euent anſwereth the prediction, for they are as great worſhippers of images, as great murtherers & fornicators as euer they were. Neither can this be applied to any but them, ſeeing they onely of late dayes haue beene notorious for their idolatries, and maſſacres, and whoredomes alſo, which haue beene obſerued by all the world.

And whereas Deuils are mentioned, the worſhipping of whom, it ſeemeth, cannot be charged vpon them, let their deluſions by apparitions, and voyces vttered at the Sepulchres of Saints, and by images be conſidered, and I doubt not but the indifferent arbiter will acknowledge that theſe things come from Deuils, who are worſhipped vpon an imagination that they are the Saints. Againe, an idoll is nothing, ſaith the Apoſtle, but what is ſacrificed to idols, is to Deuils. Wherefore

let

let not vs that haue repented, and ſo are ſpared from the *Turkes* inuaſion, make a relapſe againe, but praiſe God for this mercy, and pity their obſtinacy and blindneſſe, which know not the time of their viſitation.

CHAP. X.

AND I ſaw another ſtrong Angell comming down from heauen, compaſſed with a cloud, and a rainbow vpon his head, &c. Who is this Angell? What little booke open is it that he holdeth in his hand? Why doth he ſtand ſo ſtrangely one foot vpon the ſea and another vpon the land? What meaneth his loud cry, and the ſeuen thunders vttering their voices thereupon, which muſt not be written? And why doth hee ſweare ſo ſeriouſly, that time ſhall be no more but during the ſounding of the ſeuenth Angell? And what is meant in that *Iohn* is bidden to eat that little booke, &c. for all theſe things doe ſo hang together, that they muſt needs be expounded together? Verſ. 1.

Anſw. It is to be vnderſtood, that all theſe things come vnder the ſixt trumpet, and therefore are to bee referred to the ſame times, though perhaps beginning ſomewhat after the iudgements before declared. Hitherto hath beene nothing but matter of terrour by fierce enemies in infinite multitudes, deſtroying a world of people for idolatry, murthers, fornications, &c. Now becauſe the Lord had ſome people in theſe moſt corrupt times, which read and cleaued vnto the Scriptures, and impugned hereby thoſe groſſe corruptions, though with danger of their liues, and proſpered in reſpect of their cauſe in ſo doing: it ſeemed good vnto the Spirit of God by ſome figure to ſhew this alſo, and the figure is an open booke in the hand of a ſtrong Angell, eaten vp by *Iohn*, which was ſweet in his mouth, but bitter in his belly. And againe, in the

next

next Chapter a reed giuen vnto him to meaſure the temple, the outward Court being left vnmeaſured, as being trampled vnder foot by the Gentiles two and forty moneths; in all which time, the two witneſſes of God propheſie in ſacke-cloth, &c.

Clyræus. Bullinger. Aretius. Auguſt. &c. Brightman. Forbs, &c.

This being thus generally premiſed, I come now to the particular *Quæres*. This ſtrong Angell, by the conſent of moſt Expoſitors, is the Lord Ieſus, who hath a rainebow about his head, to ſhew the ſecurity brought vnto men by him; is cloathed with a cloud, that is, the nature of man; his face ſhineth as the Sunne, becauſe he is the light of the world; his feet like pillars of fire, to ſhew that his miniſters propagating the Goſpell, kindle a fire of feruent loue where they come; one foot being ſet vpon the earth and the other vpon the ſea, ſet forth his dominion ouer ſea and land. *Lyra* vnderſtandeth the Emperor *Iuſtinus*, and his Nephew *Iuſtinianus* about the yeere 518. who held a little booke open when he wrote his Epiſtles againſt the *Arrians*, in fauour of the Orthodox.

Lyra.

Laſtly, ſome vnderſtand an Angell properly, either *Gabriel*, or ſome other, perhaps the ſame that was before ſo deſirous to haue the booke opened, *Chap. 5.* but all the ſeales now being opened, and men not being moued to repentance, it is preciſely noted in the Chapter before going, he commeth againe roaring as a Lion, ſo loud, as that thunders Eccho-like are heard, and proteſteth that time ſhall be no more, &c. that men might hereby at the leaſt be awakened & made to repent. And vnto this doe I ſubſcribe, becauſe I ſee no neceſſity of vnderſtanding Chriſt by an Angell here, but rather as the word ſoundeth: for it is expreſſed in none other termes but ἄλλον ἄγγελον, another Angell, that is, another ſuch, as the Angels blowing the trumpets. When Chriſt is ſet forth by this name, it is alwayes with ſome addition, as the Angell of the Couenant, &c. Moreouer, what need was there that Chriſt ſhould now leaue his royall throne in heauen to come downe to the earth, when hee had many miniſters fit for this ſeruice; and indeed, this cannot well be applied vnto Chriſt, ſeeing it is expreſly ſaid, *The heauens muſt containe him till the time of reſtoring all things*. Whereas the *apparatus* of a cloud, rainebow,

Arethas. Andreas. Abbas. Ioach. Fox.

Act. 3.

bow, &c. may seeme not to agree to an Angell indeed: let it bee considered, that the Angels in heauen doe partake with Christ in his glory, as the Saints doe; and then it will not seeme absurd that an Angell should bee set forth thus descending, all making for the honour of God and of Christ, to whom they are ministers, being glad with so great glory. The little booke opened, some will haue to be the same which before was said to be sealed. Some the holy Scriptures, the opening and right vnderstanding whereof, after that they had beene long kept shut in the time of Popery, is here figured out. And this seemeth to mee to agree best, for the other booke must needs be very great, out of which so many horses issued, and other things appeared, this of the Scriptures is but a little booke in comparison. Moreouer, the contents of the other booke were before declared, and therefore superfluous it was to propound it againe. One foot set vpon the sea and the other vpon the land, some vnderstand to haue beene done, to shew Christs dominion ouer sea and land, euen in the time of persecutions, when he might seeme to haue beene cast out of his possession. Others allegorically, by his feet vnderstand the instruments of rearing vp the Gospell againe, and so apply his right foot vnto the most famous; and the left to others of lesse note, these were set vpon sea and land, when all sorts of people were admonished by them. But there needeth no such curiosity here, for what doth he come to foretell of, but the approach of the end of the world? Which for so much as it consisteth of sea and land, how could hee addresse himselfe more fitly to tell of the destruction of it, than by this gesture of setting his feet vpon sea and land; and lifting vp his hand to heauen.

Pareus.

Aretius.

Pareus.
Bullinger.
Forbs.

Brightman.
Tho. Aquin.
Beda.

Touching his loud cry, and the seuen thunders hereupon vttering their voyces, which *Iohn* must not write, these things serue further to declare the terrour of this messenger sent from heauen: for when the Lion roareth, the beasts of the forrest tremble, so when this Angell is set forth roaring so loud that a thundering noise reboundeth againe from the sound of his voyce, the Lord would haue men to tremble at it, and repent, and turne to the Lord from their sinnes, wherein they

noted

noted hitherto to haue perſiſted. The things vttered by the thunders the Lord will not haue written, becauſe in all likelihood they were copiouſly ſet forth in other parts of holy Scripture, nothing being more frequent than to admoniſh to repent, and to threaten the impenitent. And the thunders are ſaid to be ſeuen, which is a number of perfection, to ſhew that many terrours ſhould come vpon the world, if haply they would be rouzed vp hereby. Others by theſe thunders vnderſtand the miniſters of theſe times, who like ſons of thunder cry aloud to moue men to repentance, and the number of ſeuen is vſed, to ſhew that they are guided by the Spirit, with his ſeuen-fold gifts, neither doe they vtter any thing but from Christs mouth, whoſe ecchoes they are. What they vtter muſt not be written, becauſe there are ſome myſteries which ſhould not be knowne now, but are reſerued for after times. *Pareus*, as he referreth all things here in common to all the ſix trumpets before going, as matter of conſolation to the godly, ſo hee vnderſtandeth the miniſters in the time of perſecution, who did not forbeare to vtter their thundring voyces againſt Tyrants, though vnto deafe eares; which is noted, in that *Iohn* is forbidden to write: for when any thing is ſpoken or writtē, but not regarded, it is as if it were not written. And this is ſpoken, that Gods miniſters might not be diſcouraged, but account of their miniſtery as moſt precious, & therefore ſealed vp, though vnprofitable to ſaluation to the wicked world. Let the reader follow which of theſe he wil, but the firſt ſeemeth to me moſt naturall and leaſt ſtrained. *Pareus* mentioneth other words here vſed in ſome copies, as ὡς πάντα γράψω, in *Andreas*, and *Bibliaregia*, *pro* τὰ ταῦτα γράψω, but all commeth to one; *After theſe things write againe*, and *write not theſe things*. Touching the oath here taken, it is to aſſure vs, that it will not bee long before Chriſts comming to iudgement, but vnder the ſound of the ſeuenth Angell, that none might deferre the time of their repentance. And yet, for ſo much as the time of this Angels ſounding is vncertaine, though we may know when it beginneth, the iuſt time of the Lords comming to iudgement cannot hence bee gathered. Wherefore that ſtraine of ſome which make the ſeuen ſeales and trumpets to parallel one another,

Bright man.

Pareus.

Pareus.

Napier.

another, and to containe euery one an equall portion of time, *viz.* either two hundred and fifty yeere more or leſſe, and from this ground determine of this time of iudgement) is to be declined as erroneous, ſeeing theſe times haue appeared to bee vnequall, ſome one being as long as two or three others. And he calleth the Lords comming to iudgment, & the conſummation of this world, the myſterie of God by the Prophets foretold, becauſe it is hidden from moſt men, and yet apprehended by faith onely, but the Prophets did not ceaſe from time to time to ſpeake of it. Thus all Expoſitors agree but onely *Brightman*, who expoundeth χρόνος, *delay*; and the myſtery of God of the calling home of the Iewes, and of their flouriſhing eſtate, after this their calling foretold by the Prophets. So that he will haue this booke to extend no further, but to the accompliſhment of this myſtery. But for ſo much as plaine mention is made of the riſing of the dead vnder the ſeuenth trumpet to come to iudgement, *Chap.* 11. *verſ.* 18. it is euident, that the myſtery to be finiſhed here mentioned, is the conſummation of the world, and not the vocation of the Iewes. Touching the eating of this little booke, *Iohn* is herein made a figure of thoſe inſtruments, whom God meant to vſe to ſet open the Scriptures, after that they had beene ſo long ſhut vp. For by earneſt ſtudying they did euen deuoure this booke, taking great pleaſure in this ſtudy, but afterwards it was an occaſion of much ſuffering, ſet forth by the ſweetneſſe in the mouth and bitternеſſe in the belly. Thus moſt Writers agree, but ſome vnderſtand this of the perſon of *Iohn*, who was to returne from baniſhment, and to preach the Goſpell againe. But the extent of his preaching here mentioned is ſo great, as that it cannot agree to his perſon, who preached onely in *Epheſus* a few yeers after this. Againe it is vnder the ſixt trumpet, long before which *Iohn* was departed. Some thinke that *Iohn* ſhall liue againe in the dayes of Antichriſt, and come and prophеſie with *Enoch* and *Elias*. But this is a fond phantaſie, the truth hath already beene ſhewed, whereupon wee may build, becauſe confirmed by experience. The word of God being ſhut vp in the time of Popery, hath long agoe beene ſet open againe by the hand of a ſtrong Angell, and it hath beene prophеſied

Brightman.

Ezech. 3.

Rupertus. Thom. Aquin.

Andreas.

pheſied againe to many Kings, Peoples and Nations: and although it be oppoſed to this day, and Popery oft getteth the vpper hand in ſundry places, yet herein the truth ſuffereth but as in the time of the Primitiue Church, it was aboue three hundred yeeres before that it was generally receiued then: ſo that the time of iudgement, when an end ſhall be put to all things, cannot be farre off, and this ſhould moue euery one of vs to turne ſpeedily to the Lord by true repentance, and to beare patiently any aduerſity for the Lords ſake, nothing doubting, but as the holding forth of this open booke hath beene already accompliſhed, and the preaching againe after ſo long a time of ſilence, ſo whatſoeuer is here further auerred by the ſame Angell of the conſummation of this world ſhall alſo vndoubtedly follow, and *yet a little while he that ſhall come will come and will not tarry.*

CHAP. XI.

Verſ. 1. AND *there was giuen me a reed like a rod, and the Angell ſtood and ſaid, Ariſe and meaſure the Temple of God, & the Altar, and thoſe that worſhip in it. And the outer Court of the Temple caſt out, &c.* What is figured out by this meaſuring, & the leauing out of the outer Court to be troden vnder foot by the Gentiles 42. months?

Queſt. 1. Who are the 2. witneſſes that propheſie in ſackcloth, & what time is deſigned by their 1260. dayes? What are the miracles done by them, and the beaſt that killeth them? What time is meant by three dayes and a halfe, wherein their dead bodies ſhould lie vnburied? And what is their riſing againe, and being called vp into heauen? And laſtly, what is the great earthquake ſhaking the great city, ſo that the tenth part falleth, and ſeuen thouſand men are ſlaine, and what city is this called

led Spiritually *Sodome* and *Ægypt*, where the Lord was slaine?

Answ. These things are very obscure, and therefore Interpreters are much diuided about them. *Lyra* is the most absurd, referring this to the feast of the dedication of the Temple, ordained by Pope *Felix* about *ann.* 525. as if he had beene figured out. Here *Pareus* telleth of some, that vnderstand this literally of *Ierusalem* and the Temple there, the reedifying of which is here figured out: but this cannot stand, because not onely the Court, but Temple, and Altar, and all are troden vnder foot of the Gentiles, neither shall this Temple or Altar euer be reedified againe. *Lyra.*

The Papists generally grounding vpon the opinion of the ancients, referre all to Antichrists time, who they thinke is yet to come, and shall reigne three yeeres and an halfe, but *Enoch* & *Elias* shall resist him, doing many miracles, &c. The consent of antiquity, I confesse, may much moue, and is indeed to be regarded in matter of faith, when with one consent they giue the sense of any place of Scripture, which requireth not experience for the better vnderstanding therof. But the things here set forth being of that nature, that they cannot be so well vnderstood, till that in processe of time the euent giueth some light to the propheſie, it is no derogation from the ancients herein to goe from them, especially when by euident reason it appeareth, that they haue erred in their iudgement. And *Bellarmine* himselfe consenteth, that the Fathers haue erred much about the Antichrist, because they saw not the histories of future times. Neither yet are the ancient Fathers for the comming of *Enoch* and *Elias* in person, for *Ierome* calleth them *Iudaizers*, who thinke that *Enoch* and *Elias* shall come againe in person: for he saith, The Iewes and Iudaizing heretikes thinke, that *Elias* shall come againe and restore all things; but to this Christ answereth, when being demanded about the comming of *Elias*, he saith, *Elias* indeed shall come, and if ye beleeue it, he is already come, by *Elias* meaning *Iohn Baptist*. *Ireneus. Iustin. Martyr. Cyprian. Ierom. Basil. Chrsost. &c. Lib. 3. de P. R. cap. 5. Ieronym. in Malac. ad Minutium, & Alexandrum, cap. 4.*

Moreouer, that this is an errour is plaine; 1. Because it is impossible, that any man should effect so many things in so *Reas.* 1.

The Antichrist expected by the Papists confuted.

short a time, as they say, Antichrist shall doe, that is, bee received of all the Iewes for the *Messiah*, build the Temple in three dayes, ouerthrow the *Turke*, the *Persian*, the grand *Cham*, and *Prester Iohn*, kill the three kings of *Ægypt*, *Libia*, and *Æthiopia*, build vp *Rome* burnt with fire, and sit there as a Monarch persecuting the Christian religion in all parts of the world.

Reas. 2. 2. Because at the end of this time they say Antichrist shall bee destroyed, and from his death to the end of the world shall bee but fiue and forty dayes, and so the very day of iudgement shall bee knowne, contrary to the consent of all Scripture.

Reas. 3. 3. Because the things in this booke set forth are said to bee such, as must shortly be done: now for so much as a great part of the booke is spent against Antichrist, it cannot be, that his time should be put off so long, or be so short when it commeth, seeing it occupieth the greatest part of this prophesie comprehending the whole time of the Gospell. Yea, the Apostle *Paul* saith plainly, that the mysterie of iniquity did then worke.

2 Thess. 2. 7.

Lastly, Antichristianisme is a mysterie that is so cunningly carried, that Antichrist can hardly be discerned when hee is come, so that many shall be deceiued which were not so, if he were a professed enemy and had *Enoch* and *Elias* to fight against him. Our Diuines generally hold, that there is set forth a reedifying of the spirituall Temple of God, being ruined and almost razed to the ground by the fury and malice of the enemies thereof, as in the like figure, *Ezech.* 40. *&c.* is set forth the reedifying of the materiall Temple being destroyed by the *Babylonians* after their returne from captiuity. Euen as when one is set to measure ground for any building to bee set vpon it, it doth argue an intention to build there. Now as the Temple of old did consist of an house called the Temple and an Altar, and such as came to worship there, so the spirituall Temple is described by way of allusion to it, by these parts.

Bullinger. Fox. Pareus. Brightman, &c.

2. But touching the outer court there is difference in the reading. *Pareus* following *Luther*, and the copies of *Robert* Ste-

Stephanus, readeth it the inner Court, but *Arethas* the outer, and ſo *Arrias Montanus*, *Oecumen. Auguſt. Beda*, *Tho. Aquin. Abbas Ioachim*, *Rupertus*, *Haimo*, *Beza*, *&c.* But the difference in the ſenſe is nothing, the Court whether inner or outer is left vnmeaſured to figure out the power which the Gentiles ſhould haue there euen in the time of the repairing of the decayes of Gods Church, by oppugning errour, and teaching the truth. But what is meant by the Court is hard to determine. Some vnderſtand the Popiſh Clergy, which together with the Pope haue apoſtatized from the truth, theſe are not to be meaſured but left out, as aliens from the grace of God; and fitly are they ſet forth by the inne Court, which was the Court of the Prieſts. Some vnderſtand all the Papiſts, which by this figure are ſet forth to be more than the profeſſours of the truth, as the Court was greater than the Temple, and the city yet farre greater than it: ſo the Lord would hereby ſhew, that in the time of light for a long time the Pope ſhould haue the moſt followers ſtill. By treading vnder foot is meant their ſubiection to the Papacy, and the maintainers of Popery are called Gentiles, becauſe in their idolatries and ceremonies moſt like vnto them.

Pareus. *Bullinger.* *Brightman.* *Forbs.* *Graſſerus.*

One hath a ſingular opinion by himſelfe touching this Court and theſe Gentiles, for hee vnderſtandeth the *Turkes*, and the nations ſubiect vnto them, theſe are left out, becauſe when the Church ſhould be reedified in theſe latter dayes, this reedifying ſhould not extend vnto them, but they ſhould be vnder the heathen *Turkes*. For mine owne part, I am much affected with this laſt, but ſo as that I thinke the Papiſts are not to be excluded, who keepe a great part of the Chriſtian world vnder their ſuperſtitions alſo, as the *Turke* doth vnder his; wherefore I reſolue that both are here meant, the *Turkes* are Gentiles, becauſe out of the *Iſrael* of God; the Papiſts are Gentiles, becauſe idolatrous and ſuperſtitious like the Gentiles. They together then tread vnder foot the court of Gods houſe, by holding vnder the greateſt part of the world, which formerly hath beene Chriſtian, euen ſtill in theſe dayes of light, the one in the Eaſt, the other in the Weſt.

Fox.

3. Touching the time of two and forty moneths ſome vn-

Bullenger. Pareus, &c. Centur. Magdeburg. Iunius.

vnderſtand a ſhort time, but indefinite. 1. Some vnderſtand the time when the outer Court ſhould thus be troden vnder foot, by the Pope, and ſo they count from the beheading of *Iohn Baptiſt*, reſoluing theſe moneths into dayes, 1260. and reckoning them for yeeres vnto *Boniface* the eight, *ann.* 1294. out of which foure and thirty being deducted, being the age of Chriſt, not long before whom *Iohn* ſuffered, there will remaine 1260. 2. One reckoning theſe moneths by dayes, and taking the dayes for yeeres, not according to the *Iulian* account, whereby two and forty moneths make 1278. dayes, but according to the *Egyptian*, falling ſhort in this ſumme eighteene dayes of the *Iulian*, will haue the time accounted ſo much ſhort of 1260. as it exceedeth by the *Iulian* account, and ſo vnderſtandeth here 1242. *Iulian* yeeres, which time hee beginneth in the dayes of *Conſtantine*, *ann.* 304. and extendeth it to the Councell of Trent, *ann.* 1546. All this time the outer Court was troden vnder foot through the hereſies that preuailed, and the two witneſſes the old and new Teſtament propheſied in ſackcloth, but then they were killed by the authorizing of one corrupt tranſlation onely, and falſifying their Expoſitors, who had anciently giuen life vnto them by their ſound expoſitions. 3. Another vnderſtandeth the time of the *Turkes* tyrannizing, from *Ottoman* to the laſt that ſhall be, which he reckoneth by Sabbaths of yeeres, making euery month ſuch a Sabbath, as *Daniel* doth a weeke, and ſo the whole ſumme of yeeres 294. But experience ſheweth this to be but a coniecture, becauſe the *Turkiſh* tyranny continueth ſtill, it being now farre paſt the time thus calculated. For *Ottoman* was *ann.* 1300. vnto which adde 294. and it will amount but to 1594. As for that of *Brightman*, it were to bee wiſhed that it were ſo, for according to his account, we ſhould ſoone bee deliuered both from *Turke* and *Pope*, who I feare haue a longer time to continue than he imagined. But here is both a difference of eighteene yeeres, and the two and forty moneths of the Popiſh Gentiles doe not thus agree, much part of this time the Church being put to it, and the Scriptures wronged by the *Arrians* and other Heretikes, and not by this Antichriſtian ſect, who are not obſerued to haue gotten ſuch an

Brightman.

Fox.

head,

head till about *Ann.* 600. Of the ſecond opinion there is leſſe probability, ſeeing it is not ſet downe when this treading vnder foot ſhould be, but how long it ſhould endure. And as for the firſt expoſition, it were ſtrange that no certaine time ſhould be meant here, being meaſured out thus by ſo many moneths and dayes, when as both in *Daniel* and *Ieremie*, and other Prophets, it hath alwaies beene found that a certaine number named, hath noted out a certaine time. There is another expoſition therefore onely remaining, whereby ſo many yeeres are meant as there are daies in 42. moneths, that is, as the Spirit of God immediatly directeth vs, 1260. according to the Egyptian account, reckoning thirty daies to a moneth, for by this account it is moſt probable alſo that the Lord would haue vs goe, becauſe Egypt is afterwards here mentioned. The time then of the Turkes tyranny muſt be 1260. yeeres, and as Turke and Pope haue the ſame beginning and continuance, for Hiſtory ſheweth that they beganne together, and as 42. moneths ſetting forth thus long a time, are here iointly aſcribed to the Gentiles treading the Lords holy City vnder foot, ſo *Chap.* 13. 42. are particularly aſcribed vnto the Pope. Now the time of both their beginnings is notoriouſly known to be *ann.* 606. then *Mahomet* broched his Alchoran, and *Boniface* the third obtained of *Phocas* to be vniuerſall Biſhop. If then we reckon from hence, by adding to 1260. the end of their time will fall out, *ann.* 1866. The Locuſts were a plague but of fiue moneths, but by theſe the Church is exerciſed more than foure times double thus much, onely the comfort is, the Temple, &c. is meaſured, to ſignifie the preſeruation of the Church, eſpecially after the opening of the Booke, ſo that there ſhall ſtill be certaine Nations ſo defended from them, as that the truth ſhall be there maintained during this whole time. The Lord Ieſus, vnder whoſe Banner we fight, and for whoſe honour we ſtand, ſuffer not his Temple to be any more by Pope or Turke inuaded or leſſened in the number of thoſe that worſhip in it, till the full time of the deſtruction of theſe deadly enemies ſhall come, and of the Lords taking of all the Kingdomes into his owne hands, but rather increaſe this number, taking pity vpon the infinite multitude of poore

Pareus mentioneth this as being followed by ſome, and moſt approued by himſelfe, if a certaine time be here determined.

seduced soules, and giue vs all faith and patience whatsoeuer he hath appointed vs to suffer for his truth, and if the time of this affliction be yet appointed thus long to come, he shorten
Mat.24. it for his Elects sake, as he promised to doe touching the time of the siege of Ierusalem.

4 Touching the two witnesses, *vers.* 3. of whom it is said, *I will giue vnto my two witnesses, and they shall prophesie*, I see no reason why *Beza* should reade as he doth, *I will giue it vnto my two witnesses*, as if he meant to giue the City vnto them: for the sense is plaine, as most agree, I will giue the gift or spirit vnto them, and they shall prophesie. The greatest doubt is, who are meant by these two witnesses? I haue already touched the common tenent of the Papists, holding them to bee *Enoch* and *Elias*, but this needeth no refutation, both for that the time of 1260. daies, whereby are meant so many yeeres (according to the exposition already giuen of the two and forty months being the same time) doth not agree, as experience sheweth, the greatest part of this time being expired and *Enoch* or *Elias* not yet heard of: and also because it is plainly against the reuealed will of God to send any from the dead to preach to the liuing, as the Lord sheweth in the Parable of *Dines* and *Lazarus*, when *Dines* made request that *Lazarus* might bee sent to warne his fiue brethren liuing, *Abraham*
Luk.16. denieth this request, and the ground of his deniall is, *If they will not beleeue Moses and the Prophets, neither will they beleeue if one rise from the dead againe*. If it be said *Enoch* and *Elias* neuer died, but are preserued aliue for this purpose, the Author of the Epistle to the Hebrewes confuteth this: for hauing reckoned vp many faithfull persons, amongst whom
Heb.11.13. *Enoch* was one, he concludeth, *All these died in faith, &c.* He confesseth indeed, that *Enoch* saw not death, because he suffered not the separation of soule and body, but was extraordinarily changed, as the faithfull shall be at the last day: yet according to our vsuall phrase, whereby we say of the dead, hee is departed out of this life, he is rightly said to haue died. And if this kinde of change in the propriety of speech will not
1 Cor.15. beare this word dying, *for we shall all be changed, but not all die*; yet it is as strange for them, being so long agoe departed

hence

hence to come againe in perſon, as if men ſhould come from the dead againe, which ſhall neuer be.

Laſtly, the deſcription of theſe two doth not agree to *Enoch* and *Elias*, but rather to *Moſes* and *Elias*, who in their times did ſuch miracles as are here ſet forth, and theſe two are alſo ioyned together in the transfiguration of Chriſt vpon the Mount, and *Moſes* is oftentimes ſaid to be one that did witneſſe of Chriſt, and the Scriptures are they *that teſtifie of me*. Which Scriptures being reſolued into their parts, are called *Moſes* and the Prophets, a moſt famous man amongſt whom was *Elias*, and therefore well by him may bee vnderſtood all the Prophets. Reiecting therefore that of *Enoch* and *Elias*, as a vaine fable, I hold with them that by theſe two witneſſes vnderſtand the holy Scriptures conſiſting of *Moſes* & the Prophers as they were of old, vnder which the Euangeliſts and Apoſtles writings come alſo, as an exegeſis, or illuſtration of them. For theſe witneſſes muſt bee well knowne anciently, as the words doe imply; and in taking theſe to bee the Lords two witneſſes, we doe but follow the plaine euidence of the Word of God, aſcribing perſons thus to the two parts of holy Scripture. And conſequently, they which ſincerely and rightly preach *Moſes* and the Prophets (for ſo much as they doe but act the ſame perſons) may well bee vnderſtood by theſe two witneſſes alſo. And thus wee ſhall ioyne together two different expoſitions of thoſe, who vnderſtand by theſe two the holy Scriptures, as hath beene already ſaid, and of thoſe that vnderſtand ſome few perſons that haue giuen teſtimony to the truth in all the parts of this whole tract of Turke and Pope, who of late time haue bin much increaſed in number, but yet may well goe vnder the name of two witneſſes, becauſe all euer repreſent but two, *Moſes* and the Prophets, ſeeing they hold, and preach, & ſet forth none other thing but what they held and taught. There are that particularly apply this to *Iohn Huſſe* and *Ierome* of *Prague*, who were ill intreated by the Councell of *Conſtance* three yeeres and a halfe, and being killed, had their dead carcaſes for a time throwne out into the ſtreets, but they were reuiued againe, as it were, when the *Bohemians* ſtood courageouſly for the truth by them

Mat.17. Verſ.3.

Ioh.5.39.

Luk.16.

Brightman. *Beda.* *Tycon.*

Bullinger. *Graſſerus.* *Pareus.* *Fulke, &c.*

Fox.

maintained, which was greatly preiudiciall to the City of *Rome*; the tenth part thereof thus falling, and 7000. slaine, that is, many vpheld in an idle course of life by the Pope, in Monasteries, and other pretended religious places, being thus turned out and losing their liuelihood whereupon their life consisted. According to this exposition two and forty moneths are counted a seuerall time by themselues, of the Turkes tyranny, these 1260. daies, another seuerall time consisting of iust so many daies, and the three daies and an halfe a third seuerall time, so short as the words sound. There are also wonderfull iudgements reckoned vp which fell vpon their enemies in this time of their trouble, so that the History doth notably agree vnto this Text. This, I confesse, hath much affected me, and I would willingly haue imbraced it, for so the rest of the doubts here might easily haue beene resolued. But seeing the two and forty moneths are by the same Expositor resolued into 294. yeeres, in which hee hath failed, as hath beene already shewed; I cannot see how 1260. daies can bee vnderstood precisely of daies, this being the whole time in all likelihood before set forth by two and forty moneths: for why should Gods witnesses mourne 1260. daies onely of this time, there being the same cause of mourning all the whole time for the holy City so many yeeres trodden vnder foot. Againe, although the *Bohemians* stood manfully for the truth and did somewhat preuaile, yet they were suppressed againe, and the whoorish City flourished till *Luther*, who gaue a farre greater blow vnto it.

Lastly, *Pareus* relateth an opinion of some, who thinke that in the last times there shall be stirred vp two famous Doctors in the spirit of *Elias*, in whom this shall bee accomplished: but according to this, the time should not be yet begunne, and the phrase here doth plainly make against it, in that he saith, *I will giue vnto my two witnesses*, not I will stirre vp two witnesses, as it must haue beene said if it had beene thus meant. I conclude therefore, that by these two witnesses are to be vnderstood the holy Scriptures anciently consisting of two parts, together with the faithfull Preachers and adherers vnto them. These haue neuer beene wanting all this

this time of 1260. yeeres of Turke and Pope, as for ſo much of this time as hath beene yet expired. For euen in the daies of *Boniface*, who vſurped this antichriſtian ſupremacy ouer all, or immediatly after, when *Columbanus* and *Gallus* were ſent out as his Legats, *ann.* 617. to bring other Churches to the obedience of the Roman, two Councels were called, one in *Bauaria*, and another in *Matiſcon* vnder King *Lotharius*, in all likelihood to ſtop their proceedings. For of ſuch Councels Writers make mention, but what was done is paſſed ouer in ſilence. Not long after, *Ardanus*, a Biſhop of the *Northumberland*, oppoſed himſelfe, and after him *ann.* 670. *Faunanus* and *Colmanus*, then *Adelbertus*, *Gallus*, *Clemens*, *Scotus*, and *Samſon Scotus*, *ann.* 714. and with them *Virgilius*, and *Sidonius*, *&c.* who ſo deſireth to ſee more of the witneſſes of the truth, may looke into my Catechiſme vnder the title, *The Church is Catholike*, or into *Catalogus teſtium veritatis*. Thus the Lord hath euer had his witneſſes hitherto, and wee doubt not, but as Antichriſt ſhall conſume more and more, ſo their number ſhall hence forward rather increaſe than be diminiſhed. Whereas theſe witneſſes are further called *Two Olines and Candleſtickes*, *verſ.* 4. the ſame phraſe almoſt is found touching *Iehoſhua* and *Ierubbabel*, *Zach.* 4. 11. vnto which place therefore it is generally held that it is alluded. Golden Candleſticks the Churches were called before, *chap.* 1. and therefore the ſame appellation is giuen to theſe witneſſes for holding out the light of truth. And Oliues they are for their participating with the Lord Ieſus, the true Oliue, *Rom.* 11.

Auent. annal. Boiorum lib. 3. Vincent. Baleus.

Touching their miracles, they are the very ſame which were wrought by *Moſes* and *Elias*: for *Moſes* turned the waters into bloud, and ſmote the earth with many plagues in *Egypt*; and *Elias* deſtroyed his enemies by fifty in a company with their Captains by fire from Heauen, and at his prayer the Heauen was ſhut vp from raining three yeeres and a halfe. But how theſe things are performed by the holy Scriptures, and the Preachers of the truth againſt Turke and Pope there is great queſtion. It ſeemeth to me to be ſpoken onely by way of alluſion, and that the meaning is nothing elſe, but (as before at the ſounding of the Angels fire rained downe and waters

5. Exod. 5. 2 King. 1. 1 King. 17.

were

were turned into bloud, *chap.* 8. setting forth such terrible iudgements as were executed vpon *Egypt*, as hath already beene expounded) so here the wicked enemies of the truth are terrified by commemorating what *Moses* and *Elias* did to the confusion of their enemies, for they may bee well assured to drinke of the same cup, whosoeuer they be at any time that dare to oppose the truth and to persecute the Preachers of it, though no such visible miracles bee wrought, as then, yet strange iudgements being executed to their destruction, as hereby many enemies of *Moses* and *Elias* were destroyed. This *Fox* doth particularly apply to the iudgements executed vpon the enemies of *Iohn Husse* and *Ierome* of *Prague*, but it may be obserued that there haue beene many remarkable iudgements at sundry times against the Papals for their tyranny against such as haue withstood their superstitions: for which I referre the reader to other Histories, lest I should dwell too long vpon this place. Some say, that fire commeth out of the mouth of the Scriptures, because they denounce fire and brimstone against the wicked which shall indeed come vpon them. And the waters are turned into bloud, in that they are carried away with errors, because they receiued not the truth. And the Heauens are said to be shut from raining, in that there was a long time so little dew of heauenly Doctrine distilled from the lips of learned Preachers, because there were no such. Or because the enemies of the truth were void of all dew of grace whereby they should haue been mollified, still continuing hardened in their superstition. And by the fire going out of their mouthes is to be vnderstood the consuming of corrupt Doctrines, as of stubble by fire through the setting forth of the truth. And for the waters turned into bloud, wars and plagues & other iudgements wasting so many people since that heresie was opposed may be vnderstood; and they may be said to turne the waters into bloud, because it was an effect of their preaching the truth. *Bullinger* vnderstandeth altogether the denouncing of iudgement and condemnation: for the wicked resisters of the truth shall bee destroyed by fire, Heauen is shut against them that they cannot enter there, and whereas they might haue reaped comfort by the truth preached

Brightman.
Gorran.
Parcus.
Bullinger.

ched if they would haue embraced it, set forth by waters; their waters are turned into bloud, because this is turned into their destruction, and all this these two witnesses are said to doe because they denounce them, and they follow vpon their preaching, according to that of the Apostle, *We are a sweet smelling sauour in those that perish of death vnto death.* Here is no great difference from that which I haue already said, for all agree that iudgements are here set forth following vpon the opposing of the truth preached, but that some referre them only to spirituall, some to temporall, and some to both: to which I subscribe, holding that the fire comming out of their mouthes is the fire of hell threatned by them to the wicked; the shutting vp of the heauen, famines; the turning of water into bloud, warres; the smiting of the earth with plagues, strange diseases. Let the Reader consider, and follow which of these he pleaseth. But certaine it is, that the literall sense is not to be held; for then men should *Chimera*-like vomit fire out of their mouthes to destroy such as were neare vnto them, and then there should be no raine all the time of this propheſying, and of the Gentiles treading the Court and holy City vnder foot: a very vnlikely thing, when as Antichrist must (as they suppose that follow the letter) leade so great armies to destroy Christians. 2 Cor. 2. 16.

Touching the beast out of the bottomlesse pit, that killeth them when they haue finished their testimony, and exposing their dead bodies in the streets of the City, spiritually called *Sodom* and *Egypt*, where the Lord was killed three daies and a halfe, here is such a world of darknesse yet, as that it is most hard to resolue what is meant hereby. It is agreed by all, that Antichrist is this beast afterwards more amply described, and many will haue the King of the Locusts called *Abaddon* or *Apollyon*, whom also they take to be Antichrist, to bee the same, and that he is here spoken of, as already well enough knowne by his preceding description. I grant that this beast is the same there described, but as I said vpon that place, so I hold still, that the generall great Antichrist, the Deuill, is meant by *Apollyon* and *Abaddon*, and not a succession of Antichristian men, for their opposing of Christ in his truth, 6 Chap. 9. 11.

called

called that Antichriſt. And ſo here the beaſt comming out of the bottomleſſe pit is the Deuill in his inſtruments, whatſoeuer they be that impugne the truth, whether Mahumetans or Papals: for both fight againſt and kill the ſeruants of God for giuing teſtimony and ſtanding to his truth, and becauſe herein they follow the Deuills inſtigation and doe his worke, he is ſaid to doe it, for hee doth it in them vſing their hands and weapons thus to fight and to deſtroy. When any inſtrument of the Deuill is ſpoken of in particular, he is ſaid to come vp out of the Sea or out of the earth, as *chap.* 13. and not out of the bottomleſſe pit, as in this place.

Pareus. Touching the time it is ſaid, *When they ſhall finiſh their teſtimony, he ſhall make warre, &c.* This is well reſolued by thoſe which hold, that howſoeuer he ſhall oppoſe them all the time of their propheſying, yet he ſhall not preuaile to kill them till they haue finiſhed the worke for which they were ſent, namely, to giue teſtimony to the truth. For it cannot be imagined, that theſe inſtruments of the Deuill would permit quietly the witneſſes of the truth ſo long a time as was before ſet downe, *viz.* 1260. daies, but ſo ſoone as euer they began to propheſie, theſe beginne to fight againſt them, although the Lord, for whom they ſtand, will not ſuffer them to bee ouercome and ſlaine, till they haue fully ended that worke for which he ſent them. So that this is not to be vnderſtood, as it may ſeeme at the firſt, to be done at the end of the fore-deſcribed time of a 1260. daies, but within the compaſſe of this time, as each witneſſe hath finiſhed his teſtimony which hee was ſent to giue. And therefore it is to be noted, that he ſaith not when the time of their propheſying ſhall be expired, but when they ſhall finiſh their teſtimony. The whole ſucceſſion then of witneſſes is to be vnderſtood by theſe two, who are all this time, their office being done, ſome martyred after other ſome to the end of the time intimated in the 1260. daies.

Brightman. Fox. Some applying all this paſſage another way, vnderſtand by the finiſhing of their teſtimony the end of the whole time, which is vnreaſonable and diſcrepant from all types and deſcriptions of the Antichriſtian rage. For in all numbrings, both here and elſewhere, there is an admirable conſent about three

three myſticall yeeres and an halfe, ſometime called 42. moneths, ſometime 1260. daies, ſometime three daies and an halfe, ſometime a time, times and halfe a time, that Antichriſtianiſme ſhould buckle with and preuaile againſt the truth: but after this time ended, there is not a ſyllable of any more hoſtility, ſo that if this be taken of ſome time after theſe three yeeres and an halfe ended, murdering and killing muſt be expected ſtill; this ſtorme being quite blowne ouer, which is far from the Lords meaning, who hath expreſſed moſt plainly the contrary. *Elias* his ſhutting of the Heauen was alſo three yeeres and an halfe. *Antiochus Epiphanes* his cauſing of the daily ſacrifice to ceaſe three yeeres and an halfe, the time of Chriſts preaching here three yeeres and an halfe, an Antitype or Parallel to which is all the time of the Antichriſtian rage, and of the witneſſes propheſying in ſack-cloth. And hereby it appeareth further, that no two particular men are meant here, becauſe thus Antichriſts time muſt be ſomewhat longer than the allotted two and forty moneths, for otherwiſe hee could not kill them after his teſtimony finiſhed, which they are giuing all this time, nor inſult three daies and an halfe ouer their dead bodies. But the foreſaid Authors conceiue another meaning of this place, as hath beene already ſhewed. One *Fox.* ſaith, that the time of the Councell of *Conſtance* is here meaſured out, which was three yeeres and an halfe, at the end of which, the two famous witneſſes of the truth, *Iohn Huſſe* and *Ierome* of *Prague* were ſlaine, being vildly intreated all that time, and had their dead bodies caſt out vnburied, according to the Letter, for three daies and an halfe; their enemies all this time triumphing for their victory, but hearing of the conſtancy of the *Bohemians* in cleauing to their doctrine, they were ſtricken with feare, as if they had beene reuiued againe. The *Brightman.* other expoundeth it of the time from *Conſtantine* the great till the Councell of *Trent*, at which the holy Scriptures were put downe, whereat the Papals had great ioy for a time, this was done, *ann.* 1546. and certaine moneths, and *ann.* 1550. the *Magdeburgians* ſhewed ſome life and ſpirit againe, oppoſing the ſaid Councell, and ſo manfully behauing themſelues, that the enemies were put into great feare. I haue already ſhewed

my

my reaſons why I cannot conſent to either of theſe expoſi-
Sleid. lib. 22. tions. It is threeſcore and ten yeeres agone and vpward ſince the Councell of *Trent*, and much longer ſince the Councell of *Conſtance*, and yet the Court of the Temple is trodden vnder foot by the Gentiles, and great Maſſacres haue beene in *France* and *England*, and other places in this time, ſo that if this were the meaning, it ſhould alſo haue beene ſet forth how the Witneſſes of God had beene put to death againe and againe ſince that time, whereas the next thing that followeth is the ruine of the City, and the transferring of Kingdomes to the Lord: certainly, the Court and holy City ſhould thus long agone haue ceaſed to haue beene trodden vnder foot, and not haue continued in this afflicted eſtate as they doe ſtill. As for their expoſing of the dead bodies in the ſtreet, *verſ.* 8, 9. for
Bullinger. the ſpace *of three daies & an halfe*, they reſolue it wel that apply
Pareus. it vnto the viage of the dead bodies of many of Gods faithfull
Fox. ſeruants at ſundry times, which they haue not ſuffered to be interred, as the dead bodies of *Iohn Huſſe* and *Ierome* of *Prague*, the dead bodies of thoſe that were maſſacred in *Paris*, when they had made the poore Proteſtants ſecure vpon a marriage, & the bodies of ſuch generally amongſt them as haue not by auricular confeſſion, by penance and extreme vnction reconciled themſelues vnto them before their death, for they deny them all Chriſtian buriall. The time of three daies and an halfe, as all conſent, is put for a ſhort time, and the rather is this ſhort time thus ſet forth to keepe Analogy with the other deſcriptions of this time, halfe a myſticall weeke of dayes with halfe a myſticall weeke of yeeres. This then is the very ſame time with the two and forty moneths, and 1260. daies, but varying in word, as beſt befitteth the keeping of dead bodies vnburied. The ſenſe is, that in the time before ſet forth by 42. moneths and 1260. daies as the faithfull ſhould be killed, ſo
Brightman. they ſhould be kept vnburied in greater deteſtation. *Brightman* contendeth, that this muſt needs be a different time, but he taketh for granted, which I cannot yeeld, that by that paſſage going before, *when they haue finiſhed their propheſie, &c.* is meant the finiſhing of their whole time. But ſeeing it is clearely meant another way, as I haue ſhewed already, there is no ſuch neceſſity

neceſſity to make three daies and an halfe a diuers time, but another deſcription of the ſame time, wherein their cruelty ſhould not be determined in killing only, but in expoſing the dead bodies of the faithfull vnburied.

The place is ſaid to be *the ſtreet of Sodome and Egypt, ſpiritually ſo called, where our Lord was crucified.* Here the Papals triumph, as if by no meanes the Pope could be counted an inſtrument from the bottomleſſe pit, killing the Lords Witneſſes, and expoſing their bodies without buriall; ſeeing it is plaine, they thinke from hence that theſe things ſhall be done at *Ieruſalem* and not at *Rome:* for *Ieruſalem* is the great City where Chriſt was crucified, and which the Prophets were wont to vpbraid by the name of *Sodome* and *Egypt*, for their vncleanneſſe and idolatries there. But who ſo ſhall attentiuely conſider the whole paſſage here, ſhall eaſily finde that by *Ieruſalem* muſt be vnderſtood neceſſarily a farre larger place than that City, ſeeing that vpon the entrance of this propheſie, that which ſhall be trodden vnder foot by the Gentiles is called the holy City, which no man can deny to be the Chriſtian Church in all parts of the world, whereof that holy City was a type, and therefore according to the vſuall phraſe of holy Scripture it is ſet forth by that name. This then being taken for granted, the ſame propheſie ſtill continuing about that which ſhould befall the ſeruants of God in this City, being a long time at the will of their enemies, it cannot with any probability be denied, but that this ſpirituall *Egypt* and *Sodome* where the Lord was crucified, is the ſame holy City of the vniuerſall Church deſtined yet to the treading vnder foot of the Gentiles, this being one moſt tyrannous act executed by them to expoſe the murthered bodies of Gods faithfull ſeruants vnburied euen here. But this Church becommeth firſt another *Sodom* for vncleanneſſe, an *Egypt* for idolatries, and yet is old *Ieruſalem* for crucifying and putting to death the Lord Ieſus in his members. This great City then is the vniuerſall Church, before called the holy City, trodden vnder foot by wicked enemies, not in reſpect of all the parts, for the Temple and the Altar are exempted, but in reſpect of thoſe parts which are oppreſſed by the enemies of the truth, both Turke & Pope, Verſ. 8.

and

and chiefly the Pope, whose iurisdiction is most infamous for vncleannesse, and therfore called *Sodom*, and for idolatry, being therefore called *Egypt*, and for murthers, being therefore here set forth by a Periphrasis, *Where the Lord was crucified. Ierusalem* I grant, is properly the City where our Lord was crucified, but seeing all that hath beene said hitherto of the place is allegoricall, this cannot be in any reason taken properly but allegorically also; the City where our Lord was crucified, that is, *Ierusalem*, imbrued in the most innocent bloud, for the Roman Church so full of innocent bloud; *Ierusalem* another *Sodom* and *Egypt*, for the Roman Church a very *Sodom* and *Egypt* for the vncleannesses and idolatries, as much reigning here as euer they did in those two cursed places. Our Diuines doe all generally in effect say the same: for they agree vpon the popish Church here meant. But that some apply it vnto *Rome*, as from whence the authority to crucifie Christ was deriued, and so the great City where the Lord was crucified setteth forth the Roman Empire, for which cause it is not only called *Sodom*, a City; but *Egypt*, a Country and whole dominion, which is now vnder the Pope, as it was then vnder heathen Emperours. Some repeating the word spiritually, say that it is meant where the Lord was crucified spiritually in his members, neither can it be meant properly of *Ierusalem*, because all nations and tongues shall see these dead bodies, which could not be in one City; againe, this is doubtlesse the same City ruling ouer the Nations, afterwards more amply described, which the learned amongst the Papists themselues cannot deny to be *Rome*.

Brightman.

Pareus.
Bullinger.

7 Touching their rising againe, whereupon a great feare fell vpon those that saw them, *vers.* 11. and their being called vp into Heauen, and ascending in a Cloud their enemies beholding it, *vers.* 12. Some vnderstand hereby other men of the same zealous spirit that they were of which were slaine, whom God stirreth vp to abate the ioy and to strike new terrour into the Antichristian Sect, who are finally receiued vp into Heauen at the last day in the sight of their enemies, the Kingdome of Antichrist being first much ruined by their meanes, great warres being stirred vp called an Earth-quake, by which many thou-

Bullinger.

thouſands are ſlaine, here called 7000. and the ſtate in a great part commeth to ruine, here ſaid to bee the tenth part of the great City, whereupon men ſuruiuing, who were formerly deluded, returne vnto God, giuing all glory to him alone, not making others partners with him any more, as in their ignorance they had before done. With this conſenteth *Pareus*, but that he will haue their aſcending to bee the honour and eſteeme which the Teachers of the truth come into when their true doctrine is againe reuiued, and preuaileth by meanes of ſuch as God ſtirred vp in the roome of thoſe that were formerly ſlaine by the enemies of the truth; for thus *Iohn Huſſe* and *Ierome* of *Prague* being killed, and their tenents condemned for hereticall, liued againe in *Luther* and *Melanchthon*, and *Caluin*, *&c.* and were highly honoured and eſteemed of together with their doctrine, as alſo theſe and other their ſucceſſors maintaining the ſame, wherby great terrour was ſtricken into the Papals, and that ſtate being much ruined, many were turned to the truth. *Brightman* will haue this aſcending to be of their doctrine, concerning which, a decree was made by *Ceſar Ferdinand*, and other Princes, that the Religion of the *Auguſtane* confeſſion ſhould bee free for all men, *ann.* 1555. *ſept. Calend. Octobris.* Hereupon followed a great change in the ſtate, called here an Earth-quake, the Pope loſeth a great part of *Germany* the tenth part of his reuenue, and the religious loſe their meanes whereupon their life depended. But theſe are ſaid to be but 7000. the generall loſſe, the fall of the tenth part of the City, becauſe this loſſe by the ſuppreſſing of ſuperſtitious houſes was not ſo great, extending but to particular perſons, as the vilifying of the Pope, for hereby the ſtate in generall was greatly ſhaken. For mine own part I conſent with theſe learned Authors in that wherein they all agree, that by the two Witneſſes reuiued, is not meant properly the raiſing againe of two particular perſons, *Enoch* and *Elias*, as the Papiſts hold: for this hath beene ſufficiently confuted already, but the ſtirring vp of others in the roome of ſuch witneſſes of the truth as haue been ſlaine during the reigne of Antichriſt. Yet I doe not thinke that this is to be brought within the compaſſe of the 1260. daies, as already accompliſhed,

Pareus.

Brightman.

Sleid. lib. 26.

pliſhed, but that this ſhall be in the laſt declination of Antichriſtianiſme, at what time the enemies of the truth ſhall haue no more power to perſecute and deſtroy as yet they haue. For within the compaſſe of that time of their power as any haue beene ſtirred vp, they haue not ſtood ſtill as affrighted hereat, but they haue eſt-ſoones prepared for their ſuppreſſion (though many (thankes be God) in ſuch Nations, as wherein the liberty of the truth hath beene maintained, haue beene out of their Gunſhot.) Neither haue their preparations been in vaine, for they both haue and ſtill doe daily kill many. And therefore I cannot ſee how any time already paſt can agree to that which is here figured out, here being no intimation of any more oppoſition & deſtruction, but of fearing and fainting on the Antichriſtian part till they come to ruine. In my poore iudgement therefore, here is ſet forth what ſhall bee at the end of the halfe weeke before deſcribed by two and forty moneths, and by 1260. daies, making halfe a myſticall weeke of yeeres, and three daies and an halfe being (as all know) halfe a weeke, for ſo the Text preciſely ſaith, *at the end of the three daies and an halfe*. And what ſhall be then? Verily an exaltation of the truth, no where to bee trodden vnder foot any more. In the time of the Gentiles power, when ſome witneſſes are ſlaine, others are raiſed vp, but for ſo much as they are alſo impugned and many of them ſlaine, I vnderſtand the whole ſucceſſion of witneſſes by the two who were made Martyrs ſome after other ſome. But when this tragicall time ſhall be ouer, they ſhall be raiſed vp, not to be fought againſt and to fall any more, but to terrifie the aduerſaries, to propagate the truth, & finally to be made partakers of the kingdome of Heauen, here ſignified by their being called vp and aſcending in a cloud, a ſpeech plainly alluding to that of the Apoſtle, 1 Theſ. 4. 17. *We that are aliue ſhall be caught vp together in the clouds to meet the Lord in the aire, and ſo ſhall euer bee with the Lord.* Now this aſcending is ſubioined immediatly after their being raiſed vp, and before the fall of the great City, not for that theſe things ſhall be done in this order (for then ſome, which ſee that fall and repent, ſhould bee conuerted at the day of iudgement, which is no time for that) but the Argument touching

touching the exaltation of the faithfull is profecuted together to the laſt, according to the vſuall manner of Scripture, ioyning all things touching one and the ſame Argument together, though happening at diuers times, and then commeth in that of the iudgement of enemies. It is therefore to be vnderſtood, that the ſeruants of God ſhall preuaile and the true Religion ſhall flouriſh, whereat feare ſhall come vpon the enemies, neither ſhall they haue power to make reſiſtance any more, but in ſtead of being murthered as in times paſt, they ſhall to their comfort ſtand in expectation of the great Day of the Lord, when they ſhall be taken vp in the Clouds and euer remaine in bliſſe with the Lord. And thus their aſcending is alſo vnderſtood by *Bullinger* and *Fox*. After this it is proceeded to the iudgements againſt the aduerſaries when the truth ſhall be thus exalted, a great Earthquake ſhall ſhake the great City, there ſhall be a wonderfull commotion in the world, they which are for the truth taking courage vnto them, and aſſaulting the contrary part of the Papals and Mahumetans, and then their hearts failing them for feare, being vnable any longer to withſtand the force of the Orthodox, the tenth part ſhall fall away from that City whereof they held before, becomming profeſſors of the truth, as in the daies of *Mordecai* men became Iewes for feare, and of thoſe which yet harden themſelues 7000. that is, a great multitude ſhall be ſlaine, God fighting againſt them, as hee did ſometime againſt the Canaanites. The reſidue ſeeing this ſhall relent, and acknowledging their errors embrace the truth, thus giuing glory to God, as once *Ioſhua* bade *Achan* giue *glory to God and tell the truth*. All which they ſuffered before could not make them that ſuruiued repent, as was ſhewed *Chap.* 9. *v.* 20. ſo that here it being ſpoken of them in another phraſe, their repentance muſt needs be intimated, and in this particular moſt Interpreters agree. The whole drift of S^t. *Auguſtine*, *de Ciuitate Dei*, is to ſhew that here haue alwaies beene two Cities, the City of God and of the Deuill; this city of the Deuill comprehendeth the whole ſtate of the Gentiles in the preſent ſenſe, a Cataſtrophe whereof ſhall be when the two and forty moneths appointed are ended, no profeſſed enemies to the truth bearing

Bullinger. *Fox.*

Heſt. 8. 17.

Ioſ. 10. 11.

Ioſ. 7.

rule in any place being any more after this fatall blow to bee found: but as there is one God, ſo there ſhall be one Religion all ouer the world. There will bee perhaps ſome peruerſe ſectaries ſtill being frozen in the dregs of ſuperſtition till the glorious comming of the Lord to iudgement, which cannot then be farre off, and of this remainder it may bee that the
2 Theſ. 2.8. Apoſtle ſpeaketh, that the Lord *will deſtroy by the brightneſſe of his comming.* And thus haue I by the grace of God gone thorow this long, darke, and obſcure way: let the learned conſider & iudge, and if I haue erred herein, I ſhall willingly vpon demonſtration of ſuch error retreat; but if nothing of moment can be obiected, let vs ſtand in a comfortable and aſſured expectation of this iſſue, glorious to the now deſpiſed and miſtermed witneſſes of the truth, but terrible to the aduerſaries that now for a time triumph ouer the dead, and ſubdued to their luſts. The day of the bitter enemies to the truth ſhall not laſt alwaies, the time of their Sunne-ſet ſhall come ſhortly, and then it ſhall glorioufly ariſe to vs neuer to goe downe any more till the comming of the Sunne of righteouſneſſe to glorifie vs with heauenly glory for euer. And in all this there is no contradiction to the Lords prediction of the ouer-ſpreading of ſinne at his comming, as in the daies of *Noah* and *Lot*: for when one religion is externally imbraced by all, all are not by and by reformed according to the ſame, but rather truſting to the forme of godlineſſe, moſt ſhall giue themſelues ouer to licentiouſneſſe, louing the darknes in the midſt of this light, till the Lord come vpon them as a theefe in the night to their vtter vndoing and confuſion. For by the conſent of all Hiſtorians, Chriſtians neuer were ſo licentious as in the time of peace and freedome from perſecution of enemies, which maketh that which I haue ſaid the more probable, and ſo free from any note of contrariety to other paſſages of holy Scripture.

Verſ. 15. *Queſt.* 2. *And the ſeuenth Angell blew his Trumpet, and there were great voices in Heauen, ſaying, the kingdomes of the*
Verſ. 17,18. *world are become our Lords, &c.* What is meant by this, and in that the foure and twenty Elders in praiſing God doe further ſpeake of the anger of the Gentiles, and the time come of Gods

anger,

anger, and of iudging the dead, and rewarding the godly. And laſtly, what is figured out by the opening of the Temple in Heauen, and the Arke of the teſtimony appearing, and the Thunders, Lightnings, Voices, Earthquake and Haile concluding all? Verſ. 19.

Anſw. Some referring that which went before to the times of reformation in ſundry parts, vnderſtand by theſe voices the acclamations of praiſe in the reformed Churches, for diuers Kingdomes comming vnder the obedience of the Goſpell, as *England*, *Denmarke*, *Swenia*, and diuers parts of *Germany*. And that the foure and twenty Elders are the multitude of the faithfull following the foure beaſts, the Paſtors who hauing ſtirred them vp doe more particularly commemorate the time of iudging the dead, meaning the Iewes, who hitherto lay dead in infidelity, but now ſhall be turned. The anger of the Nations is the Popes and Papiſts indignation, ſtriuing to take reuenge for this reuolt, excommunicating Princes and abſoluing ſubiects from the oath of allegiance, and mouing the *Spaniard* to come with his great Armado againſt *England*, *anno* 1588. And now Heauen is opened and the Arke appeareth by the more cleere vnderſtanding of propheſies than in former times. But vnto the wicked there is no comfort hereby, but matter of terrour ſet forth in the Thunders, Lightnings, &c. *Brightman.* *Forbe.*

Againſt this expoſition, maketh firſt the fluctuating eſtate of ſome kingdomes where the truth hath beene entertained, and the holding off of moſt hitherto, whereas the Lord is ſaid after the accompliſhment of this to reigne for euer, and not ſome kingdomes, but the kingdomes of the world are ſaid to become the Lords, by which all kingdomes in generall muſt needs be vnderſtood. Againe, it is plainly forced to apply the iudging of the dead to the calling of the Iewes, for howſoeuer the Iewes bee, as it were, dead hitherto, yet the phraſe of iudging the dead will not beare any ſuch ſenſe of comming in grace to any people, but rather with reuenge. And that which is oppoſed vnto it of the reward of the godly maketh it more plaine, that by iudging muſt be meant calling to an account, and proceeding in iudgement againſt them.

Lastly, it is contrary to the oath of the Angell, who sweareth, *Chap.* 10. that *time shall bee no more but when the seuenth Angell soundeth*, so that to expound this vnder the sounding of the seuenth Angell of things happening in this world, it still continuing, I cannot see how it may be iustified. Some vnderstand by this seuenth Angell the last order of Preachers, after the ouerthrow of Antichrist, who shall sound out the comming of the Lord to iudgement, when all the world shall for euer be subdued vnto him, the wicked being iustly condemned, and the godly graciously rewarded. But this trumpet is indeed the last trumpet, whereof it is said, *the Lord shall come with the sound of a trumpet.* For this is the time of iudging the dead, and wherein all kingdomes are subiected to the Lord, no man ruling any more, and Satans kingdome being at an end. And therefore most Expositors agree in this, both ancient and moderne. After the fall and slaughter made in the great city before described, whereby Heresie and superstition is reiected in all parts, none other notable change shall happen more till the Lords comming to iudgement at the last day, when iust reuenge shall be taken vpon all enemies of the truth, who were angry and had indignation to see it lift vp the head, and destroyed such as stood for it, and the godly shall bee rewarded according to all their sufferings, whether they bee Prophets or Saints, and other men fearing God, whereby such matter of ioy is ministred to all the heauenly company, that they breake out into acclamations of praises of the Lord, by whom these things are done. Then the *Temple in heauen appeareth, and the Arke of the Testimony.* The glory of that place which is yet vnseene, and shut vp from all mortall eyes, (as the *Sanctum Sanctorum* with the Arke of old was, so as that none but the high Priest onely entred once a yeere, and did see *Aarons* rod budded, and the pot of *Manna* preserued) shall bee set open to all the children of God to enter and behold, and see as they are seene to their vnspeakable and euerlasting comfort, but to the wicked as before there were nothing but signes of terrour, thundrings, lightnings, earthquakes, &c. so now they shall feele these terrours to their euerlasting woe, of which they heard before, but not beleeuing them,

Gagnæus, and some other Popish.

Beda.
Rupertus.
Primasius.
Andreas.
Aretas.
Bullinger.
Fox.
Marlorat.
Tossanus.
Alphonsus.
Pareus, &c.

The Gentiles were angry before, but now is the time of Gods anger. *Fox.*

them, hardened themſelues ſtill in their euill wayes. Some by the Arke of the Teſtimony here vnderſtand the Lord Ieſus, whom we ſhall then actually enioy, he appearing vnto vs in his glory, as he is; and by the Temple, the Church triumphant, the glory whereof ſhall then be laid open to all men. Some by the Arke vnderſtand Chriſts humanity, but there being little difference, I will not ſtand to contend: but by the happineſſe of that time, let vs all be perſwaded to feare God, and patiently beare what the malice of this wicked world ſhall lay vpon vs, and the baſeneſſe of our preſent condition, for then we ſhall haue a full compenſation of moſt excellent glory, ſuch as hitherto hath not beene ſeene, yea which no mortall eye can ſee, or heart conceiue.

Bullinger. Parem.

Beda. Pyimaſius. Rupertus.

CHAP. XII.

IN this and the two Chapters following is another period of time contained, wherein by new figures are ſet forth the troubles of the Church by Antichriſt, and what iudgements ſhall finally be executed vpon him and vpon all his adherents, they ſhall bee tormented, and the ſmoake of their torment ſhall aſcend for euermore, they ſhall be troden in the wine-preſſe of Gods wrath, by the miniſtery of his Angels being ſent out to gather them together, as cluſters of grapes are cut down and gathered together to the wine-preſſe when they are ripe. But the figures and paſſages here are ſo myſticall, as that we need pray much to the father of lights to enlighten vs to goe in a right path of the vnderſtanding of theſe things, or elſe wee muſt needs bee wildred and loſt in this ſearch. Truſting therefore onely to this enlightening, I thus enter this way.

Queſt. 1. And a great ſigne was ſeene in heauen, a woman clo- Verſ. 1.

thed with the Sunne, and the Moone vnder her feet, and vpon her head a crowne of twelue ſtarres, &c. What woman is this, and what doth this ſtrange kinde of apparell about her ſignifie? What is her being with childe, and pained to be deliuered? What childe is it that ſhe was about to bring forth, that ſhould rule all nations with a rod of iron, whom a great red Dragon ſtandeth ready to deuoure, hauing ſeuen heads and ten hornes, and with his taile drawing the third part of the ſtarres, and caſting them to the earth, which Dragon is ſaid to be in heauen alſo? And how is this childe taken vp to God, and to his throne from out of his danger?

1 *Ribera. Viegas. Methodius. Primaſius. Bullinger. Fox. Pareus, &c. Hoſ. 1. 2. 3.*

Anſw. Some Popiſh Expoſitors by this woman vnderſtand the Virgin *Mary*, but the learned of their owne ſide, *Ribera* and *Viegas*, and others reiect this, as not agreeing, if the following circumſtances of being pained, and hauing other ſeed, which is afterwards perſecuted, be conſidered. The common ſtreame of Interpreters is for the Church of God, which is the ſpouſe of God, whom he is ſaid to haue married vnto himſelfe. And thus without all doubt wee are to conceiue of this woman.

2 *Pannonius.*

Queſt. But how is ſhe ſaid to be in heauen?

Anſw. To this *Pannonius* anſwereth well, that howſoeuer the Church hath her being in this world, yet ſhe is but a ſtranger here, heauen is her countrey to which ſhe aſpireth, and from whence commeth her election and being, as *Tertullian* doth excellently declare, ſaying, The Chriſtian nation knoweth that ſhe is a ſtranger vpon earth, and doth eaſily finde enemies amongſt ſtrangers, but ſhee hath her ſtocke, ſeat, grace, hope and dignity in heauen.

Tertul. apolo. c. 1. Scit gens Chriſtiana ſe peregrinã in terris agere, inter extraneos facilè inimicos inuenire, Cæterũ genus, ſpem, ſedem, gratiam, dignitatem in cœlis habere.

Touching her apparell here ſet forth, The Sunne is moſt bright and ſhining of all the lights in heauen, to ſhew therefore the exceeding great glory of the Church, ſhee is ſaid to bee cloathed with the Sunne. A ſpeech much like to this, is that of our Sauiour Chriſt, *The iuſt ſhall ſhine as the Sunne.* But this is for her future condition; for the preſent, Chriſt the Sun of righteouſneſſe is her glory, for ſo he is called, *Mal. 4.* hee by faith is put on as a garment couering her round about, and beautifying her, ſo all Expoſitors generally agree, except *Fox* and

3 *Matth. 13. 43. Pannonius. Bullinger. Pareus. Forbs, &c.*

and *Brightman*, who ſtand, (and ſpecially *Fox*) for a moſt illuſtrious glory hereby generally ſet forth; but hold, that it is not intended that this figure ſhould be ſtrained any further by applying all the particulars. And indeed, for ſo much as the child in her wombe is Chriſt, as by and by ſhall be declared, I cannot ſee how it can ſo well agree in the ſame figure, to hold that hee is both ſet forth as the cloathing of the Church, and the fruit in her body at the ſame time, though in diuers reſpects he is & euer hath been ſo. I hold therfore rather, that her glorious eſtate before God only in generall is here ſet forth. And therefore as worldly glory conſiſteth in glorious apparell, and a crowne of gold beſet with pretious ſtones, and an high elated throne, that place where all inferiour perſons ſtand, being vnder the feet: ſo the Church is ſaid to be cloathed with the Sun, to weare a crowne with twelue ſtarres, and to haue the Moone, which is aboue all this world, vnder her feet, ſo high is ſhee mounted. But why twelue ſtarres in her crowne, neither more nor leſſe? Herein I take it, it is alluded to the twelue pretious ſtones in the breſt-plate of the high Prieſt, according to the number of the twelue tribes, which made this number of twelue familiar in this Prophecie, as appeareth by the twice twelue thrones round about the throne, *Chap.* 4. the twelue thouſand ſealed of the twelue Tribes, *Chap.* 7. the twelue pretious ſtones in the wals of the new *Ieruſalem*, and the twelue gates, *Chap.* 21. Many will haue theſe twelue ſtarres to ſet forth the twelue Apoſtles, and the Moone vnder her feet, the mutable things of this world; but if that which hath beene already ſaid bee conſidered, I thinke the Reader will not bee of that minde.

Touching that which ſhee trauaileth withall there is great difference, ſome vnderſtand it of the godly in all ages, with whom the Church trauaileth, and is euer at the point of bringing forth; but when any are brought forth, the enemy is ready to deuoure them, in ſpight of whom they are finally glorified in heauen, which is ſet forth by this phraſe, hee *ſhall rule all nations with a rod of iron*, according to that promiſe *Chap.* 2. 27. And they ſay, that the off-ſpring of the Church is called a childe in the ſingular number, becauſe though they bee many

4 *Andreas. Viegas. Ribera. Parens. Forbs.*

many, yet they are but one myſticall body; and a male childe, as being the more perfect, and the heire, and of more courage and conſtancy. And of this expoſition applied ſpecially to the laſt times, doe the Papals moſt greedily lay hold, as making for them in their doctrine about their ſuppoſed Antichriſt. For the Churches being pained, and crying out, ſetteth forth the ſtraits wherein ſhe ſhould be at that time. And thus they ſeeke to draw the Reader from looking at any time paſt, or that now is, and to hold him in expectation of the time of Antichriſt yet for to come. But againſt this expoſition maketh both the diſtinction afterwards following in the end of this Chapter, where it is ſpoken of the reſt of her ſeed, and the deſcription of this childe, *He ſhall rule ouer all nations with a rod of iron.* For if all the faithfull bee the ſeed of the woman here ſet forth, they being taken vp to heauen, how can ſhe yet haue a ſeed remaining vpon earth to be perſecuted ſtill? And touching this large reigning, howſoeuer the faithfull are promiſed in the place before alleaged, that they ſhall rule ouer the nations, yet it is not ſaid as here, *ouer all nations*, nor is it ſpoken of as a dignity to which they were borne, but as conferred vpon ſuch as ouercome, whereas here the man-childe mentioned is ſo ſpoken of, as comming to it by right and inheritance. The male childe therefore here muſt be one ſingular perſon moſt remarkable, as the firſt-borne, for this his extraordinary power and authority ouer all, to which hee is borne.

Bullinger, Fox, Gorran and *Pareus* deliuereth this firſt, applying it anagogically to the faithfull.

Moſt therefore, ſeeing that there is none other ſuch to bee found in all the world, reſolue vpon the Lord Ieſus Chriſt, for the hiſtory of his birth and aſcenſion doth ſo anſwer this deſcription in euery particular, as that all things doe moſt excellently agree, if it be vnderſtood of him. And ſo the prophecie *Pſal.* 2. 7. agreeth alſo, *I will giue thee the nations for thine inheritance, and the vttermoſt parts of the earth for thy poſſeſſion, thou ſhalt rule them with a rod of iron, &c.* Thus alſo there will be a good conſtruction of the reſt of her ſeed after mentioned, ſeeing hee is ſaid to bee the firſt-borne amongſt many brethren. Whereas it may ſeeme abſurd, that the Church is ſaid to haue Chriſt in her wombe, and to bring him forth, when as he is her husband, and ſhe hath rather her originall from

from him, for which cause she is called his body; some resolue this by applying this womans trauailing with childe and bringing forth, to the conception and birth, which is by faith. For the old Church by faith longed for, and was pained in expecting his comming so long a time, and euery man may bee said to trauaile with Christ, and to bring him forth, when through many inward troubles, and much sorrow for sinne, he commeth to be regenerate, and to leade a new life, for then hee liueth not any more, but Christ liueth in him, as Saint *Paul* speaketh; and this according to *Bullinger* and *Gorran*. But becuase this is daily done, and here is rather an alluſion to Christs corporall birth, from which time, that which is here figured out beginneth to take place, it doth not seeme to mee to agree so well, and therefore I vnderstand it rather of his corporall birth by the Virgin *Mary*, as *Bullinger* doth at the first. For although shee were but one particular member of the Church, yet that for the effecting of which she was vsed, as an instrument herein, may well be aſcribed to the whole body whereof she was a member, and therefore S^t. *Paul* speaking of the whole Iewish nation, saith, *(of whom Christ came according to the flesh.)* As for other circumstances of being pained, and crying out to be deliuered, I hold them to be meerely allegoricall, and not to be strained to a particular signification; but as when a woman is neere her time of being deliuered, it appeareth by these signes, so they are here mentioned to signifie the neere approaching of the time, when the Church of the Iewes should corporally in *Mary* (a vessell chosen to this purpose) bring forth our blessed Saviour. And this is one reason also, why the Church is set forth by a woman, becuase the head and the chiefe vpon whom all the rest depend, was promised by the name of the seed of the woman. If there shall seeme to bee a disagreement in the time, becuase the things set forth here were not already past, but altogether such as should happen afterwards; I answer with *Pareus*, that the intent of this vision is to set forth things to come: but for more orderly proceeding, if it be begun a little higher, euen at the birth of Christ, there is no going from the matter propounded, *viz.* to set forth things to come, sith it is done onely to illustrate them

Gal. 2. 20. *Bullinger. Gorran.*

Rom. 9. 5.

Pareus. Bullinger.

the

them the better, as was alſo done before in the opening of the firſt ſeale, when a white horſe iſſued out, that he might the more orderly, and with better light proceed vnto the red, and blacke, and pale horſes, &c. It is ſaid that hee ſhould *rule all nations with a rod of iron*, to expreſſe his terribleneſſe to his enemies and ſuch as rebell againſt him, which are commonly expreſſed by the name of Nations or Heathen, becauſe they knew him not.

Brightman. One expoundeth this of *Conſtantine* the great, but neither was he watched at his birth to be deuoured, but after that hee came to the Empire, at what time the childe here ſpoken of is paſt all danger (if it be vnderſtood of his ſpirituall birth, when he became Chriſtian, it were prepoſterouſly ſet down, for ſo his birth ſhould follow his being taken vp into the throne) neither did he rule ouer all nations, neither can the throne of God be fitly applied vnto him here vpon earth, ſeeing this throne is before deſcribed ſo, as that no man can bee ſaid to bee taken vp to it, till he be glorified in heauen. Chap. 4.

Lyra. One will haue *Heraclius* the Emperour, who deſtroyed and ſucceeded the vſurper *Phocas*, vnderſtood here, but there is no colour for it.

5 Touching the great red Dragon, he is ſet forth plainly *v.* 9. that he is the Deuill, but is called a Dragon in alluding to his firſt appearance vnto *Eue* in a ſerpent, when he tempted her; he is red through fury and cruelty, *hee was a murtherer from the beginning*. Ioh. 8. 44. He is ſaid to be in heauen here, according to ſome *Viegas.* for the like reaſon, that the woman is ſaid to be there, becauſe he perſecuteth her, who is ſaid to be in heauen, or rather becauſe he had his abiding ſometime in heauen, and though hee be excluded, becauſe he kept not his firſt ſtanding, yet a long time hee had the liberty of appearing there before God amongſt the good Angels: for hee appeared amongſt them to accuſe *Iob*, and that it was his common practiſe is here afterwards plainly intimated, *verſ.* 10. how hee commeth to bee quite excluded, and when, we ſhall ſee further by and by, but ſtill he is ſaid to be *Principalities and powers in heauenly places*, becauſe hee hath the liberty of the Aerean heauen to this day. Iob 1. Eph. 6. 12. *Pareus.* His ſeuen heads with crownes vpon them, ſet forth by the common

common conſent, the many kings of the earth, who are ready as his inſtruments to execute his will, the number of ſeuen being vſuall in this booke to ſet forth many, his ten hornes, his great power by meanes of other ſtates of people, who alſo ſerue him, who are more in number. Certainly the largeneſſe and multitude of his dominions, and his manifold power is hereby figured out, and how great a Potentate hee is, to expreſſe the more the danger wherein this childe was, that the power whereby he was preſerued might be the more magnified. His taile drawing the third part of the ſtarres, and caſting them to the ground, doth yet more illuſtrate his ſtupendious power. By theſe ſtarres I vnderſtand the Angels that fell together with *Lucifer*, who as the chiefe drew them after him, and therefore hee is ſaid to draw them with his taile, becauſe they followed him in ſinning, and were throwne downe to the ground, which was by being depriued of their place and dignity in heauen. For there is one Deuill as the chiefe and ringleader ſet forth, the reſt of the infernall ſpirits followed him. And this, though done long before, is brought in here, as auailing to a perfect deſcription of him, that it might the better appeare how formidable he was. Some by the ſtarres vnderſtand, as in *Chap.* 1. the Churches which are ſeduced vnto Popery, and ſome the Doctors who by worldly preferments and reſpects are fawned vpon, and ſo drawne away from the truth vnto error, and ſo by heauen they vnderſtand the Church of God; by earth the world of the wicked, who are ſet vpon earthly things, into whoſe ſociety they come, being thus drawne away. But for ſo much as heauen is a diſtinct thing here from the Church, if the woman be the Church, for ſhee appeareth in heauen, I cannot ſee how by heauen ſhould be vnderſtood the Church here, and conſequently how by the ſtars ſhould be meant the Doctors, and therefore I reſt in the firſt expoſition as moſt naturall, and the rather becauſe they are not only ſaid to be ſtars, but ſtarres of heauen, as he himſelfe at the firſt was, and therefore is called *Lucifer*, *Eſa.* 14. 12.

Pareus. *Virgas.* *Bullinger.* *Forbs.*

Hee ſtandeth ready to deuoure this childe ſo ſoone as hee ſhould be borne, for he ſtirred vp *Herod* to ſend his executioners to kill all the male children in *Bethlehem* of two yeeres old

old and vnder, and from the time that he ſhewed himſelfe after his baptiſme, he neuer left perſecuting him, and plotting his deſtruction, till that at length he was crucified: but euen then in ſtead of being deuoured, nothing befell him but what hee did voluntarily vndergoe, and he was ſoone raiſed vp againe, and taken to the throne of the Father, and therefore he is ſpoken of as miſſing his purpoſe herein, for ſo much as Chriſt by his death gat the dominion, and euen vpon the Croſſe triumphed ouer the Deuill.

Heb. 2. 15. Col. 2. 14.

Learne we from hence both of how excellent a condition the Church of God is, heauen is her countrey, and her glory is heauenly and moſt magnificent, that we may preferre to be members of the Church before all worldly honours: and alſo what a terrible enemy we haue of the Deuill, ſo that we can no ſooner become Chriſtians, but hee is at hand to deuoure vs; neither doth he want power ſo to doe, but he ſhall not be able to hinder our ſaluation, that we may put vpon vs the armour of God; neuer being ſecure, but alwayes making account that we ſtand in the midſt of greateſt dangers, and therefore continually ſeeking to the higheſt power by prayer, and out of a confident expectation of being taken vp out of all danger to glory at the laſt, becomming ſtrong in the faith, to beare all oppoſitions without ſhrinking, howſoeuer we be aſſaulted.

Verſ. 6.

Queſt. 2. *The woman fled into the wilderneſſe, where ſhe hath a place prepared of God, that they may nouriſh her one thouſand two hundred and threeſcore dayes, &c.* To what time is this ſight to be referred, what is this wilderneſſe, and how long is this time of one thouſand two hundred and threeſcore dayes?

Anſw. This relation commeth in here by way of anticipation, as moſt conſent, for this very perſecution and flight into the wilderneſſe is more largely deſcribed, *verſ.* 13. and this time is the ſame, onely by a prolepſis it is in ſhort here propounded, to ſatisfie ſuch as would bee ready to inquire what became of the mother, after that the ſonne was taken vp, ſhee was perſecuted and fled, &c. but in order of time ſomewhat happened before this, and therefore before a full declaration of this perſecution that is ſet forth in the next words,

And

And there was a great battell in heauen, Michael and his Angels fought, &c. of which we are to conſider before we anſwer this, the proper place for this comming in afterwards, *viz. verſ.* 13. Verſ. 7,8.

Queſt. 3. Where is the fight here ſaid to be in heauen, what is *Michael* and the deuils caſting out of heauen, &c.

Anſw. No man doth hold that this is to bee vnderſtood according to the letter, for it were abſurd, that there ſhould be a fight in heauen, being a place of all peace and comfort, and not for any variance. Heauen therefore is to be vnderſtood as before, when the woman is ſaid to appeare in heauen, and the great red Dragon againſt her; which was all done here below, but repreſented in heauen as the proper place of the Church, which is but a ſtranger in this world; and the place where the Deuill firſt had his abode, and where he was wont to appeare to accuſe the godly. For ſo a great fight is ſaid to bee in heauen, when as indeed it was in this world, becauſe they which doe inſtigate and ſtirre vp vnto it, are on the one ſide the holy Angels of God, whoſe abode is in heauen; and on the other ſide the troupe of vncleane ſpirits, who are in heauenly places, that is, the vpper part of the aire. Many ſtand for the Church, that by heauen here the Church is meant, but ſeeing the woman is the Church, who is perſecuted after this fight and caſting down of the Deuill from heauen to the earth, I cannot ſee how heauen ſhould bee put for the Church alſo. But being vnderſtood, as hath beene before deliuered, all things following will excellently agree. *Michael* the Archangell with his Angels fight, that is, that principall good Angell, who is ſuperiour to all the reſt, as the Deuill is the principall of the euill Angels: he with the other good Angels, I ſay, ſtanding for the truth, ſtirred vp Chriſtian Emperours and Gouernors, to fight for the truth; and the Deuill on the other ſide with his infernall rabble, ſtirred vp Heathen Emperors and Gouernors to fight againſt the truth. And thus almoſt doth *Forbs* and *Brightman* vnderſtand it, for they make *Conſtantine* the great and his aſſiſtants in his battels, *Michael* and his Angels; and *Licinius* with his aſſiſtants, the Deuill and his Angels. Many will haue Chriſt meant by *Michael*, both here & whereſoeuer elſe this name occurreth, becauſe he is ſaid to be the Archangell Eph. 6. 12. *Forbs.* *Brightman.* *Maſon.* *Bullenger.* *Graſſerus.* *Parcus.*

gell, that is, the Prince of Angels, and *Michael, one as God.* But why may not one Angell bee chiefe amongst the good Angels, as well as one Deuill is chiefe amongst the euill Angels? And if so, it is no whit absurd to say that he is like God, being so eminent an image of his maiesty and excellency. And
Fox. therefore some hold *Michael* to be an Angell indeed, as hath beene already said, and by the ancients it hath beene generally held to be so, onely some question hath beene of what Angels *Michael* is the chiefe, and herein most following *Dionysius*, who wrote of the orders of Angels, haue held him to bee the chiefe of the lowest order onely. I cannot approue so well of expounding *Michael* the Archangell of *Constantine*, or of any man, or the Deuill of *Licinius*, because there is none other place of Scripture which giueth light vnto such an exposition, and the following circumstances agree not, seeing *Licinius* perished when he was ouercome of *Constantine*, neither did hee persecute the Church any more, and afterwards this Deuill said here to haue but a short time, is also said to be bound vp a thousand yeeres, and then to rage, as hauing but a short time, which can no way agree to that Tyrant.

Michael therefore fighteth by his pupils, *Constantine, Theodosius, Valentinian* and other godly Emperours; the Deuill by the heathen Emperours before *Constantine*, and *Licinius*, and *Iulian*, and *Eugenius*, who sought to beat downe the Christian religion. This fight began soone after Christs ascension, and continued till *ann.* 394. in three hundred of which yeeres the Deuill fought so, as that by his agents, the Heathen Emperours, the truth was put in great hazzard; but then *Michael* began his battell so fiercely, as that errour and idolatry was put to the worse; but by *Iulian* the Deuill reinforcing his battell againe, a *Gratian* was raised vp, and vnto him was ioyned a *Theodosius*, who when *Gratian* was slaine by *Andragathius* a Captaine of *Maximus* an vsurper, being Emperour alone, behaued himselfe so valiantly, that in his time the Heathen idolatry was quite put downe, and the temples of idols destroyed, neither were any permitted to sacrifice to idols any more. For the Deuill seeing his religion to grow towards a desperate estate, thought to put all vpon the fortune of one battell,

battell, and therefore ſtirred vp *Eugenius* with his Captaine *Arbogaſtus*, with a mighty power to ſet vpon *Theodoſius*: but *Theodoſius* hauing prayed vnto God, began the battell againſt them, and being miraculouſly aſſiſted with a mighty wind blowing in the face of the enemy, ſoone got the victory, and they being ſlaine, there was no place for the old heathen idolatry any more, as both *Theodoret*, *Socrates*, and *Sozomen* agree in their hiſtories. *Theodor. l.5. cap. 20. Socrat. l.5. c. 24. Sozom. l.6. c. 22. & cap. 30.*

And thus the Deuill was caſt out of heauen, when as his worſhip in idols could ſtand no longer: for hee that worſhippeth idols, worſhippeth Deuils, *Chap. 9. 20.* and all this time he occupieth heauen, as it were, which is the place of Gods reſidency, to whom alone this ſeruice is due; when this kinde of worſhip is put downe, he is caſt out of heauen. And at this fall there is great ioy in heauen, the Angels who are miniſtring ſpirits about Gods choſen being greatly affected with their proſperity; for if when one ſinner is conuerted there bee ioy in heauen, then much more when ſo many thouſands are deliuered from ſo great a ſinne as idolatry is. And this benefit is further amplified by another epithete of the Deuill, *the accuſer of the brethren, who accuſed them night and day before God.* He that was ſo infeſt an enemy againſt them, hath his forces broken, and is not ſo able to doe them hurt, as before. And then it is more plainely declared by whom hee was thus brought downe, and who were the warriours vnder the guardian of *Michael* and his Angels, *viz.* the brethren, *who loued not their life vnto the death, and all by the blood of the Lambe*, hee is the ſtronger man armed, that caſt out this ſtrong Champion the Deuill, and by his power razed the temples where hee kept poſſeſſion before, and was worſhipped. 2 Luk. 15. Verſ. 10. Verſ. 11.

Touching the inhabitants of the earth, amongſt whom the Deuill is ſaid now to be come, and therefore a woe to them is proclaimed in theſe words, *Woe to the inhabitants of the earth, and of the ſea, &c.* Some expound this of earthly minded men, who though they be outwardly of the Chriſtian religion, yet there is no power of godlineſſe in them, but the load-ſtone that draweth their hearts, is the earth with the profits and pleaſures therof. A woe commeth now vpon them, they ſay, by 3 Verſ. 12. *Bullinger. Pareus. Brightman.*

variances and warres happening amongſt themſelues, and by the *Gothes* and *Vandals*, ſent as a ſcourge vpon them, to bring them into intolerable miſeries. And to this doe I ſo farre forth ſubſcribe, as they apply this to the troubles happening after *Theodoſius* his time, which was after *anno* 400. for till that time the ſight before ſpoken of extendeth, when the idolatry of the heathen was vtterly ſubuerted in all the Roman Empire. After this, there are great ſtirres by the inſtigation of the Deuill, by meanes of the *Gothes* and *Vandals*, *Herules* and *Longobards*, by the inuaſions of whom, what miſeries the Roman Empire ſuffered, chiefly for the ſpace of one hundred and fifty yeeres, ye may ſee in their hiſtory, the briefe whereof I haue already ſet downe in ſpeaking vpon *Chap.* 9. 3 vnder the fift trumpet. And well may we by the inhabiters of the earth and ſea, vnderſtand the wicked Roman Empire, euen after the ſuppreſſion of idolatry, both becauſe they were Lords of land and ſea, and becauſe though there were now a forme of religion, yet all was full of cruelty, hatred and deſpight, by reaſon of the hereſies which gat head in thoſe times, as hath beene ſhewed before in ſpeaking of the blacke horſe. Some yet hold, that in this paſſage is onely a briefe of that which is more largely proſecuted in the verſes following, about the perſecuting of the Church: but this were very improper, by the inhabiters of the earth to vnderſtand the Church, which is mortified to the world, neither by thus expounding it is there any ſatisfaction giuen touching the interuening time betwixt the battels end before ſpoken of and the perſecuting of the Church, which I thinke ought carefully to be obſerued. As for the ſhort time which the Deuill is ſaid to haue, I aſſent to thoſe, that approue the whole time from hence to the end of the world to be but ſhort, according to the Scripture phraſe, and by comparing it with the eternity to come afterwards. It was long agoe ſaid, *Yet a little while and hee that ſhall come will come and will not tarry*, and *The Lord doth not deferre his comming, as ſome count deferring, for a thouſand yeeres with the Lord are but as one day.*

Fox. *Forbs.*

Heb. 10. 37. 2 Pet. 3. 8, 9.

This paſſage is of ſingular comfort to the godly of theſe times, who are ſollicitous for the truth, ſeeing it in ſo great danger

danger by the preuailings of the aduerſary: for as in the Primitiue Church, when things ſeemed to bee moſt deſperate, they were neereſt a moſt ioyfull time by reaſon of the vtter ouerthrow of heathen idolatry which ſtraightway followed; ſo I doubt not but when the truth now profeſſed ſhall be brought to greateſt ſtreights, there ſhall be a way happily ſet open to come out of them by the vtter ruine of Popiſh idolatry, which ſhall then bee euen at the doores; for though the Deuill may ſeeme at the firſt to haue the beſt, yet *Michael* ſhall finally ouercome him; but wicked worldlings can neuer haue any comfort of immunity from his rage, hee growing ſtill more and more terrible to them, euen vnto the end, and in the end they muſt ſuffer with him vnſpeakable torments without end or eaſe, there being none to ſtand by them to help to auert his rage from them, as the godly haue.

Queſt. 4. To what time is this to be referred, whereof it is ſaid, *Then hee perſecuted the woman that had brought forth a male childe?* What is her flying into the wildernesſe with Eagles wings, and the time of her abode there, called time, and times, and halfe a time? And what is the floud caſt out after her, and the earths deuouring it? Verſ. 13.

Anſw. Some referre this time to the Apoſtles dayes, when the Church ſoone after Chriſts aſcenſion began to bee hotly perſecuted, and hereupon they tooke occaſion to diſperſe themſelues amongſt the Gentiles, whereſhee abideth to the end of the world, ſet forth by *time, and times, and halfe a time*; a phraſe vſed to ſhew that the time is certaine with the Lord, but concealed from vs. *Ballinger.*

Some referre it to the dayes of *Conſtantine*, when the Church through wealth and liberty began to grow corrupt by pride, contentions and errours, holding that the Church in the wildernesſe is oppoſed to the Church in heauen before deſcribed with her heauenly glory, which ſhe had all the time of perſecution, but now being in peace, corruption and ſuperſtition commeth on, making her like a woman in the wildernesſe: yet the time which ſhee is ſaid to bee in the wildernesſe, they diſtinguiſh from the time of her flight, holding that ſhee began to take her flight in the dayes of *Conſtantine*, and was *Pæus. Bibliander. Brightman.*

flying three hundred yeeres, euen vntill *Phocas*, who eſtabliſhed the Biſhop of *Rome* for vniuerſall, *ann.* 606. from that time forward ſhe was in the wildernesse, *a time, and times, and halfe a time*, before deſcribed by one thouſand two hundred and threeſcore dayes, being either ſo many yeeres, or a long time vnknowne to vs; and therefore thus ſet forth, that wee might not be troubled, though we ſee this perſecution continued ſtill, for it is not onely for a time, but times after that, and then halfe a time more. And to make the time of this flight to bee three hundred yeeres the more probably, they obſerue, that not a Doues, but Eagles wings are giuen vnto her, arguing a flight ſtrong and of long continuance. Some referring it alſo to *Conſtantines* time, will haue him to bee the great Eagle, giuing wings to the woman to flie into the wildernesse, by enduing the Church with ſo much worldly wealth, whereupon much corruption ſoone crept in, and ſhe became like a woman in the wildernesse; but extend the time here ſet forth no further, but till the riſing of the beaſts in the next Chapter, vnto which a way is hereby made.

Verſ.

Fox. Some referring this time to the Apoſtles dayes, hold two times of perſecution, the one of the Primitiue Church, ſet forth *ver.* 6. the other of the Church vnder Antichriſt towards the end of the world, ſet forth here. Either time is the ſame, one thouſand two hundred and threeſcore dayes, that which time, and times, and halfe a time is, and the ſame with the two and forty moneths before deſcribed, *Chap.* 11. which if they bee reckoned as *Daniels* weekes, ſeuen yeeres to a moneth, they make two hundred ninety and foure yeeres. And ſuch a time was the Church vnder perſecution vntill *Conſtantine*, from whence one thouſand yeeres being counted of Satans binding, mentioned *Chap.* 20. together they amount to one thouſand three hundred yeeres, at what time this perſecution by Papiſts and Turkes began, the vttermoſt end thereof being 1594. But experience hath already confuted this, it being now 1625. and yet theſe perſecutions holding out. There are other computations made here by others alſo, as of three yeeres and a halfe, which hath beene ſufficiently refuted already, and of ſo much time as maketh this to fall vpon the begin-

Groſſerus.

ning

ning of the ſixteenth century, when Popery began to decline. But I will not trouble the Reader with more varieties. If I may put in my coniecture amongſt others, I take it, this time is not to begin in the Apoſtles dayes, becauſe it is the ſame with the 42. moneths of *Ieruſalem* being trodden vnder- Chap. 11. foot, and the one thouſand two hundred and ſixty dayes of the two witneſſes prophecying in ſackcloth, which beginneth not till the ſixt trumpet, as hath beene already ſhewed; and it ſeemeth to be too general, by a time thus many wayes ſo often deſcribed, to vnderſtand onely a time without any certaine determination, ſeeing experience of former Prophecies teacheth, that when time is thus ſet forth by a certaine number of daies, or weeks, or months, a certaine proportion of time to be hereby counted is meant. Neither would I begin it in the dayes of *Conſtantine* the great, becauſe the Church was not then perſecuted, but maintained, though there were ſome ſtirres by meanes of *Arrius*, whereas a perſecution here is intimated, putting the Church ſo hard to it, as that ſhe is faine to flie into the Wilderneſſe for ſafety. And it is ſtrange, that if this time were meant and thence forward till *Phocas*, which was 300. yeeres, wherein they ſay ſhe was fleeing, that any mention ſhould be made of wings to flie with, which in cõmon reaſon argue ſwiftneſſe. I thinke therefore that this time is to be referred to the yeeres following the deſtruction made by the *Goths* & *Vandals* when they were expelled out of *Italy*, which was betweene the yeere 500. and 600. for not long after this the Popes of *Rõme* in the Weſt hauing climbed vp into the chaire of ſupremacy, great troubles beganne about images by their meanes, they being bitter againſt thoſe that would haue no Images in diuine worſhip, daring to anathematize euen Emperours that withſtood them, and *Mahomet* in the Eaſt perſecuted all that would not receiue his damnable Alcoran, as hath beene already ſhewed to haue beene done about *ann.* 606.

Here was now a new kind of perſecution begun, not by Heathen Idolaters, to bring in the worſhip of Deuils againe, but of ſuch as were Chriſtians in ſhew, but indeed pleading for *Baal* vnder a new name, and of ſuch as reuiued Iudaiſme againe in part in ſomewhat a different manner, vnder pretence of ano-

ther *Moſes* or Prophet of God, *Mahomet*. Then the Church hath two wings of an Eagle giuen her to flie into the Wilderneſſe, as ſometime the people of *Iſrael* are ſaid to haue beene brought out of *Ægypt* vpon Eagles wings, and they are two, becauſe by faith & patience they are borne out of this danger, as is ſaid in the Chapter following. By this flying into the wilderneſſe then is meant, that after ſuch time as the *Pope* and *Turke* thus inuaded the Church of God, ſhe held no viſible ſtate any more by ruling in all Countries and Nations, by poſſeſſing Cities and Townes, but as the people of *Iſrael* being carried out of *Ægypt* into the Wilderneſſe, wandred a long time vp and downe in vnknowne places, being fed with Manna from Heauen, and ſo preſerued yet from periſhing: ſo the Church of God all this time lieth hid, ſuch as hold the truth ſtill being of ignoble condition in worldly reſpects, and ſo not taken ſuch notice of in the moſt and greateſt Kingdomes of the world, but yet ſhe is prouided of ſuch ſpirituall food, though in ſecret places, as that ſhe is miraculouſly preſerued from periſhing. And the time of this her ſolitarineſſe is before ſaid to be 1260. daies, as in *chap.* 11. here *time, and times, and halfe a time*, time being put for a myſticall yeere, times for two yeeres, halfe a time for halfe a yeere, which together are three yeeres and an halfe, wherein are 1260. daies, which ſet forth here ſo many yeeres, as was proued *chap.* 11. If it be demanded why this variety is vſed in expreſſing the ſame time, *Pareus* reſolueth it well, that this is done that we might not faint vnder this perſecution when we ſhall ſee it laſt long: for though being ſet forth by 1260. daies it may ſeeme ſhort, yet the Spirit of God would haue vs know that it is a long time as we account, there being firſt a certaine ſpace of time, and when that is expired, times, and laſt of all, halfe a time more; and *Brightmans* conceit herein is excellent, that haply the Lord by this diſtinction would haue vs vnderſtand, that in this time of Antichriſts reigne, and the Churches being vnder, there are three diſtinctions; one of Antichriſts riſe, wherein was the beginning of this womans ſolitude to bee vnderſtood by a time, for in this ſpace he came to his height, and the Church was brought to the loweſt ebbe; the ſecond, of his holding

Exod. 19. 4.

Chap. 13. 10.

Pareus. This phraſe is borrowed from *Daniel* 7. 25. and 6. 12. 7. where it ſetteth forth the time of *Antiochus* his rage who was the forerunner of Antichriſt. *Brightman.*

holding in that ſtate which is twice as long; the third, of his declining when the Church ſhall grow towards her deliuerance, which is effected in halfe a time. Thus he. But I hold me rather to the former reſolution, as more agreeable to that which I haue before deliuered touching the determination of this time, which in all probability will not be till *ann.* 1860. And then the declining time of Antichriſt and the riſing time of the Church will bee 360. yeeres.

And thus I haue deliuered what I conceiue touching the time when this perſecution beginneth: for when we come to expound the time of continuance in the Wildernesſe, I hold the ſame with diuers learned Writers on our ſide before mentioned, who make the Cities conculcation, when the Witneſſes propheſie, and the time of this lying hid in the Wildernesſe, all one. Let the Reader conſider and iudge of all.

Touching the flood caſt out of the Dragons mouth after the woman, which was by the earth ſwallowed vp in ſuccour of the woman, ſome vnderſtand it of the ouerflowing of *Africa* and part of *Europe*, by the *Goths*, *Vandals*, *Heruls*, and *Langobards*, by whom the whole Church was endangered as by a flood of being vtterly extinct, but theſe earthly and barbarous people ſet forth by the earth, comming into theſe parts were brought to the embracing of the Chriſtian Religion, though corruptly, and ſo became more milde towards Chriſtian people, which is the earths ſwallowing vp of the flood. I cannot ſee how this doth any way agree, both becauſe this incurſion by theſe Barbarians was made about *ann.* 400. long before the Churches deſolation here deſcribed, and if the Church had beene ſuccoured by their growing more gentle, it would haue beene ſaid rather, but the flood dried vp, and not as here, the earth ſwallowed it vp, noting ſome reliefe that came to the Church *aliunde*. *Brightman.*

Some by the flood vnderſtand the Popes endeuours to bring the Roman Catholike Princes into a league, to root out with their ioint forces the reformed Religion, which they could neuer effect by reaſon of the differences amongſt them in reſpect of their earthly poſſeſſions: this made *Clement* the eighth of late to excommunicate the Councellors both of *Graſſer.*

Spaine and *France*, and this variance of theirs about earthly things is ſaid to be the earth, helping the woman by Gods prouidence, who turneth it to the good of the Church.

Fox. Some will haue this Floud to bee the edicts of heathen Emperours againſt Chriſtians to root them out; and the Earth, the Famines, and Peſtilences, and Warres that ſtill happening hindered the execution of theſe decrees: but theſe *Bullinger.* things being in former times are miſapplied here. And likewiſe, whereas ſome vnderſtand it of the Sciſmes and Hereſies hapning in the primitiue Church, and of the troubles and perſecutions ſtirred vp by Satan when the Church was fled amongſt the Gentiles, againſt which they were ſuccoured vnexpectedly, the earthly ones themſelues being oftentimes a meanes to appeaſe theſe tumults, as the Towne-Clerke in *Epheſus* was, *Act.* 19.

Pareus. *Pareus* reckoneth vp other Interpretations made by ſome, that this floud is the troubles and afflictions of the Church in all times, but this is too generall, and more ſpecially the hereſies and blaſphemous opinions held in the daies of Chriſtian Emperours, whereby the Deuill, as by a floud, ſought to drowne all true Religion for the ſpace of 300. yeeres, after *Conſtantine*, which before hee ſet forth to be the time of the womans fleeing away, and herein he reſteth. The earth, hee ſaith, ſome interpret to be Chriſt for his ſtability, ſome generall Councels called from all parts of the earth for the condemning of hereſies, which is not likely, ſeeing ſuch Councels *Ioh.* 3. do rather reſemble Heauen, & Chriſt is ſaid to be from Heauen heauenly, in oppoſition to ſuch as be from the earth earthly. He therefore expoundeth it onely in generall of a miraculous *Numb.* 16. preſeruation, in alluſion to the earths opening the mouth and ſwallowing vp *Chorah* and his company, holding that wee ought not to ſearch any further into any particular meaning. But for ſo much as I haue already gone from the ground of this expoſition, *viz.* the reckoning of the time of the womans fleeing to be 300. yeeres, and this floud was caſt out after her vpon her fleeing, and being come into the wildemeſſe, which was in a ſhort time, for ſhe was ſoone chaſed thither, and when ſhe abode there, this floud was ſent out after her: I muſt needs

rather

rather subscribe to them, which hold that the time of casting out this floud was in the time here described, said to bee *a time, and times, and halfe a time*, and so some great warres attempted by the Popes instigation for the vtter rooting out of the reformed Religion are figured out by the floud. And of such warres we shall finde there haue beene many euer since the breaking out of the light in the time of *Iohn Husse* and *Ierome* of *Prague*, and before that against the *Waldenses* and *Albingenses*, and afterwards against the *Lutherans* in *Germany*, and the *Caluinists* in *France*, where diuers great men entred a league to root them out. But the earth holpe the woman. The History of the *Bohemian* warres is most famous for the illustrating of this: for *Sigismund* the Emperour, being stirred vp by the Pope to persecute the *Bohemians* for cleauing constantly to the Doctrine of *Iohn Husse*, after that it and they were condemned in the Councell of *Constance*, inuaded *Bohemia* with a great power, but his army being ouerthrowne and much wasted by a few scattered troupes of the *Hussites*, the Emperour departed home much discouraged. But soone after greater forces are sent against them being led by the Princes of *Germany*, the Duke of *Saxony*, the Marquesse of *Brandenberge*, and the Archbishop of *Treuers*, by the instigation of Pope *Martin* the fifth. They entered in three great armies, but when the *Hussites* vnder the conduct of *Zisca* appeared, a feare came vpon them all and they fled with all haste, casting away their weapons, and leauing their Tents well furnished to the enemy. And yet againe, by the perswasion of *Sigismund* another Army was sent vnder the conduct of *Brandenberge*, which being also taken with feare before the *Hussites* came in sight, fled away and could not by any meanes be made to stay. What was this but a most miraculous preseruing of the Church by Gods owne immediate hand, there being nothing but the very earth that affrighted them so soone as they came into that land, being taken with an horrible feare against all sense and reason. And thus at sundry other times, the Church being assaulted in other parts she was miraculously preserued, not by any power of her owne, but by the hand of God, being against her enemies and for her, which deliuerance is said to come by the

a Grossius.

Henrici Mutij Chron. lib. 29.

the earth, helping her in alluſion to the Hiſtory of the lands, ſpuing out of the Canaanites before the Iſraelites, or of the earths opening the mouth to ſwallow vp *Corah* and his company, that *Moſes* and *Aaron* being indangered by their conſpiracy might be preſerued. For this ſeemeth to me the moſt probable reſolution of this ſaying, which was alſo noted out of *Pareus* before. To this if we ioyne that of the differences hapning betweene Catholike Princes about earthly things, keeping them from vniting to extirpe the Church at other times, it may alſo further ſerue to cleare this place the more, and in the Eaſt the differences of the *Perſian* and *Turke* being both for *Mahomet*, yet diuided about *Haly* his ſucceſſour, whereby the *Turkes* haue ſtill beene hindered from their purpoſed inuaſions of Chriſtendome. The Church haue had alſo other helpe from the Princes of the earth, who hath beene ſtirred vp to fauour and defend the truth, as the Princes of *Germany*, and Queene *Elizabeth* of famous memory, who aided the *Hollander* being at the point of drowning, abated the pride of the *Spaniard*, and maintained the Proteſtant Religion in *France*. That all this paſſage is allegoricall, and will beare ſuch expoſition, is plaine, becauſe it is ſaid, *as it were a riuer*, and ſo it is but as if the earth had holpe the woman againſt this riuer by deuouring it, ſeeing there is nothing more frequent, than by a flood to ſet forth great armies flowing into Countries to deſtroy them.

Pareus.

Graſſerus.

Note. Note, that when all meanes faile to preſerue the godly, yet as long as the earth ſtandeth they ſhall haue ſuccour, though they can ſee no more likelihood hereof, than they that are in the Wildernelle, where nothing but the vaſt ground appeareth to ſaue them from the deuouring of the wilde beaſts.

Verſ. 17. *Queſt.* 3. What is meant by the reſt of the womans ſeed, and the Dragons making warre therewith, ſet forth in theſe words, *And the Dragon was angry with the woman, and went forth to make warre with the reſt of her ſeed which keepe the Commandements of God, &c.*

Brightman. Gerran. *Anſw.* Some vnderſtand the Chriſtian people in diuers parts of the world, againſt whom the *Saracens* were ſtirred vp about

about *ann.* 630. when he could doe no good otherwiſe, hee made open warre by them.

Some hold, that here is a preparatiue onely to the perſecutions raiſed by the Pope, deſcribed in the next Chapter, theſe being here firſt generally ſpoken of, and then more at large deſcribed vnder the double beaſt. *Parem. Forbs.*

Some by this ſeed vnderſtand all Chriſtian people which ſhould be begotten vnto God from the time of *Iohn* to the end of the world; for the Dragon hath alwaies made warre againſt them, firſt by the Emperours, and then by Antichriſt. *Bullinger.*

Some vnderſtand particular members of the Church, who are in diuers Countries laid hold vpon and put to death where Antichriſt hath power, when as hee ſeeth that his attempts by warre to extinguiſh the whole Church are fruſtrated. And to this doe I ſubſcribe, as beſt anſwering that which was ſaid before of the male childe which the Church brought forth, he was the firſt ſeed; now the reſt of the ſeed are all godly perſons, who are likewiſe after all the troubles before deſcribed, particularly ſingled out vnto martyrdome: for he that heareth and doth the Word of God *is my mother, my brother, and ſiſter*, ſaith our Sauiour Chriſt. So that this is added to ſhew, that as the Deuill ſhall attempt to extinguiſh the Church by warres, ſo theſe not ſucceeding as he deſireth, he will yet doe what hurt he can by fighting againſt particular perſons, and deſtroying them whereſoeuer his power lieth. And this is verified by experience, the Spaniſh Inquiſition is a great Engine wherewith the Deuil fighteth and deſtroyeth many, and other Commiſſions appointed both here in *England* in the daies of Queene *Mary*, and in other Countries for the finding out and putting to death by fire and fagot the ſeruants of God which held the teſtimony of Ieſus Chriſt, and who would rather loſe their liues than depart therefrom. As for the other expoſitions, they cannot hold in regard of the time according to the computation which I haue hitherto followed and ſhewed to be the moſt probable. *Mat. 12. 50.*

We muſt expect then, that the faithfull ſeruants of God ſhall neuer be free from trouble and danger during the time allotted vnto Antichriſt, but partly by great armies, and partly *Note.*

by,

by particular persecutions they shall euer be impugned, that we may stand ready armed with faith and patience, comforting our selues in this, that the Church shall neuer bee extinguisht, when all the forces that can be made are raised against her, but she shall still remaine to triumph ouer Antichrist and all her enemies at the last.

Vers. 18. *And I stood vpon the Sea shore*, in the Latine this is read, *hee stood*, as if the Dragon were meant, but in all Greeke Copies, *I stood*, and so *Rupertus* and *Primasius* and all ours, and amongst the Papals *Ribera* and *Viegas* reade it so, and it is most plainly a passage to the next vision of the Beast rising out of the Sea; for to behold this, he sheweth here that hee was placed vpon the Sea shore.

CHAP. XIII.

Quest. Vers. 1. WHat is figured out by this Beast, whereof it is said, *I saw a beast ascending out of the Sea, hauing seuen heads and ten hornes, and vpon his hornes ten crownes, and vpon his heads the names of blasphemy.* Vers. 2. *And hee was like to a Leopard, &c.*

Viterbiensis. *Answ.* There is great difference amongst Expositors here, some holding this beast to be a figure of the *Turke*, both because he riseth out of the Sea, and waters afterwards are expounded to set forth peoples and Nations, *Chap.* 17. 15. for the *Turkish* Empire consisted of diuers peoples, *Arabians, Turkes, Saracens, Tartarians, &c.* and the similitudes agree of a Leopard, because he hath the Kingdome of the *Grecians* in *Daniel* figured out by a Leopard, and of the *Persian* figured out by a Beare, and of the *Assyrians* figured out by a Lion: for euen the *Persians* and *Assyrians* are Mahumetans, though vnder another King; the blasphemies also of this state against Christ and the warres with all Christians, and the inuincible power doe

doe all agree. But for so much as this beast is said to haue seuen heads, which are interpreted *Chap.* 17. to be seuen Mountaines and seuen Kings, whereof fiue are fallen, one is now (in the writing of this) said to be, and the seuenth yet for to come, it cannot possibly be applied vnto the *Turke*, but vnto *Rome*, famous for the seuen hils and the diuers manners of gouernment like so many Kings. Againe, one of these heads is wounded to the death and yet liueth againe; and the second beast comming with wonders to deceiue the world causeth men to worship this beast, which can no way agree vnto the *Turkish* State. Chap. 17. 9, 10.

Others therefore will haue this beast to be a figure of the heathen Emperours of *Rome*, set forth in *Dan.* 7. 8. by a beast with ten hornes, and with a mouth speaking great things. The seuen heads some will haue to bee seuen sorts of gouernment in that state, *viz.* of *Kings*, *Consuls*, the *Decemuiri*, *Dictators*, the *Triumuiri*, *Emperours* and *Popes*, as *Petrus Artopæus*, and *Fulke*. Some seuen particular persons who gouerned that state, either the first from *Romulus* to *Tarquinius*, or from *Iulius* to *Nero*, or from *Nero* to *Nerua*, as *Bullinger* and *Dauid Chytræus*. The ten hornes some apply to all the Kings vnder this Empire, who ioyning their forces together, sought to root out Christianity. Some to the Consuls reigning in seuerall Prouinces, who had power like Kings, as *Berrhens* and *Chytræus*, and some to those ten Tyrants in speciall, who stirred vp the ten persecutions, *Nero*, *Domitianus*, *Traianus*, *Antoninus*, *Seuerus*, *Maximinus*, *Decius*, *Valerianus*, *Aurelianus*, *Diocletianus* and *Maximinianus* together, as *Fox*. And this Empire, some say, is likened to a Leopard for velocity in conquering as the *Grecian* was, to a Beare for voracity as the *Persian* was, and to a Lion for courage and audacity in attempting, as the *Assyrian* was, or simply because these rulers were as outragious against the people of God, as these wilde beasts vsually are. For other circumstances about this beast, they shall be further considered by and by.

* There is a third opinion of such as hold Antichrist to be figured out here both by the first and second beast, affirming that they are both one and the same, but in diuers respects said

Tertul. *Ieronim.* *Eusebius.* *Orosius.* *Bullinger.* *Fox.* *Osiander.* *Iunius.* *Aretius.* *Whitaker.* *Grosser.* *Seb. Meyer.* *Aug. Marlorat.* *Primasius.* *Rupertus.* *Haimo.* *Dent.* *Alphonsus.* *Fox.* * *Irenæus.* *Ambrose.* *Prosper.* *Methodius.* *Arethas.* *Andreas.* *Bellarmin.* *Gagneus.* *Ribera.*

to

to be one and another, for which they bring diuers reasons. First, because the description of this beast & of the little horne in *Daniel*, which by the consent of all is a figure of Antichrist doth notably agree. Secondly, because the beast out of the bottomlesse pit, *Chap.* 11. which is Antichrist, and this out of the sea is all one. Thirdly, because that beast, *Chap.* 17. which is Antichrist, and this is all one. Lastly, whatsoeuer is to be expected in Antichrist for blaspheming, for vniuersall reigning, and for being followed and adored, is attributed to this beast. Hitherto therefore euen the most learned amongst the Romanists agree: but when it is more particularly determined who this Antichrist is, they part: for they expect one to come, and ours hold that he is the Pope of *Rome*, with the whole succession of that Sea euer since *Phocas* granted vnto him to bee vniuersall Bishop.

These two opinions, howsoeuer they may seeme either of them so probable, as that it is hard to except against them, yet if some circumstances be considered, they doe neither fully satisfie, but there is need yet to finde out some other exposition of these visions. For first, that of the Heathen Emperours cannot be so well approued, because the Deuils fight by his instruments against the Church in her desolate estate is here set forth, as is most plaine from the last words of the twelfth Chapter, which as it hath beene proued, must needs be referred to the times of Popery and not of Heathenisme, and the time of two and forty moneths, and the circumstance of making warre with the Saints doe so agree with the beasts making warre with the two Witnesses, and the holy Cities being trodden vnder foot two and forty moneths, *Chap.* 11. as that it is doubtlesse the same vnder another figure and in other words. Againe, for that of the Roman Antichrist, howsoeuer he be here set forth, yet I cannot see how two beasts rising out of diuers places at seuerall times and shapes should be one & the same. It is true indeed, after mention here once made of two, both in the end of this Chapter and afterwards *Chap.* 17. we reade but of one, yet this proueth not that they are both one, for the word is varied, *Chap.* 17. and that which is here another beast with two hornes, is there a woman sitting

vpon

vpon the beast, and *Chap.* 19. 20. the false prophet, and so likewise *Chap.*20.10. *For the beast and the false prophet are cast into the lake of fire.* It seemeth therefore to mee that by the first beast is to be vnderstood the Imperiall Roman state, diffused thorowout so many Countries and Nations, all ouer which Antichrist reigneth: and by the second, which is afterwards said also to be a woman and a false prophet, the Hierarchy of *Rome*, which as Antichrist swaieth all against the truth of Christ, causing men rather to reuerence and to stand in awe of his greatnesse, which consisteth in the beast whereupon he rideth, and which hee weildeth and ordereth at his pleasure. And to this *Pareus* in effect plainly commeth, when as hauing found some incongruities in the expositions of all others about the beast, of which it is said, *It was, and is not, and yet shall ascend*, he determineth that Antichrist was in the Heathen Monarchy of the Romans, because that Monarchy afterwards became Antichrists, and yet hee is said *not to be*, that is, in Saint *Iohns* time, because he had not yet that power. And according to this, all circumstances will well agree, neither can any exception be iustly taken against it. The beast comming out of the Sea setteth forth the Roman Empire generally to be considered from the first arising thereof euen vnto the end, with a speciall reference to that which should be done therein in the two and forty moneths, or 1260. daies, or a time, times, and halfe a time of Antichrists iurisdiction, when the Church should be most indangered, for the better knowledge of which Antichrist, this state wherein he should gouerne is so fully described. So that if any man shall obiect that the order of these visions, this being after the persecuting of the woman who fled into the Wildernesse, will not beare such an exposition as whereby it should be vnderstood of the Roman Empire from the beginning, which was long before, it is easily answered; that for so much as the thing intended is not to shew when this Empire began, or what was anciently done therein, but only so farre forth as might auaile to giue light into those passages that properly concerned after times, which could not without propounding a generall view of that state from the beginning be so well conceiued of, order may well admit such a

Pareus. Chap.17.8.

figure

figure to be brought vpon the ſtage, as whereby things long before paſt are repreſented, being auaileable to helpe to the vnderſtanding of the figures of things afterwards to come. For the ſimilitude of a beaſt it is vſuall, and it was before in *Daniel*, by a beaſt to repreſent a Monarchy, which is againſt the truth, becauſe ſuch haue no more vnderſtanding than a beaſt, and as a monſtrous beaſt deuoureth and deſtroieth moſt cruelly. It is ſaid to riſe out of the Sea becauſe it is conſtituted of many peoples, as was ſaid before, for waters are afterwards expounded to be peoples. The ſeuen heads are the ſeuen ſorts of gouernment in that Monarchy, for thus it will agree beſt, as I ſhall afterwards ſhew, *Chap.* 17. the ten hornes crowned are the Prouinces wherein Conſuls with a regall power ruled.

Chron. Laurentij Lyberg. Nero & Domitianus pro dijs immort. ſe adorari iubent, & de Domitiano ſcriptum reperitur, ſic dominus Deus noſter Domitianus iubet, ſic & Dioclesianus.

The names of blaſphemy were the arrogant titles that ſome Emperours in this ſtate tooke to themſelues, as the title of God vſurped by *Caius Caligula*, and to make men the rather to beleeue him to be a God, to thunder and lighten by deuices which he had: for this is commonly counted blaſphemy, as we may ſee in the Goſpell, where they ſaid that Chriſt blaſphemed, becauſe being man he made himſelfe God, when as God, he forgaue ſinnes.

Note.

Note, that before God they are beaſts and monſters, and no men, how great ſoeuer they bee, which are void of the knowledge of God and of his truth, and ſhall certainly goe into perdition for that which they doe wickedly in their ignorance as this beaſt did, that no man may be drawne by the pompe and outward glory of ſuch men to admire them as happy, or to follow their wicked examples, but auoid them as monſters amongſt men.

Verſ. 2.

Queſt. 2. What meaneth the diuers figure of this beaſt, where it is ſaid, *He was like to a Leopard, and his feet as the feet of a Beare, and his mouth as the mouth of a Lion, &c.*

Anſw. Theſe ſimilitudes are borrowed from *Daniel* 7. where the foure Monarchies of the world are compared to foure beaſts, the firſt a Lion, the ſecond a Beare, the third a Leopard, and the fourth diuers from all theſe, and therefore not aſſimilated to any creature, intimating a certaine compound thing of many, which in all likelihood is the ſame with

this

this or ſuch another, but there the aſſimilation is concealed, here declared to be compounded of thoſe three, becauſe that whatſoeuer ſauage and brutiſh qualities were in all the Monarchies before deſcribed, doe all concurre in this alone, or becauſe in the long continuance of time wherein this Empire hath ſtood, there haue beene thus many metamorphoſes, it being ſometime Heatheniſh, ſometime Arrian, and ſometime Popiſh. The Dragon, that is, the Deuill, is ſaid to giue him his power and Throne in reſpect of the large extent of this dominion into all Countries and Nations, as hee ſaid ſometime vnto Chriſt when he ſhewed him all the Kingdomes of the earth, *All theſe are mine, and to whom I will I giue them:* Mat. 4. and becauſe as a Vice-gerent of the Deuill, this Empire hath almoſt in all ages, but ſpecially in the time of Antichriſt, who is chiefly aimed at here, maintained the worſhipping of the Deuill, for ſuch idolatry is, ſee *Chap.* 9. 20. and where wickednesſe reigneth it was ſaid before that Satans Throne is. Reuel. 2. 13.

Queſt. 3. What head is this, whereof it is ſaid, *One of the heads was wounded to death, and his deadly wound was cured, and all the earth wondred after the beaſt, &c.*

Anſw. Pareus mentioneth diuers opinions; firſt, of ſome that hold *Iulius Ceſar* to haue bin this head, who was killed in the Senate, but liued againe as it were in *Auguſtus*. Secondly, of ſome that hold *Nero* to haue beene this head, becauſe in his death the family of the *Ceſars* was extinct, and after him three others, *Galba*, *Otho*, and *Vitellius*, were cut off in a few moneths, whereby there ſeemed now to be an end of the Emperours: but in *Veſpaſian*, who ſucceeded next, this wound was cured. Thirdly, of ſome that hold *Heraclius* in the Eaſt to haue beene this head, in whoſe daies by the *Turkes* in the Eaſt, and the *Barbarians* in the Weſt, the Imperiall State became deſperate: but it was cured by *Charles* the great. And at length he deliuereth his owne opinion, that the Pope is this head, who was deadly wounded when the diuiſion hapned betwixt the *Italians* and the *French*, the *Italians* chooſing for Pope *Vrban* the ſixth, the *French Clement* the ſeuenth, about *ann.* 1390. after whom two Popes, and laſtly, three continued till the Councell of *Conſtance*, *ann.* 1417. when by the *Pareus.* *Graſſerus.* *Bullinger.*

conſtituting of one againe, *Martin* the fifth, and the depoſition of the three this deadly wound was cured. The two firſt he confuteth rightly, becauſe thoſe things hapned before this Reuelation; whereunto it may be added that particular Emperours were not the heads here ſpoken of: for then the beaſt ſhould haue had not ſeuen, but many more heads. The third ſhall be further conſidered afterwards.

Touching his owne opinion, I cannot ſee how it can ſtand, becauſe that after this all the world is ſaid to follow after the beaſt, and warre is made with the Saints who are ouercome, and power is giuen to the beaſt to doe two and forty moneths, whereas after the Councell of *Conſtance* many that had followed the Pope within a few yeeres fell from him, and warres were made againſt him with ſucceſſe in diuers places, neither is his time halfe ſo long, if we reckon the 42. moneths, as in *Chap.* 11.

Alphonſus Mantuanus.

Alphonſus Mantuanus an *Italian* referreth this wound to the time of the breaking forth of the light of the Goſpell, whereby diuers Countries in a ſhort time fell from the Pope, by which as by a deadly wound he ſeemed, as it were, to lye a dying, but reuiued againe by proſpering in his warres vndertaken againſt the Reformers: but neither doth the time agree to this.

Fox.

There is another opinion, that this mortall wound was giuen by the *Goths* and *Vandals*, whoſe Hiſtory, and how deadly they wounded the Roman State, ſee vpon *Chap.* 9. vnder the fift Trumpet. This wound beganne *ann.* 469. and laſted till that *Totilas* being ouercome by *Narſes*, a Captaine ſent by *Iuſtinian* Emperour in the Eaſt, about *ann.* 560. there was an end put to the Kingdome of the *Goths*, and this they count the healing of this wound; one part of the ſtate being brought to miſery by theſe barbarous people, but the other remaining whole ſtill vnder the Emperours of the Eaſt, and ſuccouring it thus in proceſſe of time. And when the *Longobards* had againe brought a great part in ſubiection to them reigning 204. yeeres, they were expelled by *Charles the great*, being ſtirred vp hereunto by the Pope, and thus this wound was perfectly cured.

Others

Others agreeing in the wound, hold that the cure was made by the Popes of *Rome* working by flattery, and the pretence of ſanctity ſo effectually euen with the Conquerours, that they brought their necks vnder their yoke, and ſo reigned ouer all in the priſtin ſplendor of the old Roman Empire. And ſome conſent that *Iuſtinian* beganne the cure, not onely by repreſſing thoſe Barbarians, but alſo by decreeing that the Biſhop of old *Rome* ſhould be the chiefe Prieſt of all, and *Phocas* perfected it about 50. yeeres after, when he made him vniuerſall Biſhop. *Forbs.* *Brightman.* *Conſtitut. Iuſtiniani 131. Decernimus ſecundum ſacrarum ſynodorum decreta ſanctiſſ: veteris Romæ Epiſcopum primum eſſe omnium ſacerdotum.*

Touching theſe three laſt, and the third before mentioned by *Parens*, there is not much difference in them: for they all agree about the time when this wound was giuen, namely when the *Gothes* and *Vandals* with other Barbarians preuailed ſo far, as that the Roman Empire was quite ouerthrowne & lay diuers yeeres for dead. And this is vndoubtedly the wound here meant, which cannot be applied to any particular perſon to be vnderſtood by this head, becauſe it reuiueth againe, ſo as neuer did any particular Emperour; but to the Imperiall ſtate which had life again afterwards, & was more adored and admired than euer, as is here afterwards declared. The difference then is about the time of this cure and the perſon by whom it was wrought. And herein I prefer that expoſition which maketh the Pope the Chirurgeon, by flatteries & colourable perſwaſions, aduancing his Sea at *Rome* to as vniuerſall a ſouereigney as was ſometime that of the imperial ſeat in the ſame City, which was effected in the daies of *Phocas*, *ann.* 606. and more eſtabliſhed not long after by *Pipin* the French King, and vindicated from the moleſtation of the *Longobards* by *Charles* the great his ſonne, and in proceſſe of time by the Popes practiſes augmented, ſo as that this ſea reigned as well in the Eaſt as in the Weſt, euen as the old Roman Emperours were wont to doe. And thus, as this deadly wound was long in making, being begun when *Conſtantine* the great diuided the Eaſt from the Weſt, (which was a great weakening to this State, *Rome* reigning now but in theſe Weſterne parts, which was wont to reigne ouer all) and growing more deepe and deadly by the comming in of the Barbarians: ſo it was long in curing, the

cure being begunne in the time of *Phocas*, and increaſed by a Councell at *Conſtantinople* in the time of *Baſilius* who ſlew his aſſociate *Michael*, that he might reigne alone, *ann.* 871. and perfected in the time of *Michael Paleologus*, *ann.* 1273. when the Grecians alſo were by his perfidie ſubiected to the Sea of *Rome*. I doe not thinke it ſo fit to aſcribe this cure to any of theſe Emperours, becauſe howſoeuer they were helpes, yet the other beaſt ſpoken of afterwards is plainly intimated to be he that cured this wound, and this beaſt is the papall Sea, as it ſhall further appeare when I come to explaine thoſe words. One, a learned Writer that came now to my hands, differeth from all others about the time of this wound, for he aſſigneth it vnto the time of *Aiſtulphus* King of the *Lombards*, who he ſaith gaue this deadly wound vnto one of the heads, when he deſtroyed the Exarchate of *Rauenna*, which had continued 200. yeeres from *Narſes*, as a Lieutenantſhip to the Emperours of the Eaſt: but he hauing now ſubdued the Exarch, challenged *Rome* alſo as a part of the Exarchate, *ann.* 750. Hereupon *Steuen* the ſecond being then Pope, craued aid from *Pepin* the Emperour, being vnable to helpe, and preuailed ſo farre that hee came into *Italy* the firſt and the ſecond time, ſubdued *Aiſtulphus*, tooke the Exarchate from him and beſtowed it vpon the Pope, making him hereby Lord of *Italy*, *ann.* 755. This expoſition maketh the head here ſaid to be wounded to the death to remaine whole, euen when the Roman Empire ceaſed to be, becauſe there were Exarchs vnder the eaſterne Emperours ſtill, whereas the Imperiall dignity of *Rome* being this head, it was certainly thus wounded notwithſtanding the continuance of an Exarchate of *Italy*. The beſtowing of this Lordſhip vpon the Pope was not then the curing of the wound, but a perfecting of the cure begun long before, and now made more perfect ſeeing that from the time of *Phocas* at *Rome* there was exerciſed a kinde of imperiall power which in time grew more and more.

Conſtantinop. Concil. the eighth generall Councell

Pet. du Moulin. The accompliſhment of propheſies.

Verſ. 4. *Queſt.* 4. How is the whole world ſaid to admire after the beaſt, and to worſhip the Dragon that gaue power to the beaſt, and the beaſt?

Anſw. They admire after the beaſt, that out of a venerable opinion

opinion conceiued of the beast follow him: and so all the world in a manner being drawne to it by instruments sent out from the Pope haue followed him. *England* in the daies of *Gregory*, first by *Augustine* a Monke; *France*, *Frisland*, *Denmarke*, *Germany*, *Slauony*, by *Boniface* or *Venefrid*, about *ann.* 720. about which time also *Ireland*, *Scotland*, *Norway*, *Sweuia*, *Lituania*, *&c.* were brought to venerate this power. They worship the Dragon, that is, the Deuill, who worship Idols, and the beast, that speake and make account of this state as of God and Christ Iesus himselfe, for infallibility of iudgement & immunity from all errour: yet some make these two to be one, the worshipping of the Beast and of the Dragon, seeing in the Beast, the Dragon who doth set him vp is worshipped. Some vnderstanding all of the Roman Empire in the time of Heatheniſme, say that they worship the Beast who receiue the superstitious rites and ordinances of that Empire. But one thing here maketh it most plaine, that it is not the Heathen, but the Papall Empire. Now after the cure of this wound which is followed and worshipped, *viz.* because it is said that they wondred after the beast, intimating that voluntarily they did submit, so as they neuer did to the Emperours, but by compulsion being ouercome: neither did they generally attribute that diuine power vnto them as being vnresistable, as God is, as they haue done vnto the Pope, euen all the earth, that is, such as are led by earthly things, the honours and preferments of this world, they cry out, *Who is like vnto the beast, or who can warre with him?*

Brightman. *Moulin.* *Brightman.* *Parens.* *Bullinger.*

Many Ancients, who are commonly followed by the Papals say, that Antichrist shall feine himselfe to bee dead three daies, and then reuiuing againe he shall strike all men into an admiration, &c. But *Viegas* himselfe doth sufficiently confute this: because it is not said, hee seemed to be dead, but was wounded deadly, and therefore he rather holdeth that one of the seuen Kings which shall fight against Antichrist, but afterwards submit vnto him, shall before such his submission bee wounded, but after be cured againe: but this is as absurd as the former, for not an opposite, but an head of this beast is wounded, and therefore no King fighting against him. Let

Beda. *Primas.* *Richard. de Sancto Victore.* *Haimo.* *Ansel.* *Tho. Aquin.*

them tremble that reade this paſſage, who admire after any man, and extoll and magnifie him as if he were a God, as the Papiſts doe the Pope: for in thus doing, they worſhip the Dragon, and ſhew themſelues plainly to be ſuch, as haue not their names written in the booke of life, as it followeth, *verſ.* 8.

Verſ. 5. *Queſt.* 5. How can the ſpeaking of blaſphemies be applied to the Pope, the blaſpheming of *God and of his Tabernacle, and of ſuch as dwell in heauen*, when as he doth worſhip them all? And what time is this two and forty moneths, of which it is ſaid, *Power was giuen him to make warre two and forty moneths?*

Parem. P. du Moulin. Brightman. *Anſw.* I hold herein with thoſe, that expound this blaſpheming of God of the Popes arrogating to himſelfe ſuch titles and abilities as belong vnto God onely; the titles of the head and husband of the Church, King of kings, the Lord of heauen, earth and hell, that hath all myſteries and lawes in the cloſet of his breſt, iudge of all, and to be iudged of none, who hath all power in heauen and in earth, ſhutteth and no man openeth, openeth and no man ſhutteth, yea, and the Lord God: the abilities are to make ſomething of nothing, to make God, to make the word, to be free from all poſſibility of erring, to make decrees of the like certainty and authority with the Canonicall Scripture, to be ſuch a vniuerſall Soueraigne, as that all vpon paine of damnation muſt be ſubiect vnto him, to giue the kingdomes of the earth, &c. for all theſe are maintained properly to belong vnto the Pope, and accordingly he doth take vpon him. Now that this is a blaſpheming of God, is hath beene a tenent ſo ordinary and common, as that when our Sauiour Chriſt did take the like vpon himſelfe, as to be the Sonne of God, and ſo God; the Iewes cryed out, hee hath blaſphemed: neither can a man ſpeake greater things of himſelfe, and more blaſphemous againſt God than theſe. He blaſphemeth his Tabernacle, which is his Church; by vaunting that the Church whereof he is the head is the onely true Catholike Church, arrogating thus vnto his Apoſtaticall Synagogue that which is proper to the true Church of God, and as for the true Church indeed, he ſaieth it with moſt ignominious

ous names of hereticall, ſchiſmaticall, infidell, deuilliſh and damned. The Church is called the Tabernacle in alluſion to the Tabernacle of the Iewes, wherein God ſometime dwelt in the middeſt of them. Hee blaſphemeth the Saints in heauen by making idoll Gods of them, affixing them to certaine Temples, where the old idols of the heathen ſometime dwelt, and aſſigning them ſuch offices, ſome to be ouer hogs, ſome ouer horſes, ſome ouer this particular diſeaſe, ſome ouer that, &c. Theſe expoſitors doe alſo mention another interpretation of heauen, being taken for the Church, and ſo the Saints there for the godly here, whom the Pope blaſphemeth by imputing vile names vnto them, and laying to their charge vile actions: but certainly wee muſt make a diſtinction betweene the Tabernacle of God here mentioned and heauen, otherwiſe the world ſhould not haue beene varied, but as it was ſpoken of blaſpheming the Tabernacle, ſo it ſhould haue been added, and the Saints that dwell in this Tabernacle, but it is the Saints in heauen which may wel be properly vnderſtood, and therefore this ſenſe is the rather to be preferred. They make alſo the blaſpheming of them, the aſcribing of diuine properties vnto them, as when the Virgin *Mary* is prayed vnto by the name of Queene of heauen, our Lady, our onely hope, our ſaluation and mediatrix: and when of her and other Saints is begged helpe, comfort, deliuerance from ſinnes, and from damnation. This is indeed a blaſpheming of God, by aſcribing that vnto his ſeruants which is peculiar to his maieſty, but how it ſhould be termed a blaſpheming of them I cannot ſee, for it is rather an ouer-honouring of them.

P. du Moulin. Parcus. Brightman.

Some vnderſtanding all of the old Roman Emperors, ſay that they ſpake great things when they boaſted of their great victories, and blaſphemed by preferring their idols before the God of Iſrael, & the Tabernacle which was amongſt the Iewes, by vilifying it, and the Saints by ſpeaking vily of the holy Prophets, and other ſeruants of God. But ſeeing this is after the wound giuen and healed in the Popes riſing to the Imperiall State, as hath beene already ſhewed, the order will not permit this expoſition.

Bullinger. Fox.

Some by the Tabernacle of God vnderſtand the body of Chriſt,

Andreas.

Christ, which is blaſphemed by the Popes taking vpon him to make it in the Maſſe, affirming that the Bread is his true ſubſtantiall body, and therefore to be adored as Christ himſelfe.

Gagnæus. Gorran. Blaſ. Viegas. Beda. Haimo, &c.

As for the expoſitions of thoſe that apply all things here to Antichriſt yet for to come, holding that hee ſhall blaſpheme God by ſaying that he is no God, & that himſelfe is God, that he ſhall blaſpheme his name in ſpeaking againſt the liſe & Doctrine of Christ, his Tabernacle, that is, the Church militant dwelling here, as it were, for a time in Tabernacles, and the Saints in heauen by ſaying that they are all damned: Theſe, I ſay, and the like, whereby the ancients haue beene carried away in times paſt, I omit to confute, as falling together with that tenent of Antichriſts reigning but three yeeres and an halfe, reiected long before in this our expoſition.

Verſ. 5.

As for the time wherein it is giuen him *to doe, or to make warre*, (for in ſome copies it is read the one way, and in ſome the other) *viz. two and forty moneths*, this is the ſame time

Chap. 11. 2.

which was mentioned before, *Chap.* 11. and is to bee computed likewiſe, the reader therefore may haue recourſe thither.

Beard.

Some expound it of the continuance of the Roman Empire, as it was gouerned by Emperours and Kings, &c. till the comming in of the *Gothes* and *Vandals*: for from the building of *Rome* till the birth of Christ, were ſeuen hundred and fifty yeeres; from thence, till the ouerthrow of that Empire, about fiue hundred yeeres, in all neere vpon one thouſand two hundred and threeſcore, ſet forth by theſe two and forty moneths.

Fox.

Some expound theſe moneths, as *Daniels* Sabbaths of yeeres, and ſo reckon them to bee two hundred ninety and foure, all which time the Roman Empire did by perſecution, as here it is ſaid to bee giuen him to doe: for from the impriſonment of *Iohn* the *Baptiſt*, when this perſecution may be reckoned to begin, to the time of the Churches deliuerance at the death of *Licinius*, who was ouercome by *Conſtantine* the great, were iuſt two hundred ninety and foure yeeres.

P. du Moulin.

Some holding, as I haue already ſaid, that the time here deſcribed, is the ſame with that *Chap.* 11. *viz.* one thouſand two hundred and threeſcore yeeres of the Papall perſecution, begin

gin it not till *ann.* 755. and extend it to 2015. which is almost 400. yeeres hence.

And lastly, some taking this time for the whole time of Antichrists birth, growing, wounding, and recouery, that he might be able to exercise his malice against the Church of God, begin it *ann.* 304. when ambition first crept into the Church through the bounty of *Constantine* the great, and end it *ann.* 1546. at what time the Councell of *Trent* hauing so plainly opposed it selfe against the light then breaking out, the forces of the Papacy were broken, men beginning euery where to reuolt from the obedience of that Sea: but because that part of this time the Pope could doe little or nothing, *viz.* all the time of the Empire of the *Gothes*, which was one hundred and forty yeeres, they hold that this space of time is to be added to one thousand fiue hundred forty and six, wherein he shall still haue power, that is, vnto *ann.* 1686. but then there shall bee a full end of his greatnesse, and in this time is his fight with the two witnesses mentioned *Chap.* 11. Whilst I was considering of these diuers expositions, I heard a man of great note for his accurate calculating of these times, handling this very point; his opinion was, that this time ought to be begun when the head spoken of in the Text was deadly wounded by the irruption of the *Gothes*, *Vandals*, and *Rugians*, which because it was not all at once, but at three most remarkable times, first vnder the conduct of *Alaricus* King of the *Gothes*, *ann.* 414. 2. Vnder *Genfericus* King of the *Vandals*, *ann.* 445. or 459. 3. Vnder *Odoacer* King of the *Rugians*, *ann.* 476. he determined it to bee vncertaine when this time of the beast shall bee fully ended, euen as the ending of the seuenty yeeres captiuity spoken of by *Ieremiah* was vncertaine, till the accomplishment vpon the like reason of three seuerall times of captiuity, from either of which it might bee reckoned. And thus the neereſt time should bee *ann.* 1658. reckoning by the *Ægyptian* account, the next 1689. and the furthest of all, 1710. *Brightman.*

But this beginning of the time cannot stand, because to haue power to doe, argueth life and strength, and not a languishing estate, as of one deadly wounded; and in the order of the Text, it is after the healing of the wound againe, that this power is

giuen

giuen to the beast, and not in the time that he lay bleeding vnder the wound. Against that of *Brightman* I haue shewed my reason before, *Cha.* 11. 2 and it is improbable that this time of of two and forty moneths should be interrupted, and so to be made vp by one hundred & forty yeeres following after: and if it be taken together, & so ended at the time of the Councell of Trent, the Pope hath farre exceeded his limited time, seeing he hath made so much stirre about religion, now foureſoore yeeres since, and still preuaileth mightily, and so here were little solid comfort in the prophecy. The errour in *Du Moulin* is in that he beginneth this time to high, long after the wound healed, whereas the time of any Potentate is to bee reckoned, not from his comming to an height and perfection of power, but from his very first beginning to reigne, though more weakly. The rest that apply these moneths to the old Roman Empire, consider not the wound made and healed, after which the computation ought to begin, and whereas the scope of this Reuelation is chiefly to comfort vs against the Roman Antichrist by setting a bound to his reigne, by this their exposition applying this time another way they leaue it boundlesse. Other expositions there are, but lest I should be ouer tedious, I omit to recite them, resoluing most confidently, that this time began *ann.* 606. as I shewed before vpon *Chap.* 11. 2. when the deadly wound of the Roman Empire might well bee said to be healed in the Popes rise and first attaining to such vniuersall authority.

Vers. 10, 11. Touching that Epiphonema *vers.* 10, 11, 12. it is agreed that it is added to stirre vp men to a diligent enquiry about Antichrist, that finding him out, they may take heed of being carried on with others to worship him to the destruction of their soules: the comfort is, that Antichrist who hath tyrannized for a time, by killing with the sword, and bringing his oppugners to great misery, shall finally perish most miserably himselfe, at what time the Saints who haue suffered vnder him shall haue perfect deliuerance. And this is the end that faith and patience shall haue, after the greatest troubles and miseries, and the end that cruelty and oppression shall haue, though it goeth on vnreuenged a long time.

Quest.

Quest. 6. *And I saw another beast rise out of the earth, which had two hornes like the Lambe, and spake like the Dragon, &c.* What beast is this, and what is meant by his rising out of the earth, by his Lambe-like hornes, and Dragon-like voyce? Vers. 11.

Answ. This beast is the Pope of *Rome*, who doth no more differ from the first beast, but that the state whereof hee is the head is represented by it, and hee the head ruling in that state by this. They which by the first beast vnderstand the old Roman Emperours, by this doe generally vnderstand the Popes reuiuing that decaying Empire: but they which make both these beasts one and the same, interpret the first of the Pope the head, and this second of his guard of spirituall persons considered together with him, who endeuour by all meanes to aduance him in the heart & deuotions of the people. Why the first beast may not be taken for the Roman Emperours of old, I haue already shewed, and touching this guard, or these instruments helping to aduance the beast, I cannot see how they should bee here represented: for it is not any body but an head which the Spirit of God doth altogether apply himselfe to bee described here; this beast therefore doth set forth the Popes when they came to an Imperiall dignity, thus putting life againe into that state altogether ruined by the irruptions and preuailings of the Barbarians.

Parens. *Furia.*

Brightman. He hath equall power with the beast, so as no instrument of the Popes hath or euer had.

That which is here presented doth serue to declare, how and by what meanes the deadly wounded head was healed, & after that preuailed so wonderfully: for something hauing beene shortly spoken of the Roman State, as it was from the beginning thereof, that Antichrist, whose description is chiefly intended, might be the better vnderstood; it is shewed first, that after this head wounded, he sprang vp by the healing of it againe, *vers.* 4. 5. *&c.* and then more at large this Antichrist the Authour of so great a cure is described, and what powerfull meanes he vsed to effect it.

Ribera. *Parens.*

The Pope who is this Antichrist, is said to rise out of the earth, because from a poore and meane beginning he attained to such an height of dignity, being but lately a poore Bishop, and subiect to Emperours, Kings and Princes, hee suddenly rose vp aboue them all. He hath two hornes like the Lambe, because

becauſe the Lambe the Lord Ieſus is his pretence, he boaſteth himſelfe to bee his Vicar: but hee hath onely two of his ſeuen hornes, to intimate his weakneſſe in compariſon of the fulneſſe of Chriſts power. *Hee ſpeaketh like the Dragon*, that is, like the Deuill, for the Dragon hath been before ſhewed to be the Deuill; concerning whom, howſoeuer we reade nothing before of his ſpeaking, yet that he had a mouth to ſpeake is intimated, in that the firſt beaſt being reuiued, to whom he gaue his throne and power, is ſaid alſo to haue giuen vnto him a mouth to ſpeake great things and blaſphemies, *verſ.* 5. His ſpeech then is added, that he might bee the better diſcouered, as the Aſſe of *Cuma* marching in the Lions skin was diſcouered by his braying. If a man ſhould looke at nothing but his hornes like the Lambes, that is, his goodly pretence of ſetting forth Chriſt and the right gouerning of his Church, he might eaſily be deceiued, but attend his ſpeech ſo full of pride, arrogancy and blaſphemy, whereof it hath beene ſpoken before, and thou mayeſt eaſily diſcerne him to bee Antichriſt. Some expound his riſing out of the earth, of his riſe by the helpe of ſecular powers aboue them all, and his two hornes of *Charles* and *Pipin* ſubduing the *Longobards*, and other enemies vnto him, applying this his riſe vnto thoſe times wherein he did ſo much differ from that which hee was before, that he is, as it were, another beaſt for the acceſſion of more authority. He ſpeaketh like the Dragon alſo, ſay they, in that as the old Emperonrs, ſo hee depoſeth and ſetteth vp for Kings whom he willeth. Some by the two hornes vnderſtand the double power of the Pope, ſpirituall and temporall. But I reſt in the former expoſition as moſt ſimple, and agreeing to the drift of this viſion, which is to ſhew the faire pretence vnder which the Pope ſhould aſcend to his height of honour. Note, that this is a certain marke of one which hath no cõmunion with Chriſt, how much ſoeuer he pretendeth him, if he be of an arrogant ſpeech magnifying himſelfe aboue others: for this ſheweth a proud heart, ſith out of the abundãce of the heart the mouth ſpeaketh, whereas the humble only haue communion with Chriſt, and with ſuch the Lord dwelleth, *Eſa.* 66. 2.

Brightman.

Nappier.

Verſ. 12, 13, 14, &c.

Queſt. 6. How doth the Pope exerciſe all the power of the

firſt

rſt beaſt, and how doth he cauſe all to worſhip the firſt beaſt? How doth he make fire to come downe from heauen? What image is it that hee cauſeth the inhabitants of the earth to make to the firſt beaſt, and how doth hee giue life vnto it to ſpeake, that it might bee worſhipped, hee deſtroying all that refuſe to worſhip it, and not ſuffering any to buy or ſell, that had not his marke, &c.

Anſw. They that by the firſt beaſt vnderſtand the Roman Emperours, expound theſe things thus; *He exerciſed all the power of the firſt beaſt before him*, that is, as the Roman Emperours who were before the Popes, made account that all kingdomes were their owne to diſpoſe of as they thought good; ſo the Popes repreſented by this beaſt, doe both challenge and vſurpe a power ouer all kingdomes. Witneſſe *Steuchus* the Popes Library-keeper, who put out a booke, wherein hee ſheweth out of the Regiſter of *Gregory*, that the kingdomes of *Spaine*, *England*, *France*, *Denmarke* and *Pannonia*, *&c.* are held of the Sea of *Rome*, & that the kings holding them are but vaſſals of that Sea. And as the old Emperours made warre vpon all that refuſed to be ſubiect vnto them, filling all parts with ſlaughters and bloud-ſhed, ſo doe the Popes, as all the world knoweth. *He maketh all the inhabiters of the earth to worſhip the firſt beaſt*: that is, either the Roman Empire now ſwayed by the Pope, in that they haue brought it to paſſe, that this Empire is now euery where accounted ſacred and diuine, and accordingly reuerenced: or idols, whereby the Roman religion being receiued by their ſubiects, the Emperors are ſaid to be worſhipped, and ſo now the Popes by their images, which are the ſame in effect, conſtituting in a great part the Roman Catholike religion. *Ballinger. Arethas. Verſ. 12. Graſſerus.*

And doth great wonders, ſo that hee maketh fire to come downe from heauen in the ſight of men: that is, many lying ſignes either by the fraud of Monkes and Prieſts, or by ſome euill art. The fire is ſpoken of in alluſion to *Elias*, who called for fire from heauen to conſume the Captaines with their fifties who were ſent to fetch him. Popes haue cauſed fire to come downe from heauen, partly by prerending to giue the holy Ghoſt, who is compared to fire, and once came ſo downe from *Verſ. 13.* *2 King. 1.* *Act. 2.*

from heauen; and partly by their excommunications like lightnings, in that vnto them are added fire-brands, and candles burning, which together are throwne downe from an high, as if fire came downe from heauen to smite the excommunicated. This is said to be done first in the *sight of men*, then *vers.* 14. *in the sight of the beast*, which is all one; for most men, yea and the beast himselfe, that is, the Empire wherein the Pope doth this, is deceiued by these signes.

Vers. 14. Napier. *Saying to them that dwell on the earth, that they should make an image to the beast, &c.* The image of the first beast was the new re-erected Empire in *Charles* the great *ann.* 800. being crowned Emperour by *Leo* the third, when as the Empire had beene void from the time of *Augustulus* by the space of three hundred yeeres and vpward. And it is significantly spoken, he said *to the inhabitants of the earth*, or to the earthly minded men who were ruled by him, that they should make this image, because the Pope did no act towards it, but spake and so stirred others vp to establish a new Empire by appointing seuen Electours to chuse one at euery time of vacancy, which yet was but an image in comparison of the old Roman Empire, so far did it come short of it in glory and power.

Vers. 15. *And he had power to giue life vnto the image of the beast, &c.* that is, to this reerected Empire: for all the life of it is from the Pope, and whatsoeuer it speaketh or decreeth is by his direction. *And caused that they which would not worship the image of the beast should be killed*; that is, which would not receiue the ordinances and Lawes of this Empire touching the Roman Catholike religion, for by embracing that religion the image is worshipped: all then that refuse to be Papists, they take order to put to death.

Vers. 16. *And he caused all, both great and small, free and bond, &c. to receiue a marke in their right hand, or in their forehead.* This is added the better to know this beast, his marke or character must needs be receiued, that is, a publike and open profession must be made, that a man is a Roman Catholike, and beleeueth all their new Articles touching the Supremacy, Transubstantiation, Purgatory, &c. for to beleeue in Christ, and to hold all Articles of the Apostles Creed, and to receiue the word and Sacra-

Sacraments, are nothing worth without this, neither is Baptisme of any force without the Character of Chrysme in confirmation giuen by the Bishop. Such may neither buy nor sell, that is, as excommunicate persons others may not haue communion with them: for neither Turkes nor Iewes are dealt so hainously withall as poore Protestants, no place is allowed vnto them, nor any being in the world. The marke, the name, and the number of the beasts name is all one, hee that hath the marke hath them all. Hitherto out of *Bullinger*. *Summa angel. in titulo confirmat.*

Others not differing much here-from, expound the Popes exercising of all the power of the first beast, of his cruelty against the faithfull, as great as euer that of the heathen Emperours was: his miracles in general only of sundry strange miracles related to haue been done for the establishing of Popery, his causing men to worship the image of the first beast, of his compelling all to the obedience of the Roman Sea, otherwise they shall beare none office, nor bee suffered to haue communion with men, &c. as hath beene already said. *Fox.*

They that by these two beasts vnderstand one Antichrist, which is the succession of Popes in the Sea of *Rome*, expound the power of the first beast exercised by this in the sight of the first, of his blaspheming, warring against the Saints, and reigning ouer euery tribe and nation, which the Pope doth by his Legats and subordinate officers; and so it is said to be done in the sight of the first beast, because his agents doe it at his becke, and they doe many great wonders to draw the world to the veneration of the Pope. *Hee maketh fire to come downe from heauen*, that is, as was before expounded, by giuing the holy Ghost, and by his excommunications, and this kinde of miracle is the rather singled out, as answerable to a speech in vse amongst the Iewes euen till this day, *If any man shall make fire to come downe from heauen, and deny the Law of Moses, let him be accursed.* The image to the first beast is the image of Christ, the Virgin *Mary*, and the holy Apostles at the Popes commaund made, set vp and adored by earthly people, these are enlined by the imposture of Priests and Fryers, and made to speake, laugh, frowne, and sweat. The marke in Greeke is χάραγμα, not χαρακτὴρ, setting forth more at large any note or *Pareus. Napier.*

marke

Heb. 1. marke, whereas χαρακτὴρ is the image or resemblance of a thing, so Christ is called χαρακτὴρ τῆς ὑποστάσεως: it is not any externall visible marke vpon the forehead or right hand indeed, but the profession of being a Roman Catholike, and a readinesse with all the might to defend that Religion. This Character is double, as there are two sorts of men of that Religion; first, of the common people, the *Chrysme, Holy water, Agnus Dei, Crucifixes, &c.* secondly, of the Religious, their vow to propagate and maintaine it to the vttermost, and therefore by a wonderfull prouidence it is come to passe that such professe an indelible Character to be imprinted vpon them in their ordination.

D. Abbet.

Brightman. Others expound his causing men to worship the image of the first beast, of the Popes seeking honour to himselfe vnder the colour of antiquity: his miracles of making fire to come downe from Heauen of the Popes smiting men with his Excommunications, as if it were with fire from Heauen. *Hildebrand* a Pope, in his Epistle to the *Germans* said, that *Henry* the fourth being smitten with his Excommunication was blasted with lightning. A certaine Bishop reprouing him for his heart-burning against *Henry*, perished by lightning, and giuing vp the ghost cryed out, Oh wretch that I am, alas I am carried bound with a fiery chaine to hell, &c. The Image which he would haue men to make vnto the first beast, is the acknowledgement of the same power and authority in him that was in the Bishops of *Rome* of old before the deadly wound giuen. In other things there is no difference.

Cent. 11. Auent. annal. l. 5.

Bellarmin. Viegas. Ribera. Others that expect Antichrist yet to come, who they thinke shall be but one particular man, reckon vp three notes whereby he may be certainly knowne; first, his reuiuing againe after death as Christ did; secondly, his causing of fire to come downe from Heauen, as Christ sent the holy Ghost in the likenesse of fiery tongues; thirdly, his giuing life to an image which hee should cause to bee made, as Christ gaue life to dead bodies by his diuine power, which because they cannot rightly bee applied vnto the Popes of *Rome*, they maintaine that they cannot be Antichrist, but some other yet to bee expected. But the expositions of ours already set downe make

it

truth did at the first to all nations, because some in all countreys should be stirred vp to publish the same, although all receiue it not, no more than they did in the Apostles times carrying the light forth at the first into all countries, for although many still were idolaters, yet we heare the Apostle affirming, 1 Tim. 3. Col. 1. that the Gospell was then preached *all ouer the world.*

Amongst all these differences, it is agreed in the maine thing, that the breaking out of the light of the truth, which now, by Gods grace, shineth in *England, Scotland, Denmarke, &c.* is here figured out, opposite vnto which, is *Babylon*, that is, *Rome* still labouring to hold men in the darknesse of Popish superstition. But touching the particular application of these figures, either as *Brightman* and *Pareus* doth to three distinct times, the last of which is not distinct, for from *Luther, &c.* hath beene onely a continuation of those happy beginnings, and therefore I doe not thinke, that according to that distinction the Preachers of the truth are figured out. Neither doe I subscribe to *Napier*, that the third Angell setteth forth the Preachers which shall be when the Pope is quite put downe, because killing of the Saints is still spoken of for not worshipping the beast, and they are comforted with the blessing that shall follow vpon such a death. Nor yet doe I thinke, that generally onely the breaking out of the light is here set forth, but because here are three Angels succeeding one another in order, I hold that three things are here figured out, which experience hath taught vs that liue in these dayes.

1. That the light of the truth should breake out, whereby men should be warned against Popish idolatry and superstition, as it did by *Wickliffe* first in *England*, as *England* had first a Christened King *Lucius*, so hauing the honour first to hold out the light dispelling the mists of Popish darknesse: but almost contemporenean with *Wickliffe* were others mentioned before in other countreys also.

2. That the light should shine so, as that the fog of Popery should vanish in many countreys, and that the truth should be so powerfully preached, that *Babels* wals should bee shaken and ruined, which was done by *Luther* and the rest of the Worthies in diuers countreys before spoken of.

3. That the vtter fall of the Pope ſhould yet after this bee deferred, he continuing ſtil where his power yet remaineth to kill and deſtroy his oppoſites. For why elſe ſhould the third Angell ſo ſeriouſly admoniſh men not to worſhip the beaſt, &c. adding, *here is the patience of the Saints*, and *Bleſſed are the dead that die in the Lord, &c.* but onely becauſe the ſeruants of God in many places ſhould ſtill bee exerciſed with bloudy perſecution after the fall of *Babel* before ſpoken of in a great part. So things are like to continue in this ſtate a long time, onely the comfort is, that wee are hence aſſured, that there ſhall bee Preachers to giue warning againſt the Pope and all falſe religions till the laſt comming of Chriſt vnto iudgment, and hereby he ſhall be conſumed more and more, till the date of his time ſhall be quite out.

Verſ. 11.

According to this expoſition then to expound euery paſſage more particularly; He ſaith, *I ſaw another Angell*, when no mention is made of any Angell in this Chapter before, hauing reference to the Angels of the tenth and eleuenth Chapters, *flying thorow the midſt of heauen*; that is, to expreſſe the ſwift and free paſſage of the truth hereby repreſented: That of *Brightman* expounding it of the imperfect knowledge of thoſe firſt Preachers, ſeemeth to me to be too far fetcht. The Goſpell which he bringeth, is called the eternall Goſpell, to meet with the impuration of the Papiſts, who challenged them for broaching a new religion, when as indeed, they preached nothing but the eternall truth of God which was from the beginning. There was not long before this, a certaine fellow called *Cyril* a *Carmelite* Fryer, who made a booke, which hee intituled *The eternall Goſpell*, grounding vpon this place, and the religious of thoſe times readily receiued it, becauſe it tended to the maintenance of their ſuperſtitions, affirming that the Goſpell ſet forth by the Apoſtles was at an end, and this was now to take place. A moſt blaſphemous tenent, when as this our Goſpel is ſaid to be ſuch, that if an Angel from heauen bring any other, he is to be counted accurſed. It is none other Goſpell therefore which is here meant, but this only Goſpell, which being obſcured by the vaile of an vnknowne tongue, and by falſe Gloſſes and interpretations in the time of Popery,

Verſ. 6.

Bullinger.
Fox.

Pareus.

Cent. Magdeburg. 13.

Gal. 1. 8.

is

is now come to light againe; and that not in a corner, but in all countreys and nations of Christendome, and shall, wee doubt not, be diffused into all other parts ere long. This is the same in effect with that *Chap.*10. *Thou must prophesie againe to Nations, and Kings, and many peoples.*

Feare God, and giue glory to him, &c. this is all the effect of our preaching now, and the speech is adaptated to the present occasion: for in the time of Popery men feare the beast, giue him glory, and worship him as most admirable, as was shewed *Chap.*13. The chiefe thing therefore now to be pressed, is to feare God and to worship him, by giuing ouer that fond admiration of the Pope, whereby they were drawne after him, trusting in him, and receiuing his Dictates as the Oracles of a God, which indeed is the worshipping of him. And the phrase here vsed, *giue glory to God*, doth fitly answer that in *Chap.*11. 13. where it is said, that the great city being fallen, and seuen thousand slaine, the rest trembling gaue glory to God, that is, were conuerted from that superstition. *The time of his iudgment is come*, that is, is at hand, so that wee may gather hence, as *Chap.*10. where after the open booke appearing, the Angell sweareth that time shall be no more, &c. that now since these things haue come to passe, the destruction of the Pope, and Papacy, and of all wicked ones is very neere, euen at the doores. Vers.7. *Pareus.*

Touching the second Angell proclaiming the fall of *Babylon*, it is plaine, that by *Babylon* here the old city of the *Assyrians* so called is not meant, both because this *Babylon* is described to be such as had dominion in the time of Saint *Iohn* ouer the Kings of the earth, *Chap.*17.18. and because the people of God are bidden to come out of this *Babylon*, where they had not beene fiue hundred yeeres before the time of this Prophecie. But some haue held, that by *Babylon* the world is meant, wherein there is so much confusion by reason of the Deuils reigning in it. But this cannot stand, because this *Babylon* is spoken of but as a part of the world; for with her all nations haue committed fornication, and when it is fallen, yet the world of the wicked remaine, for they are threatened with euerlasting torments by the next Angell. And lastly, wee are Vers.8. *Ambros. Beda. Arethas. Haimo. Primasius. Ansel.*

bidden come out of *Babylon*, which we cannot doe, if by *Babylon* the whole world be vnderstood. If wee looke backe to *Chap.* 11. 8. we shall finde a great city mentioned, which before was called the holy City, *vers.* 2. trodden vnder foot by the Gentiles two and forty moneths, in which city it is said the Lord was slaine and his two witnesses, their dead carkasses being cast out, and all nations and kindreds beholding them, which city all men know according to the letter is *Ierusalem*, but spiritually the Text saith, it is *Ægypt* or *Sodome*. This city I shewed there, setteth forth the Church of the Gentiles sometime holy, but by Popery and Mahumetisme in time corrupted wonderfully, and therefore called *Ægypt* or *Sodom*; and the fall of it in part is also there spoken of *vers.* 13. Now the same is called *Babylon*, another great city, and of great note for rule and dominion, and of infamy for idolatry and cruelty; and because *Rome* is the head of this corrupted Church, and the chiefe city of the world, the Papall Empire residing there, but extending it selfe into all parts, it is meant by this *Babylon*, the name being aptly changed from *Ægypt* or *Sodom* to *Babylon*, to expresse this imperiall *Babel*-like power. *Ribera* the Iesuite acknowledgeth *Rome* to be meant by *Babylon* here, alleging many worthy Writers, who affirmed the same. As *Augustine*, who saith that *Babylon* falling, *Rome* was built; the daughter of *Babylon*, and another very *Babylon*: so likewise *Euseb. lib.* 2. *cap.* 14. *Beda*, *Oecumen.*, *Victorinus*, *Ieronym.* in *Esa.* 24. *Tertull. lib.* 3. *contra Marcion.*, *Sixtus Senensis*, *Ludouicus Viues*, *Lindanus*, *Bellarmine*, *&c.* But hee will not haue *Rome*, as the state thereof now standeth, to be *Babylon*, but as it was vnder the persecuting heathen Emperours. But this is a most vaine defence, 1. Because Antichrist was not come whilst heathen *Rome* stood, who by the consent of all must be come before this fall of *Babylon*. 2. Because from this *Babylon* spirituall fornications, that is, idolatries are deriued to all countreys and nations, whereas it was neuer so with heathen *Rome*, for then all countreys were suffered to enioy their owne religions, but the Christian onely. 3. Because none of the Authors alleged, except *Tertullian*, liued whilst heathen *Rome* stood, and therefore could not call *Rome Babylon*; meaning heathen

Ribera.

August. de Ciuit. Dei. l. 18. c. 22.

heathen *Rome*. Laſtly, becauſe this *Babylon* is afterwards called *The great Whoore*, noting a ſtate apoſtatizing from the truth ſometime receiued, to goe after Idols: for in the holy Scriptures *Iſrael* only and *Iudah* are taxed for whoredome and not other Countries, becauſe they were married as it were vnto the Lord, and yet they fell from him to the ſeruing of Idols. Other Nations which were neuer taken in for Gods peculiar, though they were full of Idols, could not properly be ſaid to goe a whooring, no more could heathen *Rome*, but the Popiſh ſtate now ruling there may iuſtly be thus charged. *Ribera* ſeeing that it is but a ſhift to apply this to Heathen *Rome*, at the laſt leaueth it and ſaith, That *Rome* is meant as it ſhall be, when in the time of Antichriſt it ſhall forſake the Pope and the Catholike Religion as he laboureth to make it probable that it ſhall doe. But who ſo is wiſe will eaſily ſee that this is but a ſhift to elude a plaine euidence.

To *Rome* that now is, and to the Pope who hath his ſeat there, all circumſtances doe ſo agree, as that we are ſure this Propheſie thus taken is already verified, a ſtate falling from the Pope there and returning to their old heathen idolatry is but a phantaſma, like the man in the Moone, which none but fooles will beleeue to be ſo indeed. Here is now the Empire ouer Kingdomes and Nations, here are miracles and ſhewes that draw the world after the Pope. After a long time of deluſion by faire pretences, the eternall Goſpell is come to light againe, and this ſtate hath beene much ſhaken this thouſand yeeres and vpward, and is in a great part fallen, but yet murthereth and deſtroyeth the Saints according to their old manner; from hence are idolatries and ſuperſtitions deriued into all Countries, and laſtly now ſtandeth that reuiued head which was deadly wounded being the ſeuenth, which was to come after Saint *Iohns* time, for of the ſeuen fiue were fallen, one that is Emperours then ſtood, and the ſeuenth, that is the Pope, was to come. And the Ieſuite in yeelding that *Rome* ſhall fall away to heathen idolatry from the Catholike Religion doth quite forget himſelfe of that grand Maxim, that the Church cannot erre, and is alwaies viſible; whereas if this ſhould befall the Church of *Rome*, which they

hold to be the onely Catholike Church, it ſhould both erre fowly, and the Church ſhould ſometime be ouerthrowne by the gates of Hell and put downe from the viſibility; into ſuch contradictions doe they plunge themſelues that are contradictors of the plaine and euident truth of Gods Word.

Verſ. 9. Touching the third Angell threatning eternall deſtruction to the followers of the beaſt, enough hath beene ſaid already, to ſhew to what time it is to bee referred, and as for the torments here mentioned and the comforts propounded to the faithfull, it is eaſie for any man of himſelfe to render the ſenſe thereof.

Note. Note from all that hath beene ſaid, that the doctrine of the reformed Churches at this day is the very doctrine of Gods Angell: for we teach to aſcribe all glory and to giue all worſhip to God only, and not to make any a partaker with God herein, and in theſe points not to feare the tyranny of the Pope and his adherents, but in the feare of God to perſiſt herein to the end, which is the very effect of the Angels teaching. To this tendeth our impugning of Images, and the worſhipping of Saints departed, our denying of the merit of workes and ſupererrogations, the Popes power of pardoning ſinnes, our aſcribing all to grace in the conuerſion of a ſinner, and holding no vertue to be in croſſing and holy water, &c.

Note. Againe, ſee a plaine euidence that this is the truth, and the Roman Catholike ſtate (*Babylon*) falling before it in diuers Countries, and which ſhall be vtterly razed to the foundation, ſo that a ſtone ſhall not be left vpon a ſtone.

Note. Laſtly, all proſperity and preuailing is not to be expected by the ſeruants of God vpon the firſt falling of *Babylon*: for ſhe maketh head ſtill and putteth many to death, whoſe comfort yet is, that they are bleſſed and reſt with the Lord, whereas if cowardly they ſhould for feare turne to the beaſt, they muſt be tormented miſerably for euermore. But why is this word from *henceforth* put in, are not all the dead that die in the Lord at any time bleſſed? Yes doubtleſſe, but there is an opinion of Popery, by which men were carried away in times paſt, touching the paines of purgatory fire to be ſuffered after death which is ſecretly here glanced at, as if it ſhould haue beene

beene ſaid. Hitherto a long time it hath beene thought that there is no reſt in death to the godly, but further pangs yet to be endured in Purgatory, but the vanity of this tenent being now diſcouered by the preaching of the Goſpell ſet forth vnder the type of the three Angels, no ſuch thing ſhall henceforth be feared, but they ſhall comfort themſelues in the expectation of immediate reſt and ioy.

Queſt. 3. *And behold one like vnto the Sonne of man ſitting vpon the cloud, hauing vpon his head a crowne of gold, and in his hand a ſharpe ſickle, &c.* Who is this and what are the Angels next mentioned; whereof one comming out of the Temple calleth to him to put his ſickle into the harueſt: and a ſecond comming out of the Temple alſo hauing a ſharpe ſickle, to whom a third comming out from the Altar that hath power ouer fire, calleth to put his ſickle into the Vintage, which is cut downe and trodden in a Winepreſſe without the City, the bloud comming out vp to the bridles of the horſes by the ſpace of 1600. furlongs. Verſ. 14.

Anſw. Almoſt all Expoſitors agree, that the comming of Chriſt to iudgement is here repreſented: for hee is like the Sonne of man, though a great Iudge, he ſhall come in the Clouds, 1 *Theſ.* 4. and the conſummation of the world is likened vnto the cutting downe of the Harueſt, *Mat.* 13. and both to the Harueſt and Vintage, *Ioel* 3. 13. from whence this phraſe ſeemeth to bee taken. But ſome vnderſtanding Chriſt by one like the Sonne of man as it is commonly taken, yet hold that ſome other iudgements vpon *Babylon* are here ſet forth to be applyed to the times of the three Angels going before, the firſt whereof come with the eternall Goſpell, *ann.* 1039. in *Berengarius*, oppoſing tranſubſtantiation, and preuailing ſo farre, that *France, Spaine, Italy*, & *Germany* were full of men holding the ſame with him, for *William Noribrigenſ.* ſaith, that they were as the ſands of the Sea, but they were perſecuted for this, whereupon the Lord being offended ſent his Angell with a ſharpe ſickle of iudgement, *ann.* 1076. About the time of *Berengarius* his death, by a quarrell ariſing betweene *Henry* and *Gregory* the ſeuenth, named Pope *Hildebrand*, betwixt whom forty bloudy bat-

P. du Moulin.

Guil. Noribrigenſ. Engl. Hiſt. lib. 2 cap. 13.

tels were fought, and all things were filled with confuſion and miſery.

The ſecond Angell came with threatnings againſt *Babylon* by *Peter de Bruis*, and *Henry de Tholouſe*, *ann.* 1130. and by *Iohannes de Waldo* of *Lions*, *ann.* 1158. for they called *Rome Babylon*, and exhorted all men to goe out of her: but *Innocent* the third then Pope, cauſed the *Croiſado* to be preached, and by that meanes within a few moneths 200000. of them were ſlaine in *Prouence*, *Languedec* and *Guienna*. Hereat God being againe offended, ſent another ſharpe ſickle by *Frederieke Barbaroſſa* his armies and the Popes, by reaſon of which the miſeries were ſo great as that no Pen can expreſſe them ſufficiently. For whilſt theſe warres laſted, the *Moores* waſted *Spaine* together with the *Sarazens*, murthering all the Chriſtians which they could finde, and the *Saladine* deſtroyed the Kingdome of *Ieruſalem*, which had coſt ſo many millions of mens liues to conquer it. The third Angell came with admonition to beware of worſhipping the beaſt by the Preachers of theſe times, againſt which when the Papacy ſhall grow moſt outragious, ſome greater iudgement then euer yet ſhall come vpon them to the effuſion of ſo much bloud, that it ſhall come vp a wonderfull great ſpace of ground to the very horſe bridles, which is not yet effected.

Iob. Caſſanion Hiſt.

Forbs. Graſſerus.

Others hold, that here is ſet forth the increaſe of ſuch as ſhould ſtand for the truth, it being firſt vpheld by the immediate power of Chriſt ſet forth by his comming in a cloud with a ſharpe ſickle, but afterwards diuers Countries being conuerted, his Angels dare be bold to be ſeene to ſtand for the truth, both temporall Kings ſet forth by the Angell with his ſharpe ſickle, and ſpirituall Miniſters comming from the Altar, who by their exhortations and preaching ſtirre vp the other againſt *Babylon*, ſo that here in briefe is ſet downe what is more at large deſcribed vnder the ſeuen Vials powred out by the ſeuen Angels following.

Brightman.

Some more particularly by one like the Sonne of man vnderſtand the proteſtant Princes in *Miſnia*, *Haſſia*, *Pruſſia*, *&c.* ſuch as *Fredericus Saxo*, *Mauritius*, *Philippus Lantgranius*, *Iohannes Brunſwicenſis*, *&c.* by the firſt Angell comming out of

of the Temple, *Iuſtus, Ionas, Melanthon, Ambroſius, &c.* who were a meanes to ſtirre vp thoſe Princes to aboliſh the Maſſe and to reſtore the truth, vnto the yeere 1530. By the other Angell with a ſickle, the Lord *Cromwell* here in *England* in the time of King *Henry* the eight, who did much againſt Popery, and by the Angell comming out from the Altar. *Thomas Cranmer* Archbiſhop of *Canterbury* in thoſe daies, who is ſaid to haue power ouer the fire, becauſe hee triumphed in his ſuffering in the fiery flames for the truth, and hee ſtirred vp the Lord *Cromwell* out of his great zeale to put downe ſuperſtition. And the diſtance of the place where the bloud out of the Wine-preſſe ouerflowed being 1600. furlongs doth notably agree, for in our Engliſh miles this is two hundred, for although the length of *England* be three hundred miles, yet one hundred in reſpect of the coldneſſe and barrenneſſe may well be cut off, as where there was no ſuch great Vintage of religious perſons, who ſtill gathered to the fatteſt places of the land. I cannot approue of any of theſe expoſitions, becauſe not particular iudgements but the generall iudgement, which at laſt ſhall be executed vpon *Babylon* is here figured out, vnto which alſo all the circumſtances may be very well fitted, as by and by ſhall bee ſhewed. And where any thing in words agreeing with the generall current of the holy Scriptures may well beare a ſutable interpretation, it is but curioſity to inuent ſingular interpretations. *Brightman* hath beene much taxed for his making one like the Sonne of man comming vpon a cloud to be an earthly Prince, neither doth that of his touching *Cranmer* agree, ouer whom the fire did rather preuaile than he ouer the fire, in that for feare he recanted for a time, though afterwards hee conſtantly ſuffered martyrdome, to ſay nothing of the hundred miles more in *England* than the ſpace here ſet forth, which in vaine he ſeeketh to reconcile.

Others that are for the laſt iudgement of *Babylon* when Chriſt ſhall come at the end of the world, expound theſe things diuers waies. Some will haue Chriſt repreſented here twice: firſt, like the Sonne of man; ſecondly, by the name of an Angell with a ſickle, becauſe he is the Author of the deſtruction

ſtruction of the wicked, and this vindicatiue power is originally and vertually in him, bũt inſtrumentally in the Angels which are imploied therein. The Angell comming out of the Temple calling to him to put in his ſickle into the harueſt, they expound of ſome prime Angell who entreateth him thus to doe, and ſo likewiſe the Angell comming out from the Altar who hath power ouer the fire, that is, to execute Gods vengeance by fire as it ſhall be at the laſt day. This is mentioned by *Fox* in part, who alſo addeth, that they hold that two ſimilitudes are here vſed to ſet forth one and the ſame thing, that of the harueſt to ſignifie the gathering together of the Elect, this of the Vintage to ſignifie the gathering together of the reprobate. And part of it is *Pareus* his, who will haue a prime Angell meant euery time that an Angell is mentioned here, alſo he doth iuſtifie that expoſition of the Angell with a ſharpe ſickle of Chriſt before conſidered in himſelfe, here in the Miniſters of his iudgement, as *Ioh.* 4. Chriſt is ſaid to baptize more Diſciples than *Iohn*, though he baptized not but his Diſciples. *Fox* holdeth that two ſickles are mentioned, though there be but one and the ſame ſickle of Chriſt, in alluſion to that in *Ioel* 3. 13. where ſickles are ſpoken of, and whereas an Angell ſpeaketh vnto Chriſt to put in his ſickle, hee holdeth that nothing elſe is hereby ſignified but that Chriſt commeth to iudgement at the laſt day by the counſell and appointment of the Father, of whom hee ſaid, that of the day and houre knoweth no man but the Father. And that two ſimilitudes are vſed the more amply to ſet forth the proceedings which ſhall be at this great day of iudgement. I will not weary the Reader by producing more expoſitions, but rather come directly to ſhew what I conceiue by comparing all their expoſitions together to bee the true meaning of this apparition.

Pareus.

Fox.

I thinke it to be without doubt, that Chriſts comming to iudgement is meant by one vpon a white Cloud like the Sonne of man, and ſpecially againſt *Babylon*. whoſe caſe more particularly is acted here: for *Fox* affirmeth that this was conſtantly held by all without contradiction till his time. It was ſaid that he ſhould come ſo as he went vp into Heauen, that

Act. 1. *Mark.* 13. 26.

is,

is, in a Cloud, and that he ſhould come in the Clouds, and his golden Crowne is a plaine demonſtration that hee is the King of Heauen. In that an Angell comming out of the Temple biddeth him put his ſickle into the harueſt, *for the time is come.* *Bullinger* ſeemeth to me moſt rightly to reſolue it that this is ſpoken parabollically, wherein all things are not to bee ſtreined, but only the ſcope to be reſpected, and ſo an Angell is brought in telling him that the harueſt is ripe; as if a mans ſeruant comming out of the Corne field, ſhould tell him it is time to ſet on workemen to cut downe his Corne, for it is ripe and beginneth to ſhed in the field: and if any man will needs goe further in expounding all particulars here, that of *Fox* is the moſt probable, that hereby is ſet forth that the particular appointing of this time is at the will of the father, who becauſe when hee declareth himſelfe hee is wont to doe it by ſending an Angell, is ſaid to ſend out from his preſence an Angell here, for he commeth out of the Temple, a fit type of Gods preſence. *Bullinger.* *Fox.*

Touching the other Angel comming out of the Temple alſo with a ſharp ſickle, I aſſent vnto them that hold the ſame thing to be the ſecond time hereby repreſented, for the more ample declaration of the proceedings wch ſhall be at the day of iudgement, a thing not vnuſual in the holy ſcriptures, & particularly in *Ioel* 3. 13. whereto it is alluded here. It is intimated therfore by this double deſcription, that as men doe in the time of harueſt, and in the Vintage time, they cut downe their Corne, they cut their Grapes, ſo all the people of the earth ſhal be cut down at the laſt day. Now whereas amongſt them ſome are good & ſome bad; it is left to be ſought out elſewhere what ſhall become of the good, and according to the ſcope of this place, which is to terrifie the wicked adherers to the Whoore of *Babylon*, the proceedings againſt them only are deſcribed, they ſhall be cut downe as the Corne in the time of harueſt, and as the Grapes in the Vintage time, that is, they ſhall be deſtroyed from out of this world, neither ſhall that be all, but after this they ſhall be caſt into the Wine-preſſe of Gods wrath, there to be cruſhed and ſqueeſed in infinite multitudes an infinite long time, ſet forth by the bloud running out in ſo great abun- Verſ. 17.

abundance, arguing both many grapes and a long time of preſſing. There is no ground by the reaping of the harueſt to vnderſtand the gathering in of the godly as ſome would haue it taken, for Tares are amongſt the Corne, and this ſimilitude, howſoeuer it doth ſometime ſet forth the putting of an end to this temporall life in all men, yet ſometime with a particular reſpect vnto the wicked only as here, and *Ioel* 3. 13. and then it is only to be ſo farre forth applied, as it ſetteth forth a cutting off or deſtroying from off the face of the earth, and if wee ſhall goe a little further in applying it, it muſt be in that which is vnderſtood, but in other places further added, *viz.* in reſpect of that part of the harueſt which is to be burnt with fire, the tares and the chaffe which it may be is alſo intimated here by the Angell which is ſaid to be ouer the fire, whoſe office haply it was when the other Angell had deſtroyed the world temporally to caſt the bundles of tares into vnquenchable fire, and the grapes which were ſharpe and ſowre into the Wine-preſſe of Gods wrath for euermore. And this Angell commeth from the Altar fitly, becauſe fire is vſually taken from thence for the deſtruction of the wicked, as *Chap.* 8. 5. from whence haply he may be thus deſcribed, as afterwards hee that powreth out his Viall vpon the waters is ſaid immediatly to be the Angell of the waters, *Chap.* 16. 5. ſo this the Angell of the fire or that had power ouer the fire. If any man ſhall further demand, but why doth not Chriſt appeare the ſecond time like the Sonne of man, but an Angell is ſaid to appeare, if both apparitions ſerue to expreſſe the ſame thing. I anſwer, that in the deſtruction of the world at the laſt day two things are to be conſidered, the Iudge by whoſe power and authority it ſhall be acted, and the inſtruments which ſhall be imployed herein; the firſt, is the Sonne of man, the ſecond, the Angels ſpoken of as one here, to ſhew their going about this miniſtery as one, and according to this twofold conſideration there are two diuers appearances of the Sonne of man ſitting and crowned, and of an Angell neither ſitting nor crowned, whereby wee are to vnderſtand the Lord and Maſter of this great Harueſt and Vintage is Chriſt Ieſus, hee onely giueth power to cut downe, and a fruit of his iuſt

wrath

wrath is the wickeds ſuffering of endleſſe torments: but hee doth inſtrumentally act both the one iudgement and the other by his holy Angels, the ſentence giuing is omitted here, the iuſt manner of the whole proceeding at that day being ſufficiently declared elſewhere. He ſhall come in a Cloud hauing a ſharpe ſickle in his hand, that is, being ready to condemne the wicked world and to cut them off with the breath of his mouth as with a ſharpe ſickle, then the Angels with all readineſſe as his Miniſters ſhall deſtroy the world, and after ſentence by him giuen leauing the godly who are inuited into the Kingdome of Heauen, they ſhall caſt the wicked into their place of torment in innumerable multitudes. And thus I thinke that all hitherto is made moſt plaine. There remaineth only the ſpace of ground without the City where the Wine-preſſe is trodden, being 1600. furlongs to be conſidered: touching which, I finde that moſt Expoſitors content themſelues with this generall, that here is ſet forth the great abundance of thoſe that ſhall be deſtroyed, ſo that if men on horſebacke would looke out to it, their bloud couereth the ground ſuch a diſtance and ſo deepe as that it commeth vp to the horſe bridles, it being alluded vnto *Eſa.* 66. 24. where ſomewhat a like phraſe is vſed.

But one beſides *Brightman* before ſpoken of, who applieth it to *England*, expoundeth it particularly of the time when this great iudgement ſhall be, *viz. ann.* 1600. from the time of this viſion, that is, about *ann.* 1699. But here is nothing to intimate any time but the greatneſſe of the place where this Wine-preſſe ſtandeth. *Rabbi Menahem* vpon *Gen. fol.* 60. ſaith, that the land of *Canaan* was 1600. furlongs in length, now for ſo much as all things are carried here on in an Allegory to the Temple, the Altar and the holy City which were of the Iewes, I doubt not but in this ſpace without the City it is alſo alluded vnto that Country, ſuch an innumerable multitude are deſtroyed, as if ſuch a ſlaughter of men were made as would ouerflow in this depth all the whole land of Canaan.

Napier.

Rabbi Menahem.

The valley of *Iehoſhaphat* hath beene of old ſet forth to be the place of iudgement, and *Tophet*, which is in that Coun-

Ioel 3. Eſa. 30.

try,

try to be wide and large, where there is wood enough, and the breath of the Lord as a riuer of brimſtone kindling it. It is without the City of the Saints, which is much greater, euen 12000. furlongs ſquare, *Chap.* 21. 16. not for that the number which ſhall be tormented together is leſſe than the number of thoſe that ſhall be ſaued, but becauſe to be ſtreightened is an addition to paine, to be inlarged an addition to ioy and comfort.

Touching the Angell of the fire, I doe not thinke with ſome, that either here or *Chap.* 16. where the Angell of the waters is ſpoken of, it can be iuſtly gathered that diuers things are aſſigned to diuers Angels to rule ouer, for they together are miniſtring Spirits to execute the will of God, ſometime in one kinde, and ſometime in another; and becauſe this Angell before, *Chap.* 8. 5. is ſaid to take a Cenſer full of fiery coales from the Altar, he may now be brought in by this Periphraſis, tacitly implying what ſhall become of the harueſt of the wicked before ſaid to be reaped, and hee that afterwards is called the Angell of the waters, is plainly ſo called becauſe he powred out his Viall vpon the waters.

Note. Note, that when the godly who haue ſuffered and beene toiled in this world ſhall reſt moſt ſweetly from all trauell and labour, the wicked followers of the beaſt of *Rome*, and all wicked perſons come to burning and preſſing with intolerable pangs, neither can there be any auoiding of it, becauſe the Lord Ieſus and his holy Angels, from whom none can lie hid (and not men who may be deceiued) ſhall be actors in adiudging and compelling them into the Wine-preſſe.

CHAP.

CHAP. XV.

AND I ſaw another great wonder in Heauen, ſeuen Angels hauing the ſeuen laſt plagues, &c. Verſ. 2. *And I ſaw as it were a glaſſie ſea mingled with fire, &c.* To what time is this to be referred, what is this glaſſie Sea whereupon the Harpers ſtand, and what is the ſong of *Moſes* which they ſung, & who are they that ſing this ſong? *Queſt.* 1. Verſ. 1, 2, &c.

Anſw. Some referre the powring out of theſe Vials vnto the time of *Hadrian, Leo,* and *Hildebrand,* Popes with their ſucceſſors, who powred out theſe Vials againſt *Conſtantinus, Iconomachus, Henry* the fourth and other Emperours, euen vntill the time of *Peter* the Eremite, who ſtirred all vp to the holy warre, that is, from the yeere 742. to the yeere 1094. *Lyra.*

Some apply theſe things to the ſuppoſed three yeeres and an halfe of Antichriſt, holding that according to the letter it ſhall be fulfilled as in the plagues of *Ægypt.* Some, that theſe Angels ſet forth the Preachers which haue beene and ſhall bee then, denouncing Gods iudgements againſt the wicked in all times and ages ſince the firſt preaching of the Goſpell. Some referre this viſion to the time after Antichriſts diſcouery, holding that it is here ſet forth by what degrees hee ſhould be brought downe vntill his finall vtter deſtruction. And laſtly, ſome doe make theſe ſeuen Vials parallel to the ſeuen Trumpets, and ſo to ſet forth the iudgements of God againſt perſecutors in all ages ſince the firſt propagation of the Goſpell. This laſt is coincident almoſt with the third, touching Preachers denouncing Gods iudgements in the ſeuerall ages of the Goſpell, neither of which can ſtand here, becauſe theſe are the laſt effects of Gods anger in this booke reuealed, and ſo neceſſarily after all the iudgements before figured our any kinde

Ribera. *Viegas.* *Gagnæus.* *Rupertus.* *Beda.* *Haimo.* *Pannonius.* *Richard. de Sancto Victore.* *Gorran, &c.* *Forbs.* *Brightman.* *Pareus.* *Bullinger.* *Fox.* *Napier.*

kinde of way. As for that of *Lyra*, it is not worth the refuting, becauſe ſo theſe iudgements ſhould all haue beene executed long agoe, when it is plaine here that they hold to the end of the world. And that of their taking effect in the ſuppoſed three yeeres and an halfe of Antichriſts reigne is moſt ridiculous, becauſe if in ſuch a time according to the letter theſe things ſhould be ſenſibly fulfilled, it were eaſie for euery man to know Antichriſt, and when the day of iudgement ſhall be, which are both very great myſteries. I ſubſcribe therefore to them that apply theſe things to theſe latter times, wherein Antichriſt being reuealed, is diuers waies plagued, and ſhall be plagued till that hee bee vtterly deſtroyed. For now that the ſpirit is fallen vpon Antichriſts ruine, *Chap.* 14. 8, &c. he continueth in the deſcription thereof, and of the preuailings and finall happineſſe of ſuch as ſtand for the truth, to the end of the booke, handling in order the paſſages of his fall more at large, and of the laſt generall iudgement of the whole world. The iudgements of God vpon Antichriſt and his adherents are ſet forth firſt obſcurely vnder the figure of Angels powring out their Vials, *Chap.* 15, 16. then more plainly the Whore of *Babylon* and her fall being more at large deſcribed, *Chap.* 17, 18. and the ioy of the godly Orthodox therefore, *Chap.* 19. after which the chaining vp of Satan and his looſening being mentioned, *Chap.* 20. together with the fearefull deſtruction of the wicked, the moſt happy eſtate of the godly is deſcribed, *Chap.* 21, 22. and who ſhall be excluded from it.

Beda. Ribera. Primaſius. Richard. de Sancto victore. Rupertus, &c. Forbs.

Touching the glaſſie Sea mingled with fire, ſome will haue it to be baptiſme, wherein the holy Ghoſt like fire is giuen: the faithfull that haue held the faith whereinto they haue beene baptized, not being ouercome by the feare of Antichriſt though they haue paſſed thorow the fire, ſtand now reioycing and praiſing God for his downefall. Some vnderſtand the pure Word of God accompanied with the Spirit ſet forth here, as the meanes whereby Antichriſt is ouercome. Some the word or truth accompanied with contention about ſome points by the *Lutherans, &c.* And ſome by the glaſſie Sea vnderſtand the world like vnto the Sea for tumultuouſ-

Brightman. Bullinger. Pareus. Napier.

neſſe,

it plaine that theſe things doe moſt fitly agree vnto the Popes, wherein though there be a little difference, yet it is agreed amongſt vs all in the maine, that the Antichriſt of *Rome* is here painted out in his liuely colours. And it is indeed abſurd to imagine the fulfilling of theſe things according to the letter, for ſo Antichriſtianiſme ſhould be no myſtery, neither ſhould there need ſuch wiſdome by the number of his name to finde out Antichriſt. That the Pope is this Antichriſt it is no new coniecture of ours out of malice, but a very ancient opinion maintained by ſundry learned and godly men in diuers ages of the world, that no time ſince his ſpringing vp might want a teſtimony hereof. *Gregory* the firſt, called the great, about *ann.* 600. plainly foretold of his being at hand, ſaying the King is at hand, and which is horrible to ſpeake, an army of Prieſts is prepared for him, becauſe they warre for the maintenance of pride who were ſet to leade the way of humility. Herein he ſpake moſt truly and ſignificantly when Antichriſt was euen at the doores: for the very next Pope to him after *Sabinianus*, namely *Boniface* the third beganne to fulfill this prediction when hee obtained the title of vniuerſall Biſhop. *Arnulphus* Biſhop of *Aurelia*, in the Councell of *Rhemes*, about *an.* 900 brake out into this ſpeech touching the Biſhop of *Rome*, What thinke ye of him that ſitteth in his high Throne, clad in Scarlet and glittering with gold, what thinke ye him to be? Verily, if he be deſtitute of charity, he is Antichriſt. *Anno* 1240. a Councell was held at *Ratiſbone* againſt the tyranny of the Roman Biſhops, wherein *Eberhardus Archiepiſc. Saliſburg.* riſing vp ſaid, Vnder the title of the high Prieſt we may perceiue, if we be not blinde, a Wolfe in the coat of a Shepheard. *Hildebrand*, like an Antichriſt 170. yeeres agone laid the foundation of this Empire, and beganne the warre, which hath beene continued by his ſucceſſors euer ſince. Theſe high Prieſts of *Babylon* deſire to reigne alone, they cannot beare an equall. Beleeue me, they will not ceaſe till that all powers being put downe they ſit in the Temple of God, and exalt themſelues aboue all that is worſhipped. He changeth Lawes and eſtabliſheth his owne, that wretched man whom they are wont to call Antichriſt doth contaminate, kill

Greg. lib. 4. regiſt. Epiſt. 38. Rex prope eſt, & quod dici eſt nefas, ſacerdotum ei paratur exercitus, quia ceruici militant elationis qui ad hoc poſiti ſunt, vt ducatum præberent humilitatis.

Concil. Rhemenſ.

Auentin. annal. lib. 7.

and deſtroy, &c. *Abbas Ioachim*, who alſo liued about the ſame time called the Pope Antichriſt, *ann.* 1158. *Gerhardus* and *Dulcimus* taught the Pope to bee Antichriſt, and *Rome* with the Clergy there to be *Babylon*. *Ann.* 1160. was *Waldus* who taught the ſame. *Ann.* 1370. *Francis Petrarch*, an eloquent Italian, wrote many inuectiues to the ſame effect. Who ſo deſireth to ſee more, let him looke into *Catalogus teſtium veritatis*.

He that doth not wilfully blindfold his eyes cannot chuſe but ſee the Pope to bee Antichriſt, here deſcribed by the ſecond beaſt: for he hath all the power that euer the Roman Empire had, whereunto the Deuill gaue his Throne, ſetting vp Kings and depoſing Kings, ruling and reigning farre and wide, and all this is done before that beaſt or in his ſight, that is, before the people of this Empire in whom it conſiſteth, for *verſ.* 13. that which is ſaid to be in the ſight of the beaſt, is ſaid to bee in the ſight of men. He cauſeth the firſt beaſt to be worſhipped, that is, his owne greatneſſe to be admired and reuerenced, which is the ſame with the ancient maieſty and dominion of this Empire: for in the ſtate ouer which the Pope doth now rule ſet forth by the firſt beaſt there were two things, the peoples of diuers Countries and Nations, and the imperiall authority exerciſed ouer them; in reſpect of the firſt, hee is ſaid to doe theſe things in the ſight of the firſt beaſt, in reſpect of the ſecond, to cauſe all men to worſhip the firſt beaſt by being obedient to this authority now tranſlated to himſelfe.

Verſ. 13. Touching the great wonders and fire brought downe from Heauen, I ſubſcribe to *Pareus* and *Brightman*, who haue ſufficiently illuſtrated this paſſage. Touching the image of the beaſt which he cauſeth the inhabiters of the earth to make, I

Verſ. 14. cannot approue of that expoſition which applyeth it to Images deceitfully inclined, becauſe this image that he ſpeaketh of here hath power to put to death all that will not worſhip it, ſo as a Popiſh Image hath not, neither doe I thinke that the preſent Emperours are meant, who are but Images in compariſon of the old Emperours, for the Pope is not ſo eager to haue them worſhipped by the people, but rather to debaſe them

them, that he alone may goe away with all the honour. but it is a religious kinde of worship which is here meant, and the Pope himselfe is this Image, and he doth say vnto men, That they should make this Image by teaching it to bee necessary vnto saluation to haue the successor of Saint *Peter* in the Sea of *Rome* for vniuersall Emperour of the world: for this is in effect to reare vp an Image of the first beast, that is, of the old Imperiall authority: and because that if the Pope had no more but this title without any liuely Imperiall power, hee should be but as it were a dead Image and exposed to contempt, he bringeth it about by his bewitching doctrine, that he is thus esteemed in the hearts of men who are all ready to fight for his honour as for the diuine Maiesty, and to suppresse all oppugners, and thus he putteth life into this Image, &c. For this beast is both a beast and a false prophet; as he is set forth by the name of a beast, his authority is intimated, that he is a great ruler and commander; as he is a false prophet, hee raiseth vp his Empire and command by his delusions to such an height, as that he becommeth a very liuely Image of the supreme Roman Maiesty, not suffering himselfe to be neglected any more than the old Emperours did. The wofull experience of these times doth shew the truth of this prophesie, there being nothing whereof the Pope is so tender as of this Vniuersall honour, not sparing sex or age, but killing all that will not giue it vnto him.

Touching the marke which all are caused to receiue on their forehead or right hand, though *Bullinger* and some others hold, the marke, the name, & the number of the name to be all one, yet some distinguish them, expounding the marke of the indelible Character, which Priests and religious persons are said to receiue in their ordination, when lifting vp their right hand they sweare fidelity to the Pope, and by anointings and rasures, they are marked in the forehead for him: and the name and number of his name, of the marke, which all others of that Religion receiue, which is to be called Roman Catholikes. Some a little diuers from this, by the marke vnderstand the oath and publike profession of such as are in holy orders, and of Princes and great persons to defend the Ro-

Vers. 16. *Parens.*

Brightman.

man Catholike Church and Pope; and by the name, the title whereby the common sort of the Papals are knowne, as Pontificians, Catholikes, or Papists, from the Pontifex, Catholike Bishop or Pope; by the number of the name, such as are more remote from the Pope, and yet dare not renounce all obedience to his sea, as the Grecians. *Napier* consenteth vnto *Bullinger*, that the marke, name, and number are all one, and therefore readeth it, *Chap. 15. 2. The marke of the number of his name.* I cannot see how the distinction before named should stand, because the very marke is receiued by all great and small, rich and poore, and therefore not by Princes and the Clergy onely. And if the marke were a diuers thing from the name or number of the name, it would haue beene as needfull to set men a worke to finde out all three, as this one of the number of the name. I subscribe therefore to *Bullinger* and *Napier* touching the identity of these three. Touching the name, and number of the name, wee shall see more in the next question.

Napier.

Note. Note from that which hath beene already said, that the cursed instruments of the deuill can goe farre in shewing signes and doing acts of great power, and therefore wee ought to take heed of being deluded hereby, yea, by Gods permission, they kill and shed the bloud of such as withstand them, whereby we may gather a certaine marke of an Antichristian spirit communicating with the great red Dragon, and by consequence, of the communion that the bloud-sucking Papacy hath with him.

Vers. 18. *Quest. 7.* What name is set forth by these Greeke letters χξς, which are said to be the number of the name of the beast, and yet the number of a man?

Answ. Before we come to the resolution of this question, something is to be premised touching the words of the Text: First it is said to be *the number of a man*, according to some, because man may compute it, these numbers being to be taken not as mysticall numbers, as some others in this booke of the Reuelation; but for so many as these numerall letters doe by the vsuall account of men set forth, and therefore one expoundeth these words as an explication of what was said before, let

Richard. de Sancto victore. Patem.

him

him that hath wildome finde out the number, for to number is the point of a man, not of any other creature which is void of vnderſtanding: according to others, the number of a man, beeauſe a familiar and ordinary name amongſt men: according to others, the number of a man, not of any deuill or other creature, for no ſuch is to be vnderſtood, though he hath beene hitherto ſpoken of as a beaſt; and to this laſt doe I ſubſcribe, as plainly thwarting that fond popiſh conceit, that Antichriſt ſhould be begotten by the Deuill; for as touching his generation, he ſhall be but an ordinary man as others are. An ordinary name it is vnlikely that it ſhould be, becauſe by it Antichriſt is to be knowne from others, ſo as he could not be by his name, if it were common to other men alſo: neither needed there any ſuch caution to ſay, that the number is of a man, as hee doth vſually vnderſtand numbers, which other creatures doe not, for this is a thing commonly knowne without admonition, and it is implyed in the words before that he muſt be a man and a wiſe man that can caſt vp this count. *Ribera.* *Arethas.* *Beda.*

Secondly, touching the numbers χξϛ, *Parens* maketh mention of ſome that reade it χϛ, but all Greeke Copies are otherwiſe, ſome reade it in words at length, ἑξακόσιοι ἑξήκοντα ἕξ, as all Latine Copies and *Arias Montanus*. But *Irenæus* affirmeth, that theſe letters are found in all Copies, and inueigheth againſt the changers of the letter. *Iren. lib. 5. c. 25.*

For the ſeuerall expoſitions of this number, it were but loſt labour to recite all; I will therefore name ſome onely, referring him that deſireth to ſee more to other Writers. Some thinke that this number ſetteth forth the time when Antichriſt began: but that being *ann.* 606. here are threeſcore yeeres more, neither could by the time, the marke of the beaſt be found out and his name, as by this number. Moſt therefore hold that theſe be the numerall letters of his name, not preciſely to be found therein letter for letter, but ſuch letters as amount according to the Greeke numbring to this number, and hereupon diuers men haue inuented diuerſ names which I ſpare to mention, but that which the moſt learned and iudicious of our ſide doe generally reſt vpon is, *Bullinger.* *Baleus lib. 3. de act. Pontif.* *Parens.* *Fox.* *Napier.* *P. de Mollin.* *Graſſer. &c.* *Brightman.*

is, λατεινος, λ valet 30. α 1. τ 300. ε 5. ι 10. ν 50. ο 70. ς 200. found first in *Ireneus*, and the name τειταν comming to the same number. *Fox* findeth this number in this name in Hebrew, ר ם ע ר ש ר valet 200. ם 40. ע 70. ך 50. ר 6. ש 300. and in Greeke, εὐμενις, ε valet 100. ο 70. μ 40. ν 50. υ 400. ς 6. This I confesse doth moue me much for the reuerence of so many and graue Authors: but seeing this number of 666. is not set forth in words, as the number of them that follow the Lambe, *chap.* 14. and of the sealed ones, *Chap.* 7. I cannot be perswaded that the Spirit would haue vs looke barely to this number, but to the very letters here vsed. And indeed, as long as we goe this way to worke in finding out this number, we shall neuer be able to conuince the aduersary, there being so many names more containing this number, though all circumstances here considered, some name agreeing to the Pope is most probably the name here meant. It is not without cause therefore, that one doth so much wonder that so many graue and learned men should be carried away in this manner; howsoeuer I like not his coniecture neither, that the number of the name of the beast is compounded of sixes in opposition to the number of those that follow the Lambe who are counted by twelue thousands, *Chap.* 7. of euery of the twelue Tribes, intimating that the followers of the beast are not any of this number, but rather a building reared vp by Satans chiefe instrument, as sometime the golden Image of threescore cubits height and six cubits bredth set vp by *Nebuchadnezzar*, and not of that building called the new *Ierusalem*, *Chap.* 21. consisting altogether of twelues. For the scope of setting downe this number is not to shew that the followers of the beast are opposite to the followers of the Lambe, or of the Deuils stirring vp, for this hath beene already made plaine enough, in that the Dragon is said to giue the beast his power, and all are said to follow him but onely such as haue their names written in the Booke of Life. But the intent here is to teach vs a marke or name whereby all that are wise may certainly know him and beware of him. The Papals to keepe men from searching too farre herein teach, that it is impossible to know his name before that he be come, which time (liking for granted that it is not yet, all search here-

Forbs. Chap.14. *Viegas.* *Bellarmin.*

after

after may seeme to be vaine. For they say, that as the name *Iesus* could not be knowne till his comming, although one of the *Sibils* did foretell the number that should be in his name in these Verses, *Namq; octo monadas, totidem decadas super ista:* *atque hecatontadas octo infidis significabit, Humanis nomen*, that is, 8. ones, 8. tens, and as many hundreds, that is 888. which are found in the name *ΙΗΣΟΥΣ*, valet 10. η 8. σ 200. ο 70. υ 400. ς 200. so the name of the beast should not be knowne till his comming: but blinde men that they are, whilst they affirme a truth, being mistaken in the time, they cannot see him who is most easie to be seene to be disciphered out by this name and marke. It hath bin an ancient opinion, that the compend which is vsed to expresse the name Christ should bee the marke of Antichrist, which compend is this, ☧ the lower part of which is τ, the vpper parts, the Crosse intermingled with the τχ, together ΧΡΣ Christ. And herein *Ambsbertus* is so confident, that he saith it was reuealed vnto him. Somewhat answerable vnto this is that which some haue deliuered touching the marke of the beast, which they say is the signe of the Crosse, for that is made in diuers figures, two of which our Lords Crosse † and S^t. *Andrewes* Crosse χ as they call them, are plainly in this compend. Now the name is somewhat more than the marke, for when a man setteth his marke vpon any thing he doth it by a letter or two, so the marke here is but one letter χ or τ, but the name hath in it three letters of note, χξς, not much different from the forenamed compend of Christ, for in stead of σ being as much as ſt, there is τ the last letter of this name, and in stead of χ. ξ. which as one hath well noted, if it be written thus, ϰ, as it often is, it doth not differ from the letter, which in Latine is equiualent to ξ in Greeke, for sometime ϰ is written thus, and if otherwise, as is more vsuall, it is thus, χ, and so as most suitable to the marke before spoken of. And it is to be thought that the Spirit of God purposely altered the middle letter, putting χ in stead of ξ, that we might take occasion to seeke in another language the mystery that lieth more close vnder the Greeke ξ, but is most apparant in the Latine X, and so in the Latine state find the beast here pointed at, which in all things pretendeth Christ, but in truth is altogether for superstitious etos-

Lib. 1. Sibil. carminum.

Primasius.
Ambsbert.

Napier.

ſings, and other vaine humane inuentions, the true ῥίζα, or root of truth, Chriſt, ſignified in ρ being put out, or quite hidden through the multitude of ſuperſtitions.

To conclude then, I hold, that the number of the beaſts name conſiſting in three letters, is the number of the moſt reuerend Name of Chriſt, with the alteration of the middle letter into one equiualent to the Roman X. being a Croſſe, which is vſually by the Popes and Roman Catholikes affixed at the end of this or any other name of Chriſt, as thus Χριστὸς X. Ιησοῦς X. Σωτὴρ X. but hath not beene thus vſed by the Euangeliſts or Apoſtles: ſo that where we find a chiefe ruler aboue all others glorying in the bare name of Chriſt, and in the figure of the Croſſe, we may confidently affirme there is Antichriſt, for euen very ancient Writers haue held, that he ſhould come vnder the faireſt pretence of holineſſe. And where can wee elſe finde ſuch an one in all the world, but in the Sea of *Rome*, the Biſhop whereof calleth himſelfe Chriſts Vicar, and carrieth himſelfe as if he were Chriſt, forgiuing ſinnes, and pretending to bee the husband of the Church, and the rocke where-vpon ſhee is built, the very peculiars of Chriſt Ieſus; and as for the figure of the Croſſe, it is alwayes carried before him, all his Buls of pardon are guarded with many Croſſes, and he maketh Croſſes to bleſſe himſelfe and the people. By a ſingular diuine art therefore is hee ſet forth by theſe letters, which are all the letters numerall both in the Greeke and Latine Alphabet, repreſenting the Croſſe, for χ is a plaine Croſſe, and τ the laſt letter of τ, and if you take it together it doth alſo ſignifie the Croſſe, which is σταυρὸς, and therefore may well be marked out by τ the firſt letters thereof, and ξ taken in the letter equiualent therero amongſt thoſe to whom it properly pertaineth is χ the figure of a Croſſe, or take it together with χ, and it may well ſet forth the Croſſe, which is *Crux*, or more barbarouſly written, as it is ſometime, *Chrux*, ſeeing theſe two χ ξ are the firſt and laſt letters of the word, which in ſhort writing are vſed for the whole word.

Conſider this (O ye Papiſts) and be confounded, for your head thus plainly ſhewed to be the beaſt that ſhall goe into perdition with all ſuch as are deceiued by him. Doe not with

Ribera

Ribera ſeeke to elude this, by holding that Antichriſt ſhall giue for his marke in his ſeale, the forme of a Dragon: for his owne fellow *Viegas* confuteth this; neither with *Viegas*, or *Gagneus*, by ſaying that this name, & what it meaneth, cannot yet be knowne, eſpecially againſt one of your owne ſide, *Amſbertus*, who moſt ſeriouſly profeſſeth, that it was reuealed vnto him what the marke of Antichriſt was, whereby much light is giuen to his name, as hath beene already ſhewed. Why will ye beleeue other reuelations of other your writers if not this, being conteſted vnto by grounds of truth? If it ſhall be ſaid, then wee in the Church of *England* haue the badge of Antichriſt, becauſe we haue croſſes in Baptiſme, vpon our coine, and in ſundry places; I anſwer, it is not the bare vſing of a Croſſe that maketh this badge, but the aſcribing of vertue thereto to bleſſe euery thing, as we doe not, and glorying in the externall forme, which is farre from vs. *Ribera.*

It is the point of euery wiſe man to enquire into theſe things, for he that hath wiſdom is bidden to count the number; and if we be not of the number of the wiſe, but fooliſh, God will not acknowledge vs for his, no more than the fooliſh Virgins. Let all then make conſcience to ſearch and enquire into this number: and if my labours herein may be any helpe to the Reader, let him vſe them, or enquire out better reaſon; in the meane ſeaſon this doth fully ſatisfie me, and God open the eyes of all his people euery where, that they may not ignorantly bee ſeduced by this beaſt any more, to the deſtruction of their ſoules; and giue courage and reſolution to vs, who through his mercy are made to ſee, that wee may neuer yeeld to beare the beaſts marke, but rather with the Saints yeeld to bee killed here, that wee may liue with the Lambe hereafter. *Note.* Matth.25.

CHAP. XIV.

Queſt. 1. Verſ. 1.

AND behold a Lambe ſtanding vpon mount Zion, and with him an hundred forty and foure thouſand, hauing his Fathers name written on their foreheads, &c. Who are theſe, and to what time is this to be referred? What is that muſicall voyce which commeth from heauen, and the new ſong ſung there, which none could learne but theſe one hundred forty and foure thouſand? And what is meant by ſaying that they are virgins, and follow the Lambe, and that they are the firſt fruits vnto God, and that no guile is found in their mouth, &c.

Anſw. I will not delay the Reader much here with diuerſity of expoſitions; for this place, as I take it, is parallel to that in the ſeuenth Chapter, ſo that as there after much violence and bloud-ſhed of the ſeruants of God ſpoken of before, it is added as a comfort, that of euery tribe were ſealed twelue thouſand, making vp all together this number of one hundred forty and foure thouſand, which ſtood faſt vnto the truth of God notwithſtanding the danger of thoſe perſecuting times: ſo likewiſe here, after the beaſts bloudy proceedings againſt all that would not worſhip him ſpoken of in the fore-going chapter, this comfort is added, that the Lambe Chriſt Ieſus all the time of Antichriſts reigne ſtandeth vpon mount Zion, that is, is vigilant ouer his Church to preſerue it from periſhing, and hee hath ſtill with him, euen in theſe times of greateſt ſtreights, an hundred forty and foure thouſand followers, that is, many thouſands throwout the twelue tribes of his whole Church diſperſed ouer the world, ſet forth thus in alluſion to the old Church of God vnder the Law. And theſe followers of his are vnmoueable as mount Zion, that is, moſt fixedly adhering

In calling him the Lambe he taketh vp the ſpeech vſed *Chap.* 7. 8. *All worſhip the beaſt whoſe names were not written in the booke of life of the Lambe.*

adhering to his truth, for ſo the firme ſtanding of the faithfull is deſcribed by the Pſalmiſt, ſaying, *They that truſt in the Lord ſhall be as mount Zion, that can neuer be remoued.* And they haue Gods name in their forehead, to ſet forth their conſtant & confident profeſſing of the truth of God, all ſuperſtitions of Popery, which are a marke vpon the forehead of thoſe that follow the beaſt, being vtterly abandoned. And as after the ſealing there, an infinite multitude are brought in with white robes and palmes praiſing God, with whom the Angels ioyne making a moſt ſweet conſent, it being a repreſentation of the ioyfull condition in heauen of ſuch as haue ſuffered for Chriſt in this world, but now are triumphing there, that the languiſhing ſpirits of ſuch as are yet militant vpon earth might be recreated, the more cheerefully to beare the terrible brunts of hotteſt perſecutions, who were before ſet forth by the ſealed ones: ſo here is an intimation of an infinite multitude already reioycing in heauen, in that he ſaith, that hee heard *the voyce, as it were, of many waters, and of a great thunder, and of harpers, which ſung a new ſong:* for theſe ſpeeches may well ſet forth an infinite multitude, whoſe noiſe is as the noiſe of great waters and great thunders, but this ſeemeth to be ſpoken of their congregating together to this heauenly harmony, which is performed, as it were, by harpes, and ſinging of a new ſong, that is, a moſt rare and excellent ſong of the praiſe of God, and of the Lord Ieſus Chriſt, which ſong the faithfull here doe learne, but none elſe, becauſe none but they doe praiſe God, all others magnifie the beaſt, but theſe by their praiſing of God from honeſt and ſincere hearts ſanctified by the truth, begin euen now to come into the quire of heauen, to which they and none but they ſhall be vndoubtedly ioyned at the laſt, praiſing God for their deliuerance perfected, as now they doe for the fountaine and beginnings hereof, the Lord Ieſus Chriſt and his ſpirituall graces, and the ioy of the holy Ghoſt reſulting here from, whereby they doe euen now, as it were, ſit together in heauenly places. Pſal. 125. 1.

And as there an Angell is brought in queſtioning with *Iohn*, and telling him who theſe were, and of their perfect holineſſe through the bloud of the Lambe, ſet forth by white

robes

robes waſhed therein, and of the Lambes being in the midſt of them, and leading them forth to the waters of life: ſo here *Iohn* is directly informed, that theſe one hundred forty and foure thouſand of the Church militant are moſt excellent and worthy perſons, all immaculate and vnſpotted before God, both for that he imputeth no ſinne vnto them, being iuſtified by faith in the bloud of the Lambe, and for that they haue kept themſelues virgins vnto God, not hauing committed fornication with the beaſt by idolatry, who is afterwards called alſo the great whore, and haue a ſimple honeſt hearr, like *Nathaneel*, who is ſaid to be without guile, ſo that they could not be blamed, either for the common vice of others by fornicating in ſuch manner, nor for hypocriſie and double dealing in profeſſing the truth, as aiming at ſome ſiniſter end, or by yeelding in ſhew vnto thoſe idolatries, thinking that as long as their hearts were right, they might in ſhew be ſuch for the ſafeguard of their liues. Theſe were not too blame any of theſe wayes, for they were ready, in giuing witneſſe to the truth, to lay downe their liues. And they are ſaid to be redeemed from the earth, and from amongſt men, to note the power from whence they were inabled vnto this, & in what a moſt happy condition different from other men they are, when others, as men of the earth, periſh at the deſtruction of the earth and earthly things, theſe are by the Lambe deliuered, and made partakers of that fulneſſe of ioy that makes their fellow ſeruants, who went into heauen before, to play and ſing in ſuch an admirable harmony. And theſe are led forth by the Lambe, for *they follow him whatſoeuer he goeth*: they follow him in ſuffering, and they follow him into glory, that where he is they may alwayes be.

Napier. Pareus. Brightman. Fox, &c.

That this is parallel to that in *Chap.* 7. moſt conſent, and it ſetteth forth the number of ſuch as were not carried away with the common ſtreame of corruptions preuailing in the time of Popery, and the Lord Ieſus appeareth moſt ſignificantly as a Lambe, becauſe he yet ſuffered his enemies in their perſecuting, but he ſtandeth to ſhew his vigilant care ouer his Church. Some thinke that this is a diuers thing from that in *Chap.* 7. there being ſet forth the ſealed amongſt the Iewes,

Arethas.

here

here the sealed amongst the Gentiles: some hold, that the faithfull vnder the persecuting Emperours are set forth, but all things so fitly agreeing, and this comming immediatly after the description of the beast, as a thing contemporanean with him, I can see no ground of such opinion. *Alcasar.*

It is a notable place for satisfying that question, what became of the Church all the time that the Pope preuailed, if the Roman Catholike Church bee not the true Church? As in the dayes of *Eliah* there were seuen thousand scattered throwout the tribes of *Israel*, who were vnknowne; so in these times there were many thousands, some in one countrey, and some in another that did distaste the idolatries and superstitions of *Rome*, preserued by the care of the Lambe, when the roaring Lion, the Deuill, deuoured most. *Note.* 1 King. 19.

Touching this company with the Lambe, and the harpers, whose musicke is heard, and the sound in heauen as of many waters, there are some that vnderstand the seruants of God vpon earth by them all, the multitude of whom is set forth by the voyce of many waters, their bold threatning of iudgements against sinne by thunder, and their ioy in the middest of trouble by singing, and playing vpon harpes that new song of redemption by the bloud of Christ, set forth in the Gospell; not an old song, such as was wont to bee sung vnder the Law, though this song bealso to be applied vnto the Saints in heaue. 2 *Bullinger. Napier. Fox.*

And one more particularly vnderstandeth the noise as of many waters, of the teaching of the Doctors that liued in the time of the womans first beginning to be in the wildernesse, such as *Augustine, Ambrose, Ierom, &c.* who made a confused noise like to that of many waters, not distinctly setting downe the points of faith, the noise of thunder, of *Wickliffe, Iohn Husse, Ierom* of *Prague, Luther, &c.* who stirred vp men in diuers parts as the cracking thunder, and the harpers singing, of the reformed Churches after obtaining a liberty of the true religion in *Heluetia, Suenia, Geneua, &c.* where God was praised for the light breaking out amongst them. One telleth a tale of an hundred forty and foure thousand Monkes slaine by the *Hagarens* in *Syria* and *Antioch* about the end of *Heraclius* his reigne. Some vnderstand such a number of the Iewes which *Brightman. Lyra. Ribera.*

which shall be conuerted when Antichrist shall come, or part Iewes, and part Gentiles. But *Pareus* is of the same minde, and agreeth with this our exposition, distinguishing the company with the Lambe, and those of whom the noise is heard, heard, and indeed to vnderstand it otherwise is to confound things distinguished, seeing after the hundred forty and foure thousand spoken of vpon mount Zion with the Lambe, this noise is heard from heauen, and these vpon earth still learne their song, which none else could doe, because as none but the faithfull haue the Spirit of God, and feele that ioy, which is in the grace of God, so none but they can produce the true effects of this ioy by heartily magnifying Gods holy Name.

Note. Heartily to praise God then, being affected with his mercy in Christ, is a propriety of such as belong vnto Christ, the praises of others are but the harsh sounding of the instruments of an orall voyce, without the grace of the consent of the animall voyce, wherein onely is life and sweetnesse.

3 *Bullinger. Tossanus. Pareus. Fox.* Touching the description of these hundred forty and foure thousand, *These haue not defiled themselues with women, &c.* most of our new Writers consent to that which hath beene said, that whoredome committed with the great whore is specially meant, from which they haue beene free, though some apply it vnto chastity also, in respect of the body both in the single and married estate. And not onely our new Writers, but the ancient Fathers vnderstand spirituall pollution by idolatry here, as *Augustine* saying, *They haue not defiled themselues with women*, that is, *they haue renounced carnall concupiscences, neither haue they cleaued to idols, to strange Gods, heresies or errours, but are spirituall Virgins, whose husband is Christ.*

Aug. non polluerunt se mulieribus, i. renunciauerũt carnal. cupiditatibus, nec adhæserunt idolis, dijs alienis, hæresibus aut erroribus, sed sunt virgines spirituales, quorum sponsus Christus est.

And *Ambrose* saith vpon that speech of the Apostle, *I haue prepared you for one man, that I might present you a pure Virgin vnto Christ.* He will haue them to be virgins in faith, such as *Iohn* doth describe being with Christ in the Reuelation, where he saith, *these are they that haue not defiled themselues with women.* It is most absurd to hold here with the *Hieracites*, a sort of Heretikes of old, who condemned marriage, as ioyned with pollution, and many Popish Writers now adayes, that apply this vnto votaries that leade a single life, and there-

therefore one of them, *Alcasar* being ashamed of this, consenteth with vs that they are the Virgins here meant, who haue not corrupted themselues by an inordinate affection towards the creature. And indeed, if Virgins properly vnderstood should be meant, many absurdities would follow thereupon. 1. None of the Patriarkes could be followers of the Lambe, because they were all married, as were diuers of the Apostles also. 2. Gods owne ordinance should be an hindrance to the following of the Lambe. 3. All that are truly religious must needs be single, because all that are redeemed and saued, are here set forth, &c. *Alcasar.*

It is the praise of those that haue beene separate from Popish abominations, they as pure virgins are of the society, and make the Spouse of Christ, others that are corrupted by error haue nothing to doe with him, no more than impure with pure, darkenesse with light, *Belial* with God. *Note.*

Touching their following of Christ whithersoeuer he goeth, it is well expressed further by some, that if hee will haue them goe after him to the losse of their goods, of their good name, yea of their life by any kinde of most cruell death, yet they are ready thus to follow him. They are a first fruits vnto God that is most holy, and but a few in comparison of the great multitude that shall come in, as the truth shall further inlarge it selfe, Antichrist being more and more consumed and consounded, euen as the first fruits of corne are consecrated vnto God, and are but a little quantity in comparison of the whole crop. *Bullinger. Brightman.*

This allegory is most significant to set forth the small number of those that shall be saued, and their praise before going, which is also their happinesse, serueth notably to shew the Christian resolution of this number, they are ready bent to follow Christ thorow the greatest troubles, and worldly miseries, so that if any will be a follower of him, but onely so farre forth as may stand with his ease, profit or preferment, he is excluded out of this number. *Note.*

Quest. 2. *And I saw another Angell flying thorow the midst of heauen, hauing an eternall Gospell to preach to all the inhabitants of the earth, and to euery nation, tongue, and people, &c.* Vers. 6, &c.

What

What is set forth by this Angell and the two Angels following, whereof the one proclaimeth the fall of *Babylon*, the other the punishment of such as worship the beast?

Brightman. Parens. *Answ.* Some very particularly by these three Angels vnderstand three rankes of Preachers set out at three seuerall times. 1. About *ann.* 1371. when *Wickliffe* preached against the Pope and Popish idolatries and superstitions, with whom ioyned *Richard Killington*, and *Robert Langland* here, and in *Italy*, *Dantes*, *Marsilius*, *Patauinus*, and *Franciscus Petrarcha*, and a little after, *viz.* about thirty yeeres, in *Bohemia*, *Iohn Husse*, and *Ierom* of *Prague*, and *Nicolas de Clemangis*. 2. About *ann.* 1500. when *Luther*, and *Zwinglius*, and *Oecolampadius* began in *Germany* and *Heluetia*. In the third ranke they place all the zealous Preachers of the Gospell, which haue beene since *Luther* in diuers countreys, as *Bucer*, *Capito*, *Hedio*, *Brentius*, *&c.* in *Germany*, *Bullinger*, *Pellican*, *Gualter*, *&c.* in *Heluetia*, *Farrell*, *Virell*, *Caluin*, *&c.* in *Geneua*, and in *England*, *Cranmer*, *Hooper*, *Latimer*, *&c.* in *Denmarke*, *Palladius*, *Hemingius*, *&c.* in *Italy*, *Martyr*, *Zanchy*, *Tremellius*; in *Poland*, *Iohn à Lasco*; in *Hungary*, *Michael Statinus*, *Stephanus*, *Szedegenus*, *Paulus*, *Thurius*, *&c.* And because after this no more Angell appeareth, but the next thing is Christs comming in a white cloud to iudgement, therefore they hold that the Preachers which now are, shall neuer be put downe, but continue to maintaine the truth brought to light, till the second comming of the Lord.

Napier. Others taking these Angels for three of the seuen, which are afterwards shewed to powre out their vials, vnderstand by the first, the forenamed prime Preachers, *Luther*, *Zwinglius*, *&c.* by the second, a great ruining of the Popish Empire, about *ann.* 1590. and by the third, the vtter fall of the Pope, about *ann.* 1639. after which time, some will still remaine in the dregs of their old superstition, but if they doe, here is the portion which they are to expect, to bee tormented for euermore.

Bullinger. Fox. Forbs. Grasserus. Others more generally vnderstand the breaking out of the Gospell againe, after that all had beene corrupted by Popery, the light of which Gospell breaking out should extend as the truth

10 lines backward

neſſe, but glaſſie becauſe tranſparent to the eyes of God or ſetled vnto the faithfull, it is mingled with fire by aduerſities and perſecutions which the faithfull meet withall here. I haue already deliuered my poore coniecture touching this glaſſie ſea ſpoken of before, *Chap.* 4. 6. which as I take it is the ſame with this. A Sea of pure water tranſparent like Cryſtall, ſetteth forth holineſſe and immunity from corruptions in the midſt of the Antichriſtian ſtate. Hereupon the faithfull are ſet forth ſtanding, becauſe they abide ſtill in the pure worſhipping of God, but this their purity is not without the mixture of fire through aduerſity for the cauſe thereof, for to fire are ſufferings here compared by Saint *Peter*, whereas he biddeth 1 Pet. 4. 12.
vs not to thinke ſtrange of the fiery triall. Thoſe expoſitions which are for Baptiſme and for the Word of God doe not differ much from this, they being meanes of ſanctifying and ſetling them in this grace, but in this ſenſe the proper ſcope of this place is not ſo fully declared. How the world may bee figured out by ſuch a cleare water, ſeeing it is ſo miery and corrupt, I cannot ſee. Touching the fire mingled, if it be vnderſtood of the holy Ghoſt, here ſeeme nothing but purity to purity, which is vnlikely; if contentions amongſt the faithfull themſelues, they ſhould not at the ſame inſtant haue beene brought in in ſo ſweet an harmony of praiſing God: but by fire vnderſtanding affliction, the eſtate of the godly euen in theſe times wherein Antichriſt is going downe, is moſt ſignificantly ſet out, they are not yet in their reformed ſeruing of God without all mixture of the fire of perſecution, but are as it were vpon a glaſſie Sea mingled with fire. They are ſaid to haue ouercome the beaſt and his Image, &c. becauſe they haue preuailed about the reformation of Religion by an high hand, ſetting vp the ſame againſt the machinations of the beaſt, his image, character, or number of his name. The harpes of God which they haue, ſeeme to haue reference to that which was ſpoken of Harpers, *Chap.* 14. they heard the Harpers in Heauen then and learned their ſong, now they ſing it playing as they did. And all this is ſaid to be done in Heauen, becauſe the godly by faith are in Heauen in minde, though in body they be in this world. The ſong which was

onely mentioned before, is here more particularly declared to be the song of *Moses*, a most fit song for such as preuaile against the beast, for in that song *Moses* and the children of
Exod. 15. *Israel* praised God for their deliuerance from *Pharaoh*, and for executing iudgement vpon him in the red Sea, wherein his might did wonderfully appeare: so likewise the Church being indangered by this beast, but the victory being obtained through God inabling her, though shee cannot yet stand vpon the Sea banke, but in the Sea mingled with fire, yet for her deliuerance in part obtained, and fully by faith expected to be ere long, with Harpe and song she praiseth God as *Moses* then did. And it is called the song of the Lambe also, because containing his praises, as *Chap. 5. 9.* Here God is praised for his power already shewed, and the comming in of all the Gen-
Vers. 4. tiles is prophetically mentioned in these words, *And all the Gentiles shall come and worship before thee.*

Note. Here is matter of comfort to all the faithfull, that in purity study to serue God without admitting any popish corruption, although there be opposition and much trouble to them still, yet they may reioyce as Victors ouer the Pope, being assured that he with all his adherents shall goe downe more and more, and the number of the pure worshippers of God shall increase, till that euen all the Gentiles come to ioyne with them, popish corruptions being quite abolished in all places. And out of our ioy herein we ought to be thankfull to the Lord, singularly praising him for this inestimable blessing, wherein wee of the Church of *England* haue shared with the first and in the largest measure.

Vers. 5. *Quest. After these things I looked, and behold the Temple of the tabernacle of the testimony was opened in Heauen, &c.* What is meant by this, and in that the seuen Angels which come forth are so cloathed, and haue seuen golden Vials giuen vnto them by one of the foure Animals, and what is meant by the smoke of the glory of God filling the Temple, and hindering that none could enter till the seuen Angels had powred out their Vials?

Brightman. *Answ.* Some by the opening of the Temple, wherein was the Tabernacle of the two Tables, being the Holy of holies,

vnder-

vnderſtand a greater meaſure of knowledge in the moſt myſticall and recondit things of God which now ſhould bee in the Church, Antichriſt falling, or the Church comming to light, which had hitherto a long time lien hid through perſecution: yet ſome that parallel theſe Vials and the Trumpets together, apply it to the primitiue Church in this ſenſe. *Forbs.* *Napier.*

Some vnderſtand nothing but iuſt proceedings, becauſe they come out of the Temple where the Law of righteouſneſſe was kept. *Bullinger.* *Fox.*

Some without any myſticall ſignification hold, that as in a Stage-play the Actors come out of diuers places, and the beginning of a Scene is ſet forth by the opening of the place from whence they come, ſo here theſe Angels are ſet forth comming out of the Temple in Heauen. Wee ſaide of the Temple being opened, *Chap.* 11. 19. that the Arke of the teſtimony might appeare: but here the ſame Temple is opened for another purpoſe, that the Angels with their plagues might come forth and powre them out vpon the earth. I thinke therefore that they are miſtaken, which confound theſe two as one myſtery of diuine reuelations now made more than in times paſt. There is no need to preſſe this paſſage any further, than that the Temple is ſet open for them to come out being ſeuen in number, whereas no opening is ſpoken of in the foregoing Chapter, becauſe there one Angell came forth alone, here ſeuen together, but they come all out of the Temple, that is, from Gods preſence, who is the Author of the enſuing plagues, and ſo are apparelled accordingly in a glorious manner as becommeth the ſeruants of ſo great a maieſty, and haue golden Vials giuen them by one of the foure Animals before deſcribed to bee round about the Throne, who as a chiefe Officer in the Court of Heauen, is appointed to giue them Commiſſion and a charge to execute his wrath, to ſhew that it is not left to the will of any creature to plague the world when hee liſteth, but at the time appointed by the Lord, and ſuch iudgements as happen are not caſuall, but by him determined and appointed in reſpect of all circumſtances. *Chap.* 4. 7.

Touching the ſmoke from the glory of the Lord; ſome expound it of the anger of the Lord, the effects whereof were theſe Vials.

2 *Primasius. Bullinger.* Some, of the inscrutability of these iudgements, holding that hereby it is signified that none can finde them out what they are till they be fulfilled.

3 *Ambros. Andreas. Gagneus.* Some, that nothing else is hereby meant, but that none can enter into Heauen to liue there in body and soule for euer, till these iudgements be executed.

4 *Pareus.* Exod. 40. 34. 1 King. 8. 10. *Gorran* consenteth to the blinding of the reprobate here signified. Some, that it is alluded here vnto the Cloud resting vpon the Tabernacle at the dedication; so that *Moses* could not enter in; and likewise at the dedication of *Solomons* Temple, the blinding of the eyes of the greatest Doctors in the Papacy being figured out, so that they shall not be able to see into the errours by them maintained, till they haue smarted by all these following plagues, that is, neuer.

5 *Brightman.* Some expound this smoake as a signe of Gods presence in the Church, but darkly in comparison of that light which shall be, when the full number of the faithfull shall be made vp at the time of the Iewes conuersion, which is intimated, shall not be till these Vials be powred all out, when it is said, no man could enter into the Temple till the seuen Angels had done powring out their Vials. In the meane season, they which embrace the truth shall be but a few, and the light shall be held by the aduerse part to be but a fume or smoake, because they shall not see into it.

6 *Forbs.* Some expound it of Gods powerfull presence vnto these executioners of his wrath, euen till the emptying out of all these Vials, so as that none could hinder them all the time in their proceedings.

7 *Napier.* Some will haue the darkning of the truth by errours set forth by this smoake, so as that till the powring out of these Vials finished, there should be no pure Church cleansed from all corruptions.

Forbs. Of all these expositions, that seemeth to me to bee most genuine and least streined, which applyeth this vnto Gods powerfull presence, so that nothing can hinder the executing of these plagues till the full end thereof: for out of the Temple the Angels with these plagues are said to come, intimating that the Lord, who dwelleth there, hath decreed them; now because haply there might bee

1 some

ſome hope that he might be intreated and alter this decree, it is added, that none could enter into the Temple, till that all theſe vials of wrath were powred out, the Temple was ſo full of ſmoake from the glory and power of the Lord, being exceedingly angry for the blaſphemies and outrages of Antichriſt, that is, none of the Antichriſtian ſect could turne to the Lord, and by humbling themſelues before him ſeeke to auert his anger till it had had the full courſe; and to this agreeth the firſt and fourth expoſition, and it is further confirmed, *Chap.* 9. 20. The ſecond expoſition cannot ſtand, becauſe ſo it would follow, that it is a vaine thing to ſearch into theſe myſteries, whereas we are in ſundry places commanded and incouraged ſo to doe. The third is abſurd, becauſe they enter into heauen, who goe thither in ſoule, as all the godly doe continually, whenſoeuer they depart out of this life. The fift is too particular in applying this entring to the Iewes, and both fift and ſeuenth too much ſtrained in making the ſmoke a ſigne of obſcurity: for as theſe plagues ſhall be executed, certainly we ſhall be more enlightened in the myſteries of God here ſet forth.

Note, that the world is deceiued in their common tenent, that they can repent when they liſt; let them conſider this example and tremble, taking time before the ſmoke of Gods anger for their perſiſting in ſinne become ſo great, that not one of them can enter his Temple. The Iſraelites hardened themſelues, wherefore God ſware that they ſhould neuer enter into his reſt, no more ſhall they that now harden themſelues in hope of turning afterwards ſoone enough to obtaine mercy. *Note.* Heb. 3.

2 Againe ſee a reaſon, why now a long time the proceedings of the reformed religion hath beene almoſt at a ſtand, little ground more being gained of the Papals. It was thus appointed to bee in the purpoſe and decree of God long agoe; whilſt the vials are powring out againſt the Papacy, none can enter the Temple. But the time ſhall come, when that all theſe vials being emptied, the nations ſhall thicke and threefold be brought in with vs to worſhip God aright.

CHAP. XVI.

Vers. 1, &c.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Goe and powre out your vials of the wrath of God vpon the earth. And the first went and powred out his viall vpon the earth, &c. What are the plagues here figured out, and at what times are they or shall they be executed?

Quest. 1.

1 *Napier.*

Answ. Some hold, that the iudgements of God vpon the world for sinne euer since the time of the Gospell, are here figured out in seuerall ages. 1. From the yeere 71. to 316. when the Roman Empire was iudged diuers wayes. 2. From 316. to 561. when the seat of the Empire being translated to *Constantinople*, it was left as a prey to the *Gothes*. 3. From 561. to 806. when Mahumetisme ouerspred the world, and became a great plague vnto it. 4. From 806. to 1051. when contentions were rife about images, and men blasphemed, calling them Gods that were no Gods. 5. From 1051. to 1296. when *Zadeck*, an Emperour of the Turkes, inuaded the Roman Empire more and more, to the great astonishment of those that were of this Empire. 6. From 1296. to 1541. in which time was *Ottoman* the great Turke, who wan *Constantinople* comming from *Euphrates*, and then by the solicitation of agents on both sides, said here to be vncleane spirits, they were stirred vp to fight many battels, both they of the Popish and of the Mahumetan religion. 7. From 1541. to 1791. when all shall either be Papists, Protestants, or Neutrals, being diuided into three parts, and in this age the world shall end. And thus they parallel these seuen vials with the seuen trumpets before going.

2 *Fox.*

Others not much differing, (for they referre these plagues also to this large space of time) by the first vnderstand the great plague

plague vpon the heathen perſecutors in the dayes of *Gallus* and *Voluſianus*, which was a little before the ten yeeres perſecution by *Dioclesian*. By the ſecond and third, the deſtructions of heathen Emperours by violent deaths, being as the ſea; and of ſubordinate powers vnder them, being as riuers. By the fourth, that extraordinary heat of the Sunne in the campe of *Antoninus Philoſophus* the Emperor, about *an.* 162. in his expedition againſt the *Marcomanni*, when his whole army hauing beene oppreſſed herewith by the ſpace of fiue dayes together, and now ready all to periſh, a great ſhowre of raine was obtained by the twelfth legion, being full of Chriſtians. By the fift, the ruinating of the Roman Empire by the *Gothes*, *Vandals*, *&c.* By the ſixt, the iudgements which came vpon the world by the Turkes and Tartarians, before figured out vnder the ſixt trumpet, after which all ioyne together againſt the truth: the Dragon, which is the Deuill, the beaſt, which is the Pope; and the falſe prophet, who is the Mahumetan: for though one of theſe is againſt another, yet in this they ioyne all together, that they perſecute Chriſt in his members. But they aſſemble together none otherwiſe than *Iabin* and *Siſera* did at *Megiddo*, that is, to their owne deſtruction in the end. By the ſeuenth, the end of all things. Iudg. 5. 19.

Neither of theſe expoſitions can ſtand, becauſe the firſt of theſe plagues is inflicted vpon ſuch as beare the marke of the beaſt, as is expreſly ſaid, *verſ.* 2. Wherefore they muſt needs haue all reference to the latter times, after that Antichriſt had long tyrannized, and compelled men to beare his marke, putting to death all that refuſed ſo to doe.

Others therefore more rightly, apply theſe plagues vnto the times ſince that Antichriſt began to be diſcouered by men zealous for the truth of God. But yet in the particular declaration of themſelues they differ much one from another.

Some by the firſt plague vnderſtand the French pox, the beginning whereof is noted to haue beene *ann.* 1494. in the Neopolitan warre made by the French and Spaniſh, by meanes of an whore in their army: with this loathſome diſeaſe eſpecially the Friers and Nuns of *France* are plagued, who are ſuch inſeſt enemies againſt Matrimony. By the ſecond 3 Bullinger.

the peſtilence, which is cauſed by the corruption of waters and aire. By the third the chiefe Doctors of the Romiſh religion, who are compared to riuers of bloud, becauſe ſuch incendiaries of war in all parts of Chriſtendome. By the fourth, ſome great drought breeding feuers, and hot diſeaſes in mens bodies, the cõmon effect whereof, is to make them outragious. By the fift, the obſcuring of the glory of the Popiſh religion by the ariſing of the light of the truth, that being now deteſted, as full of errours & abominable, which before drew all men vnto it, as moſt venerable. By the ſixt, the taking away of the profits of the Roman Sea, which were wont to come from the countreys round about, whereby it ſhall be made weake and feeble, and ſo be quite ouerthrowne by the profeſſours of the truth, who are meant by the Kings of the Eaſt, for they are ſaid to be Kings and Prieſts vnto God, and as *Euphrates* was to *Babylon*, ſo the Popes rich reuenues are a defence to his Sea. Againſt this plague the Pope beſtirreth himſelfe, ſending out his Legats, which are ſaid to bee three euill ſpirits like frogs, becauſe they are euer croaking in the eares of kings and princes of the earth to moue them to warre for the defence of holy Church; and they are three, that is, a full number, likely to preuaile, as it is ſaid of a threefold cord, that it is not eaſily broken. Theſe preuaile ſo, as that the Potentates of the earth ſtand to the Pope, and fight for him and his religion, euen vntill the great day of the Lords battell, when all ſhall bee cut off, that is, at the day of iudgement, which is deſcribed vnder the next viall, by the commotions in the aire, by thunderings and lightenings, &c.

4 Graſſer. Others by the firſt plague, vnderſtand the Hierarchicall kingdome ſet vp in the dayes of *Gregory* the ſeuenth, when the Roman Clergy began to be exempt from the ſecular iuriſdiction, becomming thus the more licentious in their filthineſſe, ſeeing none but the Pope and his inſtruments now had power to iudge them. So that they make theſe ſeuen vials none other but types of corruption by degrees inuading the Church of *Rome*; firſt in their manners, they becomming moſt filthy and vile. 2. In their doctrine, ſet forth vnder the ſecond viall, by the ſea turned into bloud. 3. In their bloud-ſhed, by being

being an occaſion of many ciuill warres and diſſentions. 4. In their tyranny, ſcorching like the heat of the Sunne in the Canicular dayes, beginning in the dayes of *Gregory* the eighth. 5. After all this, the throne of the beaſt was darkened in the Councell of *Conſtance*, by meanes of *Iohn Huſſe* and *Ierom* of *Prague*, boldly laying open the wickednesſe of the Papacy, which made them euen to gnaw their tongues for ſorrow. 6. The ſixt viall tooke effect in the ſixteenth age of Chriſts incarnation, when the Luſitanians paſſing beyond the promontory of the cape of good hope, came into the *Perſian* gulfe, whereinto the riuer of *Euphrates* falleth, and ſubiected the Eaſt parts thereof, and going further tooke *Calecut*, and *Molucco*, and *Iapania*, which are the vttermoſt bounds of the world, and of the Eaſt in reſpect of vs, founding there many Biſhoprickes, and ſeminaries of Ieſuites, whereas this way was neuer opened before, neither had they any knowledge of the Romiſh religion. And that this Prophecy might be fulfilled according to the letter; by the comming of the Kings of the Eaſt from thoſe parts ſo farre remote, the Ieſuites brought ouer the Embaſſadours of the three Kings of *Iaponia*, *ann.* 1584. thorow the moſt famous parts of *Spaine* and *Italy* to *Rome*, where in the name of their kings they did obedience to *Gregorie* the thirteenth then Pope: and this *Genebrard* himſelfe a Papiſt acknowledgeth to bee the fulfilling of this prophecie; holding that they came ouer to ſuccour the Church now languiſhing through the great oppoſition that it findeth in theſe parts. And in this time the Popes Legats and the Ieſuites, like frogs leaping about, beſtirre themſelues to make ciuill commotions in all parts of Chriſtendome, for the rooting out of heretikes, as they call them, but the armies are gathered together into *Harmageddon*, ſignifying a curſed army, and ſo they make a way hereby to their owne vtter deſtruction, figured out vnder the ſeuenth viall. This expoſition is proſecuted very largely by the Author.

Genebrard. in Pſal. 68. v. 34.

Others vnderſtanding by the earth whereupon theſe Angels are bidden to powre out their vials, the earthly kingdome of Antichriſt, diſtinguiſh them according to the relation betwixt the earth, ſea, riuers, and aire, which at the firſt are altogether 5 *Forbs.*

gether vnderſtood by the earth which is below, being oppoſed to heauen aboue. And thus the firſt viall is the firſt and lighteſt degree of euill that befell this kingdome, when by the light of the Goſpell, their auarice, filthineſſe, pride and hypocriſie, as noiſome boiles were detected, few yet daring to challenge their doctrine, which is impugned vnder the next viall, when this Sea appeared filthy like bloud, the very worſhip, proceſſions, and pilgrimages amongſt them being exclaimed vpon as ſuperſtitious. Vnder the third, the corruption of their chiefe Doctours, who as riuers, ſeeke (by their eloquence and learning) to ſweeten this Sea, is ſet forth; and withall, the execution done vpon them for their conſpiracies and treacheries againſt ſtates and kingdomes. Vnder the fourth viall they are inraged againſt the truth, being exceedingly heat and vexed, by the light and Sun-ſhine thereof growing clearer, and of more force euery day; for in ſtead of repenting they are more obdurated hereby. Vnder the fift viall is ſhewed, how the glory of Antichriſts kingdome is darkened, the Pope and Papiſtry becomming now vile and odious to many, whereupon like men diſtracted they gnaw their tongues for ſorrow. Vnder the ſixt viall is ſhewed, how the riches, glory, and dominion of this kingdome being decayed, ſet forth by the riuer *Euphrates* dried vp, wherein it is alluded to *Ier.* 51. an open way ſhall be made for the Iewes and Mahumetans in the Eaſt to come in and receiue the Goſpell, that as their defection in the Eaſterne parts to Mahumetiſme was occaſioned by the riſe of the Pope, ſo their comming againe to embrace the truth may follow vpon the fall of the Pope. But the Popes emiſſaries compared to vncleane ſpirits and frogs ſhall ſtill ſeeke to hinder it, by exciting the Potentates of the earth to wars in fauour of the Pope, which when they ſhall be about with an high enterpriſe, ſet forth by the word *Harmageddon*, that is, the mountaine of *Megiddo*, which place is twice mentioned, 1. *Iudg.* 5. when *Iabin* and *Siſera* are ſaid to fall at the waters of *Megiddo*; 2. when *Ioſiah* was ſlaine by *Pharaoh Necho* in the valley of *Megiddo*, 2 *King.* 23. but here neither waters, nor valley, but mountaine of *Megiddo* is named, to ſhew, that when they ſhould be at the higheſt pitch of their deſigne, they

ſhould

ſhould be defeated, as God is ſaid to foile *Gog* vpon the mountaines of *Iſrael:* and hence a two-fold ſorrow ſhall enſue, one worldly of thoſe that are ouerthrowne, as the *Midianites* ſorrowed when *Iabin* and *Siſera* were diſcomfited; the other godly of thoſe that hereby take occaſion to ſee and acknowledge him, whom they haue pierced, as *Zach.* 12. and as they mourned for *Ioſiah* when he was ſlaine by *Pharaoh Necho*. Vnder the ſeuenth viall, the great alteration that after theſe things ſhall be in the world is ſet forth; all the enemies of the truth being deſtroyed, the Church ſhall come to a flouriſhing ſtate, hauing nothing to expect more, but the comming of the Bridegroome Chriſt Ieſus.

Some more particularly holding, that by theſe Angels certaine eminent perſons are ſet forth, who were ſtirred vp againſt the Papacy, will haue the firſt to bee Queene ELIZABETH of bleſſed memory, about *ann.* 1560. and the byle to be her fauouring of the reformed religion, turning out of their Biſhoprickes and liuings, Popiſh Biſhops and Parſons. The ſecond *Chemnitius*, in his writing of that booke called *Examen Concilij Tridentini*, wherein the Sea of the Councell of Trent is ſet forth in the colours, all bloudy and corrupt. The third, the Parlament here in *England ann.* 1581. decreeing, that they ſhould be proceeded againſt as traitours, who ſhould at any time after goe about to draw any to the Roman religion, thus ſeeking to alienate their hearts from their lawfull Prince: for hereby many riuers, ſetting forth their Popiſh Doctours, came to run with bloud, when they were for this executed. The fourth, ſuch as haue illuſtrated the darke places of the holy Scriptures, which are as the Sunne, and the more they come to be explained, as it is now to be expected, that they ſhall be daily more and more, this being the time wherein knowledge ſhall increaſe the more, as with the heat of the fire ſhall the Romaniſts be vexed and tormented, but rather to their obduration than to their conuerſion. The fift, ſome greater calamity than euer, that ſhall come vpon *Rome* it ſelfe to the vtter ouerthrow thereof, according to that prophecie of the *Sybil*, Τόσ᾽ ἔσῃ πανέρημος ὅλως ὡς μὴ γεγυῖα, *Then thou ſhalt bee all deſolate, as if thou hadſt neuer beene.* The ſixt, a Diuine power 6 *Brightman.*

that

2 Eſdras 13. 43. that ſhall bring the Iewes home vnto the truth, who as *Eſdras* ſaith, went thorow the ſtraight paſſages of *Euphrates:* for of their returne *Eſayas* propheſieth, ſaying, *I will ſay vnto the deepe, be dry, and I will dry vp thy flouds, Chap.* 51. 10. they are called kings, becauſe they ſhall reigne all ouer the Eaſt parts. Then the Turke and the Pope ſet forth by the Dragon, and falſe prophet, and beaſt, ſhall beſtirre themſelues by their agents, Baſſaes, Ieſuites, and the like, ſparing for no coſt to ſuppreſſe the truth: and the powers which they ſhall aſſemble ſhall be in theſe Weſterne parts, where the Goſpell hath moſt preuailed, being called *Harmageddon*, the mountaine of delights, of *Har* a mountaine, and מגדים *Maggedim, delights.* The ſeuenth is, according to this expoſition, applyed as in the expoſition before going, all the prophecies of holy Scripture haue now taken their effect: The great City is diuided into three parts, the three before ſpoken of, *viz.* the Dragon, beaſt, and falſe prophet; that is, the Turke and Pope being deſtroyed, but yet no end of the world.

7 *Parens.* Some a little different, yet for the moſt part ſubſcribe vnto this, holding that the firſt viall was powred out by *Luther* and *Zwinglius*, laying open the ſores of Popery to their great vexation: the ſecond, when the Councell of Trent ſet down ſuch corrupt Canons of religion: the third, which is not yet fulfilled, when the Biſhops, and Doctors, and chiefe vpholders of the Roman religion, ſhall haue the ſame meaſure meted vnto them, which they haue meaſured vnto others by the ſhedding of their bloud: the fourth, when by the light of the truth increaſing, the Papals ſhall bee heat, and troubled, and blaſpheme it out of their anguiſh: the fift, when the ſtate of Popery ſhall yet become more abominable, the foggy darkneſſe thereof appearing more and more by the comming on of the light: the ſixt, when the reuenues of the Popedome decaying, new kings, ſet forth by the kings of the Eaſt, becauſe they ſhall be conuerted to the truth, ſhall bee a meanes of the deſtruction thereof. This was *Bullingers* before, and is ſubſcribed vnto by *Aretius* and *Illiricus*, and by *Pareus* his *Anonymus*, as he ſaith, who wrote aboue two hundred and threeſcore yeeres agone. This decay in the Papall reuenues hath beene

beene these hundred yeeres, but how doth the Pope seeke to helpe himselfe? There are three vncleane spirits like frogs comming out of his mouth, which are the Popes Legats, the Bishops who direct them, and the Iesuites, who draw into their league the Kings of *America*, *India* and *Persia*, for the defence of the Popedome, so that there are like to bee great stirres in the world, and a great conspiracy to oppresse the truth: but their gathering together shall be to their owne destruction, because into *Harmageddon* where *Iosiah* fell, an occasion of much sorrow and mourning. For the seuenth Angell shall then powre out his viall, the great day of iudgement being come, the terriblenesse whereof is set forth by many fearefull euents of thunder, lightening, earthquake, and haile.

More ancient Expositors vnder these Angels with their vials doe thinke, that the Preachers, who at seuerall times haue threatened Gods iudgements, are set forth. By the first, the Apostles threatning the Iewes for their infidelity, which as an incurable sore, remaineth vpon them to this day. By the second, the Preachers which threatened the sea of the Gentiles. By the third, such as opposed heretikes. By the fourth, such as reproued the Clergy and chiefe Bishops for their corruptions. By the fift, such as opposed the followers of Antichrist, and that Antichrist. By the sixt, such as reproue the Kings and Princes adhering to Antichrist. By the seuenth, such as threaten the destruction of the prince of the aire, the Authour vnto Antichrist of all his tyranny, after which hee shall be throwne downe to his place of torment. Diuers Popish Writers follow this also, as *Gorran*, and *Cygneus*, &c. 8 *Primas. Richard. de Sancto Victore. Haimo. Ambsbert. Pannonius. Ioachim. &c.*

Yet *Viegas* will haue all to be literally vnderstood, holding, that as the Egyptians were visibly and sensibly by diuers iudgements confounded before the Hebrewes, so Antichrist and his followers shall be before the Catholikes. 9 *Blas. Viegas.*

There are other expositions also, as that by the sea and riuers turned into bloud, the slaughters made of the Papists by the Turkes are to be vnderstood, by the viall powred out vpon the Sunne, the turning of their Bishops, Friers, and other religious persons out of their dens here in *England*, &c. 10 *Mason.*

making

making them boile in heat at it. By that vpon the beasts throne, the taking away of the Popes reuenues, to the great darkening of his glory, consisting so much in worldly pompe and riches. By that vpon *Euphrates*, the remouing of all impediments, that the kings which haue formerly giuen honour to the beast, may now come and destroy her. By that into the aire, producing thunderings, &c. the vtter destruction of Popery by the powerfull preaching of the word, when all flie away, that is, turne from Popery to the embracing of the truth.

11 Another applying the foure former vials onely in generall,
Dent. to the life and doctrine of the Papists being discredited, holdeth that by the fift viall, the going downe of the pompe, glory, and honour of the Pope is set forth, in that being before time adored as a God, he is now vilified, and abominated as a monster. By the sixt, the decay of his reuenues, which in time shall come to be so poore and meane, as that hee shall bee easie to be inuaded, as old *Babylon* was when *Euphrates* was dryed vp; whereupon the Iesuites haue done their vttermost endeuour to stirre vp Popish Princes to succour this languishing state, but by a secret prouidence they haue beene brought together into *Harmageddon*, that is, to their destruction, so that the place may well be called from hence by this name, signifying the destruction of an army, as the Hebrewes were wont from any notable accident to giue the name to a place. And all this hee holdeth to bee already fulfilled for the most part, the Spanish Armado in 1588. being brought by such meanes into an *Harmageddon*. So that now wee liue vnder the seuenth viall, wherein shall bee greater mutations in states than euer, and that in this very age, the Popish faction being destroyed with horrible destructions, and so a finall end being put vnto *Rome* and to the Popedome. I might set downe more expositions, but these shall suffice, wherein indeed I haue beene the larger, because of the obscurity of this place, giuing such occasion of diuersity of coniectures, as that amongst our new Writers scarce two are to be found that agree together in all things, that hauing so many before our eyes, we may bee holpen the
8 more in finding out the truth. Those ancients which so consentingly

sentingly expound these vials of Preachers in diuers ages, are surely mistaken, because these are the last plagues of all in this booke contained, and therfore cannot be in diuers ages, but in the last onely: and they are powred out against Antichrist his marked ones, and vpon his throne, and to his disturbance, intimated in that out of his mouth come the frogs, to moue the Kings of the earth to warres in his defence. And the long rising of Antichrist, arguing a long time wherein hee is falling, 9
sheweth that coniecture of the Iesuite to be vaine, who bringeth all these vials within the narrow compasse of three yeeres 1
and a halfe, yea the latter end of this time. Why the two first 2
expositions cannot be receiued I haue shewed before. Touching the third, the French Pox and pestilences, and droughts 3
being common to others as well as to the Papals, I cannot see how it doth well agree. For the fourth, it is more improbable, 4
because the scope of this Prophecie is to shew how the Papacie and Pope should be plagued for their wickednesse, to their great anguish, and not how they should become an annoiance and vexation to others. The 5, 6, 7, 10, and 11. expositions then remaine, which in many things agree well together, and therefore by the light and help hereof I will endeuour chiefly looking vp to the Father of lights for direction, to set downe the truest and most genuine sense of these most mysticall vials.

If in the entry it be a stumble, as some haue made it, how these Angels may be iustified to doe according to their commands, whenas being bidden to powre out their vials vpon the earth, they doe not but one of them only, the rest powring out their vials vpon the sea, riuers, throne of the beast, Sunne, and aire, this I take it, hath beene well resolued already in the fift exposition, all these are but the part of the earth, as it is here taken, *viz.* for the kingdome of Antichrist here below opposed to heauen aboue so often mentioned in this prophecie, when the faithfull seruants of God are spoken of.

Touching the first Angell with his viall, I cannot with *Brightman* vnderstand it of Queene *Elizabeth*, because howsoeuer she was an excellent instrument for the comfort of the godly and the vexation of the Popish, yet she was not the first, as this Angell is. I hold therefore with *Forbs* and *Paraus*, that 1. *Angell.*

the

the first oppugners of Popery shewing their filthy byles, to their great vexation are here figured out; & here we may ascend higher than *Luther*, euen to *Wickliffe*, and to the *Waldenses* and *Albingenses* before, together with many Worthies, who wrote and spake against the filthinesse of the Priests, Monkes, and Fryers many yeeres agone, as all that are but meanly conuersant in history know. And herein, as in almost all the rest, it is alluded vnto the inchanters in *Egypt*, who were smitten with a sore byle, that they could not stand before *Moses* and *Aaron*: for as these make men loathsome, so the abominable vices of the Roman Clergy made them loathsome to most men.

2. *Angell.* Touching the second, I doe not thinke, that the doctrine and Doctors of that Synagogue of *Rome* are meant: for so the speech of the Angels iustifying the Lord in his proceedings, giuing them bloud to drinke, as they had shed the blood of the Saints, would not so well agree: for here is plainly noted a paying of them with the like to that which they had done. I approue therefore here rather the tenth exposition, that hereby is figured out the bloud of the Popish, shed by the Turkes especially, and the order of time doth agree most excellently; for after that the blood of many thousands of innocents had beene shed in *Merindall*, and *Cabriers*, and other neighbouring parts for religion, a great destruction happened to the Papals by the Turkes, about *ann.* 1444. *Ladislaus* the Emperour himselfe being slaine, together with many Princes, Dukes and Nobles, and an infinite multitude of common people. And in *Hungary* and *Transiluania* still after this, the Turke preuailing many yeeres, a sea of bloud was shed. As for the riuers, I take it not to bee amisse to apply their turning into bloud, to executions done vpon Priests and Iesuites for their treasons here in *England*, and vpon Iesuites in other parts, together with the apparant iudgements of God vpon many of them that haue beene most forward in persecuting to their destruction, and the slaughters that haue beene made of them in their ciuill warres procured by their owne seeking.

Munster. Cosmogr. de Turcis.

4. *Angell.* Touching the fourth, I hold that the increase of the light of the Gospell is hereby set forth, as most of my Authors agree,

for

for the word of God is compared to the Sunne, *Psal.* 19. which as it enlightneth, and so is comfortable, so it heateth, and the neerer it draweth to any part of the world, the more it scorcheth with the exceeding great heat thereof. And thus this viall doth very well agree to the euent, for the Sunne being risen to enlighten the world, gat vp higher still dayly in the firmament, till the heat of it grew intolerable to the Papals, making them to raile and sweare against it like mad men.

Touching the fift, there cannot be a more kindly exposition, than to apply it to the obscuring of the Popes glory: for when by the Sun-shine of the truth, the Doctors of that Church, and others who stand to the defence of it, are scorched so, as that they cannot maintaine with any reason any longer the Popes vsurped Supremacy, infallibility of iudgement, indulgentiary power, and power to make Lawes, and to dispense with Lawes, but their onely refuge is railing, and virulency of tongue, then what must needs follow next, but a vilipending of their Pope, whom they so much magnified? And when this commeth to passe, how can they that are the Popes vassals, and in their mindes inthralled to his Holinesse, but sorrow extremely, and behaue themselues like franticke? 5. *Angell.*

Touching the sixt, I cannot thinke that the conuersion and returne of the Iewes is once glanced at herein, seeing that not by them, but by the Westerne Kings, who set vp the Whore, she must be made desolate againe, as is plainly shewed, *Chap.* 17. 16. and it were strange, that such a poore runnagate people as the Iewes should haue the title of Kings of the East, where they are the basest and of the least account. I subscribe therefore to them that expound it as altogether Allegoricall, by *Euphrates*, the reuenues of the Popedome being meant, and by the Kings of the East, such Kings as God would stirre vp in these parts to be herwiues ruine and ouerthrow, the great defence which is in the riuer of worldly wealth being taken away, as sometime *Euphrates* was dreaned, whereby *Babylon* was taken by *Cyrus* and *Darius*, Easterne Kings. And because the wealth of *Spaine* is so great a meanes to strengthen this kingdome, yet I thinke it not amisse to bring that in also 6. *Angell.*

within the compaſſe of this great riuer. In that part where the Popes reuenues runne the water is very ſhallow at this day, & there is great probability that the other will be much diminiſhed ſhortly, if not cleane dryed vp, if the Indian treaſure be once cut off, which is very powerfully attempted. And hitherto I thinke, that theſe vials haue taken effect for the moſt part already, onely we are to expect the drying vp of this *Euphrates* more and more, and then that ſuch Kings and Princes as abominate *Rome* for the wickedneſſe thereof, ſhould vniting their forces, giue the on-ſet vnto her deſolation.

7. *Angell.* Touching the ſeuenth Angell, I hold it beſt to go with the common ſtreame of them that expound this of the finall iudgment, not only of the beaſt and his followers, but of the whole world, that of the beaſt being againe re-aſſumed to bee more fully declared in the Chapters following, as being the moſt remarkable thing pointed at in this booke. For without wreſting and ſtraining the paſſages here in ſuch manner, as that there is no preſident for it in other places of holy Scripture, it cannot be applied otherwiſe. *It is done, Babylon came into remembrance to giue vnto her the cup of the wine of the fierceneſſe of Gods wrath, and euery Iland fled away, and the mountaines were no more found.* What elſe can theſe ſpeeches ſet forth, but the full and finall recompencing of the Whore of *Babylon*, and of others enemies of the truth, which cannot be ſaid to haue beene done but at the laſt day? For then onely it may be rightly ſpoken, *it is done*, it being till then but in doing, and it is at that time onely that there is flying away to hide themſelues from the wrath of God, and that the faſhion of the world is altered. Verſ.19. It ſhould ſeeme to make againſt it, that the great city is not ſaid to fall, but to be diuided into three parts. I anſwer with *Pareus*, that hereby the vtter ruine of it is ſet forth, ſeeing three parts, which may well be taken for all the parts of a building, are ſaid to be diuided or rent in ſunder, and in ſpeaking of three, it is alluded to the three before ſpoken of, as the founders of this city; the Dragon, the beaſt, and the falſe prophet, & the three vncleane ſpirits, like frogs comming out of their mouthes. Againe the nations are immediatly ſaid to haue fallen, that is, to be quite ouerthrowen, and therefore

it is not likely but that the vtter ruine of *Rome* is meant also: though deliuered in a diuers phraſe. Or if by the great city we vnderſtand all the countries where the Chriſtian religion hath beene planted, as I haue expounded it before vpon *Chap.* 11. then the city of *Rome* is not ſo much meant, but the whole dominions of Turke and Pope, for it is likely that *Rome* ſhall be deſtroyed before, the riuer *Euphrates*, the defence thereof being dryed vp, yea it muſt needs bee ſo by reaſon of the lamentation made by ſuch as haue had traffick there for the deſolation of that city, *Chap.* 17. which cannot be after the great day of iudgement. And if the great city bee thus taken, then by the nations, other countreys which are neither Mahumetane nor Popiſh are to be vnderſtood, which for their ſinnes ſhall come to ruine alſo, this being plainly ſet forth; and the fall of the city by a periphraſis taken from ſuch a fall as is by diuiſion, as *Ieruſalem* fell before the Romans by a triple faction therin, to which in particular it is to be thought that it is alluded, for ſo much as *Ieruſalem* trodden vnder foot by the Gentiles, is a type of Chriſtendome vnder the dominion of Turke and Pope, as hath been ſhewed more at large vpon *Chap.* 11. 1. If Verſ. 21. it ſhould ſeeme to make againſt this expoſition, that a great haile like talents is ſaid to fall low after all this, whereupon men blaſpheme God, which, as *Brightman* ſaith, is not to bee thought ſhall be at the day of iudgement, becauſe all mouthes ſhall then be ſtopped, the generall ſilence of all arguing their conſent to the iuſtice of Gods proceedings, and none blaſpheming any more. I anſwer with *Rowm* againe, that howſoeuer the wicked ſhall be forced to this iudgement in their owne conſcience as moſt iuſt, and ſo ſhall not muſter any word of reaſon againſt thoſe proceedings, yea the ſenſe of the extremity of torment, from which they ſhall deſpaire euer to be deliuered, will ſo inrage them, as that like vnto *Egyptians* when Exod. 6. haile & fire mingled therwith came downe from heauen, or like the Canaanites, vpon whom God hailed with exceeding great Ioſ. 10. 11. haile ſtones, to the deſtroying of moſt of them, to which I think it is rather then to the other alluded here, be they, I ſay, being moued with anguiſh, did doubtleſſe bitterly rake on againſt the God of *Iſrael*, ſo here the wicked at the laſt day are brought

in blaſphaming goe expreſſe the ſenſe of intolerable pangs, vpon wch wicked men are wont thus to do. And haply their tongues will thus rebell againſt God, as the tongues of perſons inraged euerlastingly. These things being thus explained, we ſee that there is no reaſon why any ſhould be offended, and doubt whether Popery ſhall euer goe downe altogether or no, becauſe it is ſtill vpheld after ſo many yeeres ſince it firſt receiued a blow: for it muſt fall by degrees as it roſe by degrees; and as it had a long time of riſing to the full height, ſo it muſt bee long in falling into a meere deſtruction. And ſeeing fiue of theſe Vials haue ſo manifeſtly taken effect already, and the ſixt in a great part, why ſhould we not by faith aſſuredly expect the full accompliſhment of it, as well as we ſee the accompliſhment of thoſe foregoing by experience. O yee fooliſh and blinde Papiſts, why are yee ſo hard to beleeue the things that this Prophet hath foretold touching your *Babylon*? if ye loue your ſoules, open your eyes, and by that which hath beene hitherto done be aſſured of a full deſtruction, and therefore come out of *Babylon* in time, and be not led hood-winked into inexcuſable perdition.

Verſ. 13, 14, 15, 16. *Queſt.* 8. Who are theſe three vncleane ſpirits like Frogs, that come out of the mouth of the dragon, the beaſt, and the falſe prophet? and what place is that *Harmageddon*, into which the Kings of the earth are gathered, and by whom are they gathered together into that place?

Anſw. It is agreed that theſe foule ſpirits are inſtruments of the Pope, who come as it were out of his mouth, becauſe ſo like vnto him both in the ſame end which they aime at, and the meanes to effect it, lying ſignes and wonders; and more particularly I hold them to be none other but the Ieſuites, becauſe the time of their beginning by *Ignatius Loyola* within theſe threeſcore yeeres doth notably agree, and their leaping vp and downe in Kings Courts, they being the greateſt Statiſts that the Pope hath for him to maintaine his credit with the Kings of the earth, that his reuenues may be no more diminiſhed: neither doe their practiſes to ſtirre vp to warre againſt Heretikes, vniuſtly ſo called, diſagree; for they are knowne to be the very firebrands of diſſentions, tumults, treaſons, and

bloudſheds

bloudſheds thorowout all Chriſtendome euer ſince they beganne to be. They are ſaid to be three, when as indeed they are many thouſands, to note out their triple originall from the Dragon, who is the Deuill, the Beaſt, the Roman State which they trauell for, and the falſe prophet, the Pope (who before was called the ſecond beaſt, and not till now a falſe prophet, but here more fully declared by his name, as there by his pſeudopropheticall practiſes) whoſe eldeſt ſonnes they are, bending themſelues vp to the higheſt ſtreine of wit and reſolution for the ſupporting of his tottering chaire. Theſe ſtirre vp popiſh Kings and Princes ſo, as that they enter into leagues and vnions to root out poore Proteſtants. But ſilly men that they are, whilſt they are thus buſie for the benefit of the Popedome, little doe they thinke of him that ſitteth aboue and laugheth them to ſcorne, for that the ioyning of popiſh Princes together to root out the truth, ſhall by him bee turned to a gathering together to be deſtroyed, ſo as that they ſhall neuer be able to make head againe. And this is intimated in ſaying, *That they gather them together to the battell of the great day of God*, that is, wherein God will haue glory by their vtter ouerthrow, which is alſo further confirmed in that changing the number by and by, he ſaith, *Hee gathered them together into a place called in the Hebrew tongue, Armageddon.* What is meant by this word *Armageddon*, there is great difference of opinions. Some thinke, that it is to bee read *Harmegiddo*, and ſo expound it as alluding to the place called *Megiddo*, where *Iabin* and *Siſera* with their army were deſtroyed before *Debora* and *Barak* by the Lord, and where *Ioſiah* fell before *Pharaoh Neco* King of *Ægypt*, giuing occaſion to a great mourning to the children of *Iſrael* for the loſſe of ſo good a King: for each Hiſtory may be well alluded to here, that of the Canaanites deſtruction for the ouerthrow of popiſh kings with their people, the other of *Ioſiah*, for the mourning which the Iewes being conuerted ſhall make for their former oppoſition againſt Chriſt, ſlaying him ſo good a King, that came to ſaue them, as is foretold by the Prophet, ſaying, *I will powre out vpon them the ſpirit of compaſſion, and they ſhall ſee him whom they haue pierced, and mourne euery family apart.*

Verſ. 14.

Verſ. 16.

Beza. Iunius. Forbs. Fox. Pareus.

Iudg.5.19. 2 Chron.35.22

Zach.12.

For they hold that at the ſame time the Iewes ſhall be conuerted. As for the change of the waters of *Megiddo*, as it is in the firſt place, or of the Valley of *Megiddo*, as it is in the ſecond, into *Har* a Mount and *Megiddo*, they thinke, that this is not without a myſtery, it being hereby intimated that the enemies of the truth ſhall be in an high attempt when this deſtruction ſhall befall them, and therefore purpoſely a Valley is turned in the word here vſed into a Mountaine, but for *Magedon* they thinke it a corruption in the Writer, whereas it ſhould be *Megiddo*. Others reade it *Horma-geddon*, a curſed warfare, of *Horma* ſignifying a curſe, and *geddon* which commeth of *Gadad*, ſignifying to gather together an army; or of *Harma*, crafty, becauſe by craft they ſhall be gathered together to their owne deſtruction, as God will turne it. Others with a ſingle δ reade it ἁγιάζεδον, expounding *Har* a Mountaine, and *Maggedim* Delights, holding that it is alluded to that in *Dan.* 11. 45. *And he ſhall faſten his tents in the mount of his holy beauty*, הר צבי קדש for as there the Turke is pointed at apart, ſo here all the enemies of the Church ioyning together, and as *Ieruſalem* is properly ſo called, ſo the pure Church of God figured out thereby is here called ſo, and therefore this battell and deſtruction of the enemies ſhall be made in theſe parts of the world where the pure reformed Religion hath taken effect. Some expound it the Mountaine of the Euangeliſt applying it likewiſe.

Forbs.
Beza.
Iunius.
Luther.
Graſſerus.
Montanus plantiniana edit.
Brightman.
Napier.

Some expound it the deſtruction of an Army, of *Cherem* deſtruction, and *Gedud* an Army, holding that the ſlaughter of the enemies ſhall be ſo great, that according to the manner of the Hebrewes, amongſt whom many places are named from the euent, the place where this ſhall be ſhall take the name alſo.

Dent.

Ierome, as *Pareus* ſheweth, expoundeth it *Montem furum*, the Mountaine of theeues, others a curſed troupe, others the deſtruction of the River. All wee ſee are agreed here that no proper place is deſigned, but ſome place onely where the enemies of the truth ſhall be deſtroyed. There will be no erreur therefore which way ſo euer it be taken, only I thinke it dangerous to admit of any corruption in the change of the word

word by the iniury of the Scribe. I preferre that of *Dent*, holding withall, that it is alluded vnto the deſtruction of *Iabin* and *Siſera* with their armies, and that it ſhould be likewiſe with the enemies of the truth ere long, they ſhall bee in a Catholike league together, bending all their forces againſt the reformed; but God helping his, their attempts ſhall bee turned to their owne vtter ouerthrow. Whether this be now a working, ſeeing they were neuer ſo combined together, neither haue they beene about ſo great attempts as now, God knoweth. Haply the gathering together of Papiſts at this time is the gathering together here pointed at; if not, as the time will ſcarce beare, it is a preludium thereof; ſome famous deſtruction may happen to them in the end of this conſpiracy now, but the greateſt whereunto this may make a way afterwards. Howſoeuer, let all men take heed of the Ieſuites, as of vncleane and dangerous ſpirits, and let vs be comforted when the Romiſh Catholikes bend their forces moſt againſt the profeſſours of the truth, aſſuring our ſelues that they are neereſt their vtter ruine.

CHAP. XVII.

IN this Chapter and that which followeth, the great City before ſaid to bee diuided into three parts is more particularly deſcribed, together with her vtter ruine and ouerthrow, in reſpect of the head and fountaine *Rome*, from whence all the abominations of idolatry and ſuperſtition haue flowed. In the expoſition of the particulars there is no great difference nor difficulty, ſo much light hauing beene already giuen, and therefore I will the more briefly, only touching the diuerſity of interpretations, come to open euery paſſage as it lieth in order.

Verſ. 1, 2, &c. *Queſt.* 1. Which of the ſeuen Angels is it that ſheweth *Iohn* theſe things, who is the great Whore whom he ſaith he will ſhew vnto him, what are the waters called alſo a beaſt *verſ.* 3. ſtrangely deſcribed that ſhe ſitteth vpon. And why was hee led into a deſart place to behold this? and touching the more particular deſcription of this Whore, and the word Myſtery written in her forehead, what is meant hereby?

Brightman. Pareus. Napier. *Anſw.* The Angell is held by ſome to bee the fift, who powred out his Viall vpon the throne of the beaſt. But others more rightly hold him to bee the ſeuenth Angell, vpon the powring out of whoſe Viall the great City was diuided into three parts, which is againe more particularly vndertaken here, that by the relation of this Angell it might be more fully vnderſtood, both what this City is, and how and by what meanes ſhe commeth to be deſtroyed.

Bullinger, &c. Others indefinitely take this Angell for one of the ſeuen.

2 Touching the great Whore, it is agreed almoſt by all that it is *Rome*, yea euen by Romaniſts themſelues. *Bellarmine* ſaith, *Wee may ſay, and that better in my iudgement, that by the Whore Rome is vnderſtood:* ſo likewiſe *Ribera* and *Viegas* the Ieſuites vpon this place. *Tertullian* of old ſpake to the ſame effect: *Babylon in Saint Iohn doth repreſent Rome, being as great and as proud of her dominions, and as tyrannizing ouer the Saints as euer Babylon was.* And *Ierome* ſaith, *According to the Reuelation of Saint Iohn, in the forehead of the queane clad in purple, there was a name of blaſphemy written, to wit, Rome the euerlaſting.* See more touching this before, *Chap.* 14. *verſ.* 8. and how that ſhift of heathen *Rome* being meant here is confuted, whereunto wee may adde, that heathen *Rome* cannot be meant, becauſe then *Rome* ſubdued the Kings of the earth by force, and not by ſubtill inticements as this *Babylon* doth, and becauſe the *Rome* here ſpoken againſt ſhall bee vtterly deſtroyed for the ſins found then therein when the time of deſtruction commeth; but heathen *Rome* was not ſo deſtroyed, and if *Rome* ſhould at the laſt be deſtroyed for the idolatries of the Heathen, this deſtruction muſt come for idolatries put downe many hundred yeeres agone, which is contrary to the courſe of the Lords proceedings againſt ſinfull places. As for

Bellar. lib. 3. de Rom. pontifice cap. 13. *Tertul. contra Iudeos.* *Ieronim. 11. qu. ad Algaſiam.*

their

their last refuge to an apostasie, yet to bee expected in *Rome*, in regard of which it is thus spoken of here, see also *Chap.* 14. *vers.* 8.

Touching the many waters whereupon this woman sitteth, they are interpreted, *vers.* 15. to be peoples, and Nations, and tongues, ouer which *Rome* ruleth by the power residing there. And this circumstance of her sitting is varied euery time that it is spoken of. *Vers.* 3. She is shewed sitting *vpon a beast of a purple colour, full of names of blasphemy, hauing seuen heads and ten hornes:* and *vers.* 9. the seuen heads being spoken of are said to be *seuen hills whereupon the woman sitteth.* She is shewed sitting thus diuersly for diuers respects; shee sitteth vpon many waters, because she ruleth ouer many peoples and Nations; vpon a purple coloured beast, because the Senators and Rulers of this State vnder the Emperours did weare purple and skarlet clothing, ascribing diuine titles of honor vnto their Emperours in a blasphemous manner, as the Cardinals, by whom the Pope ruleth now doe vnto him, being also likewise apparelled; and vpon seuen hils, because the City was anciently seated vpon seuen hills. And this variation maketh it so plaine, as that nothing can bee plainer, than that *Rome* is meant by this Whore, seeing no City in the world is so seated but *Rome* onely, neither doth that periphrasis whereby this City is described, *vers.* 18. agree to any other, *This is the great City that hath rule ouer the Kings of the earth.* And this name *Whore* is chosen to expresse *Rome* the head of the Antichristian Sect, for continuation of the allegory of a woman, in the similitude of whom the Church appeared, *chap.* 12. The true Church is a chaste and holy woman, who keepeth her selfe only to the Lord to whom shee is married, refusing to worship any other, or to make any other partaker with him in his diuine titles and attributes. The Antichristian Sect is a whorish woman, together with the Lord worshipping Images and Saints departed, and attributing that vnto the Pope which is proper to the Lord only, wherein truly spirituall whoredome doth consist. 3 Vers. 3. Vers. 9.

Touching the place, the Wildernesse, into which hee was led to see this sight, some take *Idea* carried thither for a type *Brightman.* of

of such as should be able to see *Rome* to be the beast, and the Pope to be the Whore riding this beast, they should bee obscure persons, and such as in whom this light should be little expected, euen as in a man liuing and brought vp in the Wildernes there is expected no great matter of learning & knowledge. Some expound the Wildernesse of Gentilisme wherein Popery indeed appeareth, for so much as the idolatries and superstitions of the Gentiles barren of good men, as the Wildernesse is without people, are the very attire wherein Popery marcheth. Some hold that reference is had here to the woman before spoken of, *Chap.* 12. flying into the Wildernesse in the time of heathen persecution, being then chaste and beloued of God, but now become an Whore by her manifold idolatries. Lastly, some hold that hee is carried into the Wildernesse as the fittest place for contemplation, and he that will diue into any deepe mysteries must retire himselfe from all worldly incumbrances. I hold with this my last Author, that there is no mystery in this passage, but as vpon other occasions it hath beene vsed, *Christ was carried by the Spirit into the Wildernesse to be tempted*, so here *Iohn* is carried into the Wildernesse to see this mystery, onely that in so solitary a place there might be no interruption by the comming in of any man, or any occurrence which vnusually hapneth in places more frequented; whereunto if we adde, that the Wildernesse is in a secret place, and so properly chosen to manifest this great secret in, it will not bee impertinent. And hence wee may note, that it is not the case of all men to vnderstand this mystery, but it is a long time shewed but vnto a few taken apart from others.

Bullinger.

Parens.

Forbs.

Mat 4.

4

Vers. 4. *Pet. du Moulin. Lib. 3. Sanct. Ceremon. c. 5. sect. 3. Ruber color propriè ad papã pertinet. lib. 1. cap. 1. sect. 9. Planum totũ cum magno scabello cooperiũ erit panno coccineo, Caligã rubeã, sandaleis rubeis, aurea cruce ornatis. lib. 1. cap. 6. sect. 12.*

Touching the aray of this Whore *in purple and skarlet colour, and gold, and precious stones, and pearles; and vpon her forehead a name written, Mystery, Babylon the great, &c.* We shall not need to seeke farre for the fitting of these things to the Hierarchy of *Rome*. For the Pope, according to the orders set downe in his Booke of Ceremonies, ought to be cloathed in Skarlet, and his Chaire is to be couered all ouer with cloth of Skarlet, yea, his very stockings and shooes are appointed to be red, adorned with a golden Crosse. And his very

very Mule by the ordinance of *Paul* the second is to be cloathed with Skarlet, as *Platina* reporteth. He is also apparelled with a long Albe, a Girdle, and a Stole hanging about his necke all imbost with Pearle. She hath in her hand a golden Cup full of abominations to set forth the Pope of her state, and secretly to intimate the very name of him that is here meant, the first letters of these words in Latine, *Poculum aureum plenum abominationibus*, put together making *Papa*. As for the word *Mystery in her forehead*, this doth most notably agree, for in the Castle of Saint *Angelo* in *Rome*, are certaine old plaine Miters, which have the name *Mysterium* ingrauen vpon them, as both *Brocard* affirmeth vpon this place, and *Ioseph Scaliger*, that being at *Rome* with *Mounsieur de Abin*, the French Kings Embassadour, amongst other things they were shewed vnto him. Moreouer, a mystery in the forehead doth argue a profession of mysteries: for all things in their Sacraments and seruice, they say, are full of mysteries. But chiefly it is thus written, because being so abominable a strumpet, it should be hidden from the eyes of most men, honouring in stead of loathing her. *Babylon the great, the mother of harlots.* *Rome* is called *Babylon*, because so like to old *Babylon* in tyranny, pride, power, and dominion ouer the world. *The mother of harlots*, because they that seeke to draw the world to spirituall whordome by idolatries have their authority from thence. These things being so plaine, let vs be ashamed still to continue so blinde as that wee should not see them; the Pope of *Rome* could not more plainly have beene described than he is in this place: for what would one have more to know the party meant by, than a description by his apparell and manner of going, and his very name?

Brocard. *Scaliger.*

Quest. 2. How are these words to be vnderstood, *The beast which thou sawest was and is not, and shall ascend out of the bottomlesse pit*, by and by rendred thus againe, *The beast that was and is not, and yet is.* Vers. 8.

Answ. The words immediatly following, *vers.* 10, 11. serue to explaine this Riddle. *There are seuen Kings, fiue are fallen, one is, and the other is not yet come.* And againe, *The beast that was and is not, even he is the eighth, and is of the seuenth.*

of such as should be able to see *Rome* to be the beast, and the Pope to be the Whore riding this beast, they should bee obscure persons, and such as in whom this light should be little expected, euen as in a man liuing and brought vp in the Wildernes there is expected no great matter of learning & knowledge. Some expound the Wildernesse of Gentilisme wherein Popery indeed appeareth, for so much as the idolatries and superstitions of the Gentiles barren of good men, as the Wildernesse is without people, are the very attire wherein Popery marcheth. Some hold that reference is had here to the woman before spoken of, *Chap.* 12. flying into the Wildernesse in the time of heathen persecution, being then chaste and beloued of God, but now become an Whore by her manifold idolatries. Lastly, some hold that hee is carried into the Wildernesse as the fittest place for contemplation, and he that will diue into any deepe mysteries must retire himselfe from all worldly incumbrances. I hold with this my last Author, that there is no mystery in this passage, but as vpon other occasions it hath beene vsed, *Christ was carried by the Spirit into the Wildernesse to be tempted*, so here *Iohn* is carried into the Wildernesse to see this mystery, onely that in so solitary a place there might be no interruption by the comming in of any man, or any occurrence which vnusually hapneth in places more frequented; whereunto if we adde, that the Wildernesse is in a secret place, and so properly chosen to manifest this great secret in, it will not bee impertinent. And hence wee may note, that it is not the case of all men to vnderstand this mystery, but it is a long time shewed but vnto a few taken apart from others.

Bullinger.

Parens.

Forbs.

Mat 4.

4 Vers. 4.

Pet. du Moulin. Lib. 3. Sanct. Ceremon. c. 5. sect. 3. Ruber color proprie ad papã pertinet. lib. 1. cap. 1. sect. 9. Planum totũ cum magno scabello cooperiẽ erit panno coccineo, Caligis rubeis, sandaleis rubeis, aurea cruce ornatis. lib. 1. cap. 8. sect. 11.

Touching the aray of this Whore *in purple and skarlet colour, and gold, and precious stones, and pearles, and vpon her forehead a name written, Mystery, Babylon the great, &c.* We shall not need to seeke farre for the fitting of these things to the Hierarchy of *Rome*. For the Pope, according to the orders set downe in his Booke of Ceremonies, ought to be clothed in Skarlet, and his Chaire is to be couered all ouer with cloth of Skarlet, yea, his very stockings and shooes are appointed to be red, adorned with a golden Crosse. And his very

very Mule by the ordinance of *Paul* the second is to be cloathed with Skarlet, as *Platina* reporteth. He is also apparelled with a long Albe, a Girdle, and a Stole hanging labour his necke all imbost with Pearle. She hath in her hand a golden Cup full of abominations; to set forth the Pope of her state, and secretly to intimate the very name of him that is here meant, the first letters of these words in Latine, *Poculum aureum plenum abominationibus*, put together making *Papa*. As for the word *Mystery in her forehead*, this doth most notably agree, for in the Castle of Saint *Angelo* in *Rome*, are certaine old plaine Miters, which haue the name *Mysterium* ingrauen vpon them, as both *Brocard* affirmeth vpon this place, and *Ioseph Scaliger*, that being at *Rome* with *Mounsieur de Abin*, the French Kings Embassadour, amongst other things they were shewed vnto him. *Brocard.* *Scaliger.* Moreouer, a mystery in the forehead doth argue a profession of mysteries: for all things in their Sacraments and seruice, they say, are full of mysteries. But chiefly it is thus written, because being so abominable a strumpet, it should be hidden from the eyes of most men, honouring in stead of loathing her. *Babylon the great, the mother of harlots.* *Rome* is called *Babylon*, because so like to old *Babylon* in tyranny, pride, power, and dominion ouer the world. *The mother of harlots*, because they that seeke to draw the world to spirituall whordome by idolatries haue their authority from thence. These things being so plaine, let vs be ashamed still to continue so blinde as that wee should not see them; the Pope of *Rome* could not more plainly haue beene described than he is in this place: for what would one haue more to know the party meant by, than a description by his apparell and manner of going, and his very name?

Quest. 2. How are these words to be vnderstood, *The beast which thou sawest was and is not, and shall ascend out of the bottomlesse pit*, by and by rendred thus againe, *The beast that was and is not, and yet is.* Vers. 8.

Answ. The words immediatly following, *vers.* 10, 11. serue to explaine this Riddle. *There are seuen Kings, fiue are fallen, one is, and the other is not yet come.* And againe, *The beast that was and is not, euen he is the eighth, and is of the seuenth.*

nent b. All this then is ſpoken of the Pope with his imperiall power, declaring the order and manner of the comming on thereof. This higheſt power vpon earth which hee doth exerciſe, *was* in the old Rulers of the Roman ſtate, during the time of Kings, Conſuls, Tribunes, Decemuirs, and Dictators; but *is not*, when the ſixt head of Emperours was deadly wounded by the *Gothi* and *Vandals*, *Heruli* and *Longobards*: for then the beaſt as quite deſtroyed ceaſed to bee for many yeeres, as hath beene already ſhewed, *Chap.* 9. vnder the ſounding of the fifth Angell. And in ſpeaking of this in the preſent tenſe, when as it was to come long after, he doth but proceed in a propheticall ſtile, as he plainly ſpeaketh alſo of that which was to be long after this, of which he had immediatly before ſpoken in the future tenſe, for comming to repeat *was, and is not, and yet ſhall aſcend*, he rendreth it thus, *was, and is not, and yet is*. Whereas in regard of this ſixt it is by and by ſaid, *one is*, but here, *is not*, the reaſon is, becauſe that being explanatory is but an hiſtoricall narration, and ſo reporteth things ſo farre as they had beene and at that time of Saint *Iohn* were, but here ſeeming to ſpeake of a thing preſent, he propheticall ſetteth forth that which ſhould be afterwards. So that in reſpect of the ſame head of Emperours it might bee truly ſaid *one is not, and one is now*; to ſpeake hiſtorically, *one is now*, propheticall, *one is not*: and ſo for the time, the beaſt is not, becauſe put downe by a forreigne power. That which is added, but *ſhall aſcend out of the bottomleſſe pit*, or *but yet is*, ſetteth forth the riſe of the Pope in *Rome* after this by a diabolicall inuention, as if he had beene plainly ſeene riſing out of Hell. He is the ſeuenth, but yet is the eighth, for he is a like powerfull with his predeceſſors, the rulers of that ſtate, and hath another kinde of ſingular gouernment by the ſpirituall ſword different from them all. And hereby it is plaine, that the tearme beaſt, and head or King, are coincident one with another, becauſe he which is called the beaſt, *verſ.* 11. is ſaid to bee one of the ſeuen heads, which are expounded to bee Kings. Almoſt to this effect ſpeake ſome of my moſt iudicious Authors, and *Brightman* not much different will haue this ſaying, *the beaſt is*, expounded of the Pope vnder *Conſtan-*

P. du Moulin. Pareus, &c.

Brightman.

tine,

time, is not, of him in the daies of the *Goths*, and *shall be* of him restored to his dignity by *Iustinian* and *Phocas* after him. But some hold that the vacancy of the Empire in Saint *Johns* time by the decease of *Domitian* is here meant: for thus it might be said that it was before, but is not, and yet is, because *Nerua Cocceius* of base linage succeeded, and departed shortly againe, for he died at the end of a yeere, three moneths and nine daies. But being thus taken, that which followeth cannot bee applyed as explaining this, nay, it cannot be reconciled how it should be said *one is not*, and yet of the same, *is now*. *Napier.* *Bullinger.*

Quest. 3. Who are the ten Kings which are said not to haue receiued any *Kingdome as yet, but receiue power as Kings at one houre with the beast*: and afterwards againe grow to hate the *whore, and make her desolate and naked, and eat her flesh, and burne her with fire?* Vers.12. Vers.16.

Answ. Most Expositors consent, that these Kings are the Kings that arose out of the ruines of the Roman Empire: for whilst this stood, all Kingdomes about were subiect vnto it and made tributary, except *Scotland*; but this Empire falling by the inuasion of the *Barbarians, Goths, Vandals, Heruls* in the west, and of the *Turkes, Saracens* and *Tartarians* in the east, there was an opportunity offered vnto them to resume their ancient state which they did, and so became absolute Kingdomes of themselues, without dependance vpon any higher power vpon earth. But whether these Kings be iust ten, or said to be ten, that is, many, it is disputed. Some stand for an vncertaine number, as the word ten is vsed in some other places, as in that of *Iacob* challenging *Laban* for changing his wages ten times; and of the Lord, affirming that the people had tempted him ten times, that is, many times. Some hold, that these ten are such a iust number, and reckon them to be either 1. *France*. 2. *England*. 3. *Spaine*, held by the *Visigothes*. 4. *Lumbardy*, held by the *Longobards* in *Italy*. 5. *Sclauonia*. 6. *Hungary*, held by the *Huns* and *Auarians*. 7. *Bulgaria* and *Seruia*, held by the *Bulgarians*. 8. *Denmarke*. 9. *Poland*. 10. the Kingdome of *Naples* and *Sicely*. Or else thus, *France, England, Spaine, Lumbardy, Denmarke, Hungary, Sweden,* *Bullinger.* *Pareus.* *Grassius.* Gen.31.7. Numb.14.22. *P. du Moulin.* *Napier.*

Sweden, *Scotland*, the Exarchate of *Rauenna*, and the Kingdome of the *Goths* in *Italy*. As for the Kingdomes of *Arragon*, *Granado*, *Portugall*, *Castile*, *Leon*, *Toledo*, *Galicia*, *Nauarre*, they are inferiour Kingdomes, and appendices either of the *Empire*, *Spaine*, or *France*. *Sicily*, *Bohemia*, and *Naples* are of the Empire, *Burgundy* of *France*, *Norway* of *Denmarke*, *Ireland* of *England*, *Cyprus* a late Kingdome and not in Christians hands. Some different from all others will haue ten Emperours to be meant, in whose time the Pope flourished, but after their Empire expired he suffered much: 1. *Constantinus magnus*. 2. *Constantinus filius*, & *Constans*, ac *Constantius*. 3. *Iulianus*. 4. *Iouinianus*. 5. *Valentinianus*. 6. *Gratianus*. 7. *Valentinianus secundus*. 8. *Arcadius*. 9. *Honorius*. 10. *Theodosius*. These are said not to be in Saint *Iohns* time, because heathen Emperours ruled then, but receiued their Kingdome the same houre, that is, about the same time with the beast. This exposition of all others seemeth to me to disagree most with the Text: First, because the hornes of the beast are of the beast, and certainly limbs of Antichrist, such as God forbid that we should count these godly Emperours. Secondly, because these Emperours did neither receiue their Kingdome, which argueth a thing newly erected, and that was not before, neither were they all at one houre, for they succeded one another in sundry yeeres. Thirdly, because the same ten which giue honour to the beast shall at the last destroy her, which cannot possibly be applied vnto them who did euer onely stand to her and defend her, if the Pope be counted the beast in their times. Neither can I approue of a certaine number put here for an vncertaine, because howsoeuer ten may be thus put elsewhere, yet here about the heads and hornes of the beast the spirit is more punctuall, for the seuen heads it is agreed, and why should another kinde of exposition then be giuen of the ten hornes? Precisely ten therefore are doubtlesse meant, and not so much Kings as Kingdomes, being taken with the succession of the Kings reigning therein, and of these Kingdomes I doe not thinke *Lumbardy* to be any, or any Kingdome springing vp at the dissolution of the Empire to endure a short time onely, but such Kingdomes

Brightman.

domes as then deliuering themselues from the Imperiall yoke, haue stood and shall stand free till the ruine of the Pope. And these I take to be 1. *England.* 2. *France.* 3. *Spaine.* 4. *Poland.* 5. *Denmarke.* 6. *Suetia.* 7. *Hungary.* 8. The whole Kingdome of *Germany* both higher and lower. 9. *Bohemia.* 10. The free States of *Italy*, *Venice*, *Genoa*, &c. *Ireland* is not reckoned, because an inferiour Kingdome and vnder the Crowne of *England*, *Nauarre* of *France*, *Portugall* and the Kingdomes of *Naples* and *Sicilies* of *Spaine*, *Norway* of *Denmarke*. *Germany*, which hath beene since gouerned by Emperours, is also a new kinde of Kingdome diuersly ruled, and not as in times past; and the other free States may well be set forth by the name of a Kingdome, and of one, because all in one Nation. To *Bohemia* belongeth *Morania* and *Silesia*, and although it be in *Germany*, and commonly is vnder the Emperour, yet for so much as it hath the liberty of Election and is an absolute Kingdome in it selfe, I thinke that we may well reckon it for one. As for *Sclauonia*, together with *Dacia* and *Seruia* ioyning to it, and *Bulgaria*, or any other Kingdomes which sprung vp also at the dissolution of the Empire, howsoeuer they were popish in times past, and had a hand in giuing honour to and setting vp of the Pope, yet now they are Mahumetan, and therefore the Lord foreseeing this, left them out of the number, as not being likely to haue an hand with the rest in destroying the Pope at the last. Their receiuing of power at one houre with the beast is not so strictly to be taken as it soundeth, for by an houre in Scripture, sometime a compasse of times consisting of many yeeres is to be vnderstood; thus the time of the Gospell is called the last houre, and the same houre here is much about the same time 100. yeeres before or after or somewhat more; and if it be thus taken, the euent doth notably agree, the springing vp of these Kingdomes being out of the ruines of the Empire, about *ann. Dom.* 500. &c. till 700.

These Kings with one consent haue made warre with the Lambe, by taking the Popes part against the professors of the truth, when any haue shewed themselues, persecuting them with sword and fire, as woefull experience hath proued many yeeres, but the Lambe hath ouercome them by planting his

truth

truth in their dominions, notwithstanding all their hot oppositions, and by subiecting some of them to himselfe, by bringing them to the acknowledgement and profession of the same truth, as *England*, *Denmarke*, *Swevia*, *Bohemia*, and sundry free states of *Germany*, to whom we hope more shall bee ioyned, though not all, (for some must take the Popes part vnto the end, till the greatest fatall blow that shall be giuen to him and them in *Harmageddon*, as hath beene already shewed vpon (*Chap. 16.*) and these together shall hate the Pope, and deuest him of all the honour which formerly in their ignorance they or their predecessors gaue vnto him, and destroy him, ouerthrowing and burning *Rome* downe to the ground. And to put it out of all doubt that *Rome* is meant here, he addeth,
Vers. 18. that it is the great City that ruleth ouer the Kings of the earth. Let all these things be considered together, and there is nothing in this kinde that can be plainer, than that the Pope of *Rome* is the subiect of all this description, and whatsoeuer can be said here-against, will easily appeare to bee but a deuised euasion.

CHAP. XVIII.

IN this Chapter there is nothing difficult, but that by a short paraphrase the Reader may easily vnderstand and bee resolued touching any question or doubt arising here, and therefore I will not delay him with other ambages, but come briefly to this paraphrase. It is to bee vnderstood that the things here set downe follow in order that which was declared of the Kings making *Rome* and the Pope desolate in the former Chapter. For after this great desolation and destruction it is here shewed, that it shall continue so, neuer to be built vp or inhabited againe, for foule spirits and vncleane birds

birds are wont to keep in deſolate and forſaken places, happily that men might be the leſſe troubled with them, and that by the horrour of ſuch places there might be the more liuely repreſentation of hells horrour. *Ribera* yeeldeth a double reaſon of euill ſpirits being in deſolate places, one before Chriſts Incarnation, that through feare ſuch as paſſe by might bee drawne to idolatry, the other, after that monaſticall perſons might be terrifyed from reparing to deſolate & ſolitary places. But this laſt fauoreth of ſuperſtition, whereunto they that are addicted, are ready to receiue any reaſon for good tending to the confirmation thereof, but I ſhould thinke rather, if for any reſpect towards Monks they keep in ſuch places, it is becauſe they loue their ſociety being the fitteſt company for them, ſeeing they haue abandoned the ſociety of men. The Angell that telleth of this deſolation is wonderfully glorious to ſet forth the more the glory of God who the Angels ſerue. The other voice from Heauen warning Gods people to come out of her, is the voice of God, hee biddeth them to *reward her double*, not more than ſhe hath deſerued, but double ſo much as ſhe did formerly to the Saints, as ſhe is well worthy. As they are pronounced bleſſed that ſhall take the children of *Babylon* and daſh their braines againſt the ſtones. It is no pity, but diſobedience to God, to ſhew fauour to the bloud-thirſty *Babylon*, yea, all that be the people of God ought to ioyne together to pull her downe and to deſtroy the Pope.

Ribera. Verſ. 2. Verſ. 4. Verſ. 6. Pſal. 137. 9. Verſ. 9.

The Kings of the earth, who ſhall bewaile her ruine, are ſome obſtinate and ſtiffe popiſh Kings, that ſhall continue ſo euen till this be accompliſhed, ſo that as I ſaid vpon *Chap.* 17. 16. it doth here further appeare, that not all, but ſome of the Kings who gaue honor to the Whore, ſhall be her deſtruction, ſome continuing in their ſeduced eſtate ſtill.

Verſ. 11.

The Merchants of the earth that lament her fall alſo, whoſe merchandiſe none will buy any more, are the Popes Officers in his Datary, to ſell Benefices, Penitentiaries, and ſuch as goe about with Indulgences, and all ſuch as make benefit by Shrines, Images, and relikes of Saints, by Diriges and Trentals, &c. Theſe being now of no repute any longer, the great gaine which they made hereby ſhall vtterly ceaſe.

Vers.12. After this, the benefit and variety of commodities that came in to the Sea of *Rome*, and her factors are particularly named, *Gold, Siluer, precious Stones, Pearles, fine Linnen, Purple, Silke, Skarlet, Thine-wood, &c.* The like place to this is *Ezech.* 27. 12. &c. of *Tirus*, from whence this seemeth to be borrowed.

Brightman. *Tirus* was stored with such varieties from diuers Nations, and so is *Rome*, with Gold, Siluer, and pretious Stones from the Spaniards Indies. With Cinamom, Frankincense, Oile, and Wine from *Italy*; with Wheat and Flowre from *Sicely, Sardinia, Corsica*; with Beasts from *Germany*; with Sheepe from *England*; with Horses and Chariots from *France*; with bodies of men from *Heluetia*, for the *Heluetians* are the Popes guard; and lastly, the soules of men of all nations are mancipated to the Pope, when as it is held necessary to saluation to be subiect vnto the Pope.

Vers. 17.18. After these Merchants, such as trade by Sea are brought in, lamenting her ouerthrow, *Ship-masters, the company in Ships, Sailers, and such as trade by Sea.* By Ship-masters vnderstand all inferiour persons, for Ship-masters, and Marriners, and Sailers, &c. are vnder the Merchant, so that by them we may vnderstand all ordinary Seminary Priests, Iesuites, and Monkes of euery order that trade in this Sea: for I doe not thinke that particularly iust foure orders are here set forth, as

Pareus. *Pareus* hath it. That which followeth serueth onely to set forth *Romes* vtter desolation, and the cause her extreme bloud-thirstinesse, whereby it may also be gathered that *Rome*, as it is now gouerned by the Pope is certainly meant, because the poore seruants of God, which stand for his truth, are no where so murthered as there, and by meanes of the Pope and such as rule vnder him. A true Christian may finde more fauour at the hand of a Turke or Barbarian than amongst the Roman Catholikes: for they are more bent against such than against Iewes and Infidels, nothing but their bloud will satisfie if they be found out within any of the Popes dominions.

Vers.24. Is not this then the City wherein the bloud of the Prophets, that is, Preachers of the Gospell and of the Saints is found in the greatest abundance? And how is it then, (O ye Papists) that ye are so bewitched that ye see not into this to come out from this *Babel*, as ye would not bee guilty of bloud-shed?

When

When Chriſt was ſo milde and alwaies ready to rebuke ſtriking with the ſword, and vſed a bit to curbe and keepe in ſuch hot ſpirits as would haue ſuch conſumed with fire from Heauen as would not receiue him. How can ye poſſibly beleeue him to be Chriſts Vicar, that is ſo wood and furious againſt his impugners, as that nothing will ſatisfie him but their deſtruction by fire and ſagor, or elſe by the ſword? God open your eyes that ye may not any longer take the Wolfe for a Lambe, becauſe of his two hornes, but by his Lion-like voice diſcerne him to be the Beaſt, and abandon and forſake him for euer. Whereunto that ye may be moued the rather, I haue here ſet downe certaine paſſages in the Oracles of the *Sybille*, moſt excellently conſenting with, and ſeruing to illuſtrate our Expoſition of the Reuelation in that part which concerneth the Beaſt, from the ſeuenteenth Chapter, &c.

Out of the ſeuenth booke faithfully tranſlated thus:

Rome fierce in minde when Grecians are downe driuen,
Shall ſtelliſie thy ſelfe vp to the Heauen:
But when thou think'ſt thy ſelfe in higheſt height,
God ſhall tread downe thy ſturdy ſtrength and might.

Out of the eighth Booke.

When reign'd in thee haue fifteene Emperours,
Of all the world that haue beene Conquerours.
Then commeth a King a manifold Crowne to beare,
Whoſe name ſhall be to Ponti *very neare.*
His wicked foot the world ſhall viſitate,
Great gifts and goods then ſhall he impetrate:
Huge heapes of gold he ſhall haue into treaſure,
With ſiluer hid and money without meaſure.
Diſcouered things he ſhall looſe and remit:
Of Magicke Art well ſhall he know and wit,
The myſteries and ſecret ſorcery.
The mighty God he makes a Babe to be.
Downe he ſhall tread all true worſhippin,
And at chiefe heads of error firſt begin.
His myſteries to all he ſhall expone,
Then comes the time of mourning and of mone, &c.

Theſe bookes of the Sybils were much eſteemed of, and kept in the Capitoll at *Rome*, during the Ethniciſme thereof, the prouidence of God ordering it ſo, that from *Rome* wee might learne, that he whoſe Sea is there is the childe of perdition, and after the Popes triple crowne (for he is moſt plainly here deſcribed) much corruption ſhould be in the worſhip of God, and after that ſhould come vpon that ſtate ineuitable deſtruction.

Touching *Romes* riſe at the fall of the Grecian Empire no learned man is ignorant, & it fell again by means of the *Goths*, *Vandals* and *Heruls*, and *Longobards*. But touching the time of the new kinde of Empire in him, that weareth many crownes, it may iuſtly be doubted, ſeeing many fifteene Emperours haue beene before the Pope came to this height of honour, which was not till the dayes of *Phocas*. It is therefore neceſſary to diſtinguiſh betwixt Heathen and Chriſtian Emperours, for this being applied to the firſt ſort will in no caſe ſtand, but to the other it doth very well agree: for from *Conſtantine* the firſt Chriſtitian Emperour to *Phocas* are but fifteene, if *Iulian* the Apoſtata be caſt out who was no Chriſtian, and *Mauritius* by the murthering of whom, *Phocas* attained the Empire, be not reckoned, as there is no reaſon to reckon him, ſeeing another vſurped that dignity and tooke it from him. The ſecond to *Conſtantine* was *Conſtantius* and his brethren together, the third *Iouinianus*, the fourth *Valentinianus* and *Valens* together, the fift *Gratianus*, *Valentin.* and *Theodoſius*, the ſixt *Arcadius* and *Honorius*, the ſeuenth *Theodoſius* and *Valentin.* the eighth *Martianus*, the ninth *Leo*, the tenth *Zeno*, the eleuenth *Anaſtatius*, the twelfth *Iuſtinus*, the thirteenth *Iuſtinianus*, the fourteenth *Iuſtinus* the younger, the fifteenth *Tiberius*. Next to *Tiberius*, *Phocas* gate the Empire from *Mauritius* his Maſter, in whoſe dayes this new kinde of Empire began, which from *Ponti* may iuſtly be called *Pontificiam*. Theſe things thus conſenting to make plaine the myſterie of iniquity in the Popedome: doe not harden your ſelues (O ye Papiſts) but be wiſe in time and come out of Romiſh *Babylon*, that ye come not with her to perpetuall moſt horrible deſtruction.

CHAP.

CHAP. XIX.

AFter the vtter destruction of *Babel* represented, here followeth a representation of the great ioy which should hereupon bee amongst the faithfull triumphing ouer her in heauen, together with the cause of her destruction and of her partakers, and the description of the King by whom shee is destroyed. Some will haue the Church of God vnderstood by heauen, which hearing of the destruction of *Babel* praiseth God for it, lest if heauen bee properly vnderstood it should follow, that the Saints there know of the things done vpon earth. But I subscribe rather to those that vnderstand heauen properly, as they in heauen were exhorted before, *Chap.* 18. 20. to reioyce ouer *Babel* fallen: for howsoeuer they are ignorant of particulars, yet it is not vnlikely but that they vnderstand either by the relation of Angels, or by reuelation from God, what in generall is the state of the Church in this world, else how could the soules of the slaine lying vnder the Altar cry out for reuenge vpon persecutors as not being yet taken? Moreouer, there went before a particular exhortation to reioyce for this, which argueth the notification of it in heauen by diuine reuelation. *Brightman.* Vers. 1. *Bullinger.* *Pareus.* *Grasserus.* Reuel. 6. 10.

Touching the song *Hallelujah*, it is compounded of *Hallalu*, praise yee, and *iah*, the Lord, Hebrew words. It is a question amongst Expositors, why they are exhorted to praise God by an Hebrew word? To this some answer, that mystically the ioyning of the Iewes, who should now be conuerted to the faith, is intimated, but most without any such mystery hold that a word of this language is chosen, as in many other passages, in alluding to the old manner of praising God in his Church that first was: for *Hallelujah* in prefixed Vers. 3. *Brightman.* *Bullinger.* *Pareus.*

before many of the Pſalmes, as a word then ordinarily vſed to praiſe God. And for the ſame cauſe the Arke of the Teſtimony, the Altar, and Centers with incenſe are mentioned before, becauſe what was, and was done in the Temple of God of old amongſt the Hebrewes, did ſerue to figure out
Verſ. 4. what ſhould be, and be done afterwards in heauen. Touching the foure and twenty Elders, and foure beaſts, who haue hitherto ſtood by as ſpectatours of all that hath beene done, and now giue their applauſe and approbation, it hath beene alreadyſhewed what they are, *Chap.* 4. 4. *&c.* The voice of all the
Verſ. 6. multitude that ſtirre vp to praiſe God compared to the ſound of many waters and of thunder, is ſo compared, to ſet forth the greatneſſe of the company, for they muſt needs bee very many from whom ſuch a loud ſounding voyce muſt
Verſ. 7. come. The matter of this ioy next vnto the ruine of *Babel*, is the marriage of the Lambe approching, and the adorning of his wife for the marriage. This wife is the woman before ſpoken of *Chap.* 12. that fled into the wilderneſſe from the face of the Dragon, but her enemies that ſought her life being deſtroyed, ſhee is brought in now againe, her weeds of mourning and ſorrow being laid away, and garments of ioy and gladneſſe, as of a Bride going to be married, being put vpon her. For after the ouerthrow of Popery, there ſhall be no enemies any more to cauſe mourning and wearing of ſack cloth, but a moſt flouriſhing eſtate of the Church begun here, and ſoone after perfected in heauen. For I doe not thinke, that the ioyfull time of this marriage here ſet forth, is to be vnderſtood onely of the flouriſhing eſtate of the Church in this world after ſo long a time of perſecution, but becauſe here is both a preparation and a marriage Supper, both the time of the Churches ioyfull condition for a time here where it is prepared, and hereafter in heauen where the marriage is perfected and the ſupper held, are included: for here the Church is prepared for the Bridegroome Chriſt by ſanctification through the word and Sacraments, which haue now their courſe more freely than in times paſt, there ſhe is preſented vnto him, and they being really ioyned, a feaſting ſupper is held of heauenly comfort and ioy euerlaſtingly. And this is the apparelling

parelling of fine linnen granted to the Church here ſpoken of, which is ſaid to be *the righteouſneſſe of the Saints*: but it is to be noted, that it is ſpoken in the plurall number δικαιώματα, righteouſneſſes, intimating, as one hath well obſerued, both the righteouſneſſe that is by faith imputatiuely, and that holineſſe which by the ſpirit of grace is wrought in the Saints: for inherent holineſſe is imperfect in the beſt, and therefore cannot iuſtifie, and faith, where this is wanting, is feeble and dead, and ſo vnable to iuſtifie. That we may therefore be fully iuſtified, both are neceſſary, faith to lay hold vpon the perfect righteouſneſſe of Chriſt, who is our iuſtification, and inherent holineſſe to make this garment of righteouſneſſe ſhine before men. Nothing is more vſuall in this booke, than by white and pure cloathing to ſet forth the ſanctity and innocency of Gods ſeruants, ſee *Chap.* 3. *verſ.* 4. *verſ.* 18. Here ſome in *Sardis* are commended, for that they had not defiled their garments, and they of *Laodicea* are counſelled to get them white garments by reforming their wickednes, in reſpect of which they were ſaid before to be naked: yet wee are not here with the Ieſuite to conceiue, that the Saints are iuſt before God by their owne righteouſneſſe, for this is contrary to the whole courſe of Scripture, whereby euery one, yea the beſt is concluded to be a ſinner. But by the Spirit of God wee are ſanctified, and ſo prepared for the Bridegroome, ſo many as beleeue, and by beleeuing lay hold vpon the bloud of Chriſt, without which our garment of ſanctity is ſpotted, but with which it is waſhed white, as is ſaid of the martyred Saints, *They waſhed their robes white in the bloud of the Lambe.* Let no man then truſt to his owne righteouſneſſe, nor yet to the righteouſneſſe of Chriſt, which he thinketh is imputatiuely made his, if there bein him a naked and bare faith onely, but conſider that the cloathing of the Bride is righteouſnes, and therefore let him ſo reſt vpon the one, as that he neglect not the other, relie onely vpon Chriſts righteouſneſſe to ſaluation, but vnto this get ſanctity of heart and life, becauſe otherwiſe it is dead and profiteth not vnto ſaluation.

Brightman. Verſ. 8.

Ribera.

Reuel. 7. 14.

In that *Iohn* falling downe and worſhipping the Angell that talked with him is reproued and bidden to worſhip God one-

Verſ. 10.

ly, it is plaine, that all religions falling downe before any creature, how excellent ſoeuer, is vnlawfull, and by all meanes to be auoided. The reaſon why hee would not be worſhipped of *Iohn* is, becauſe he was *his fellow ſeruant, and of them that haue the teſtimony of Ieſus, for the teſtimony of Ieſus is the Spirit of prophecie.* If becauſe hee was a Spirit comming from the Lord with this reuelation, he were conceiued to be worthy of worſhip, it muſt be vnderſtood, that euen in this hee was the fellow of *Iohn* and the reſt of the Apoſtles, to whom the ſecrets of God were reuealed alſo, and ſo they had that within them which was as excellent as an Angell, for in that they had the teſtimony of Ieſus, they had the ſpirit of prophecy, and hauing ſuch a ſpirit, they were no vnderlings that ought a duty to the Angels in heauen, but euen fellowes vnto them. And if they be fellow ſeruants to the Apoſtles, then to all the faithfull alſo, ſeeing they all make but one body in Chriſt.

Verſ. 11. That which followeth touching one ſitting vpon a white horſe, who appeared vnto *Iohn*, the heauen being opened, it is generally agreed that he is Chriſt Ieſus. Hee doth not now appeare in this manner, as if according to the order of this viſion he did not begin, till now to fight againſt the enemies of his truth: for how ſhould *Babylon* then haue fallen, and the beaſt haue beene deſtroyed? But this fall and deſtruction hauing beene hitherto ſet forth in the proper place vnder the figure of Angels powring out their vials, and cutting downe with ſharpe ſickles, and by a voyce calling vpon the kings of the earth to be reuenged, which they act accordingly now as was needfull, the Captaine of theſe armies imployed in theſe warres commeth at the laſt to be deſcribed, both by the place of his reſidence heauen, the forme wherein he goeth to the warres, *vpon a white horſe*, the name by which hee is called *faithfull and true, iudging the word of God, the Lord of lords, and King of kings*, his parts and apparrell, *eyes like flames of fire, a mouth out of which went a two-edged ſword, many crownes vpon his head, a veſture dipt in bloud*, and alſo by his traine, *the armies of heauen following him vpon white horſes*, and his dominion, *he ruleth all nations with a rod of iron.*

Bullinger.

Pareus. Whereas his name is ſaid to be ſuch, that no man knew it but

but himselfe, and yet by and by it is saide, that his name is *the word of God*, it is to be vnderstood, that no man could know Christ to be the Word and God, but by reuelation. The last iudgement hath beene often mentioned before, but the Iudge hath neuer beene described, wherefore it was necessary now at the last to set downe this ample description of him.

The Angell that *standeth in the Sunne*, crying to the fowles *to gather themselues together vnto the Supper of the great God*, doth set forth nothing else, but how open and manifest a destruction of Antichrist and his adherents shall be made, when the time of their final ouerthrow shall come, it shall be as manifest to all the world as the Sunne in the firmament. That whereunto the fowles are inuited, is the supper of God, consisting of *the flesh of Kings and Captaines, and of mighty men, and horses, &c.* this is altogether allegoricall, being taken out of *Ezechiel*, the meaning is, that as when men are destroyed in the warres, their cattaile, of all estates and degrees, lie as a prey to the fowles of the aire, theirs and their horses and retinues, and when it falleth out to be thus, it is a signe of their vtter destruction, so the Lord would hereby haue it vnderstood, that Antichrist and his followers, the Kings and others that shall still obstinately cleaue to him, when by others repenting and reuolting from him he shall be impugned and weakened, shall haue a day, when as re-uniting their forces to repaire the broken state, they shall be vtterly destroyed, neuer being able to make head against the comming of the Lord to iudgement, at what time they shall be taken and cast into euerlasting fire. So that here the end of the gathering together of the kings into *Harmageddon* vnder the Angell with the sixt viall, seemeth to bee fully set forth, which was but intimated there. Whereas in the next place, the beast and false prophet are said to be taken *and cast aliue into the lake burning with fire and brimstone*, and then *the remnant are slaine, the fowles filling themselues with their flesh*: it is not to be conceiued, that the Popes destruction in hell being effected, the company cleauing to him should after this fall by the sword, but his end, as the principall is first set downe, who it seemeth shall not bee vtterly destroyed till the comming of Christ vnto iudgement,

Verſ. 17. *Bullinger.*

Verſ. 18. Ezech. 39. 17. *Bullinger. Pareus, &c.*

Bullinger. Pareus. Brightman.

Verſ. 20.

but

but shall stand still; though *Rome* be burnt, lurking in some other place till the end; for thus much seemeth to be implied in the word *aliue, shall be cast aliue*. And his end being thus set downe first, as hee is the first and chiefe in opposing the truth of God, the destruction of his adherents followeth next, they shall bee slaine with the sword in the last great battell which they shall fight for him in *Harmageddon*, which shall be some time before the day of iudgement, and therefore their finall casting into hell also is not spoken of as being improper to this place, but that hell fire shall be their portion also when the day of iudgement commeth, is plaine from other places, *Chap.* 14.10. *c.* 13.8.

Brightman. Borbu. Some conceiuing a little otherwise of this passage, say that Christ vpon a white horse doth figure out the ioyfull condition of the Church in these times of Antichrists ouerthrow in *Harmageddon*; and the Angell in the Sunne, some prime Champion of the Lord in these Westerne parts, who shall be a Captaine and ringleader to others vnto that battell, and the fowles the Christians surviuing after Antichrist vtterly destroyed, who shall diuide all those parts amongst themselues, and possesse them that were before vnder the Pontifician rule. For they say that *Rome* being destroyed, the Pope shall reside a certaine time at some other place, as at *Auinion* or some other, but not aboue fiue and forty yeeres, which time being expired, the vnfortunate battell in *Harmageddon* shall bee fought, where all the Pontifician forces and the Pope also being quite ouerthrowne, the Orthodox shall prey vpon their lands and houses, and possesse them from thence forward to the end. And whereas two diuers punishments, of fire and brimstone for the Pope, and being slaine with the sword for his followers are mentioned, they vnderstand them both of temporall iudgments, the one of the Pope, being so set forth as most grieuous according to the excesse of his sin aboue all others, whereof many shall yet at the last turne and submit themselues to the truth. This, howsoeuer it be witty, yet it cannot stand, both because the finall destruction of the Pope shall be at the day of iudgement, after which there shall be no entring vpon earthly possessions, and because the Scripture doth not admit of

2 Thess. 2.8.

such

such an exposition of fire and brimstone, as where by it may be applied to temporall destruction, and therefore I rest vpon the former exposition as most genuine. The strength of the Papacy shall bee in some desperate attempt against the truth quite disanulled, and at the last iudgement he in person shall be destroyed in hell fire for euer and euer.

CHAP. XX.

AFter much time spent in the seuen preceding Chapters in prophesying of the beast and the false propher, now this prophesie being brought to an end, it is requisite that we should bee acquainted with the case of the Dragon, who was left persecuting the womans seed, that is, the faithfull, *Chap.* 12. and from that time nothing more hath beene yet spoken of him, but that hee gaue vnto the beast his throne, and great power, *Chap.* 13. Wherefore in due time here is shewed what becommeth of the Dragon, he is cast into a prison, and bound, and fast locked vp by an Angell a thousand yeeres, and then let loose a short time againe. For the better vnderstanding of all the passages in this Chapter, I will make vse againe of my former method, *viz.* by proposing questions as they arise in order, and answering them, I will endeauour to cleare all the obscurities here.

Quest. 1. What Angell this is that is said to descend from heauen hauing the key of the bottomlesse pit, & a great chaine in his hand to binde and locke vp the Deuill? when doth the time here spoken of, a thousand yeeres, wherein the Deuill should continue locked and tied vp from the deceiuing the nations, begin and what time is that little time, of which it is said, he should *be loosed for a little time againe* after this? *Quest.* 1. Vers 1, 2, 3.

Answ.

Parens. *Dent.* *Origi man.* *Bullinger.* *Napier.*

Answ. By this Angell some vnderstand Christ, chaining and locking vp Satan by the preaching of the Gospell, before which idolatry, the Deuils worship fell in all places. Some will haue *Constantine* the great to be meant by this Angell. Some vnderstand the order of the holy Apostles, who as they went forth preaching the Gospell, may well bee said to haue chained and locked vp Satan. Lastly, some vnderstand as the words sound, that God by the ministery of his Angell bound vp Satan all this time. Let the Reader chuse which liketh him best of all these, for the difference is little, but I incline rather to that of *Constantine* in particular, whom God did singularly vse in this seruice of binding Satan, when by his authority and example, Kings, Princes, Gouernours and people in all places did more generally imbrace the Christian religion, which before they persecuted, and the Temples of idols were shut vp and their worship was prohibited.

Aug. de Ciu. Dei. lib 20. cap. 7. *Ribera.* *Viegas.* *Beda.* *Rupertus, &c.* *Bullinger.*

Touching the time of the Deuils imprisonment there is greater difference. Some will haue an indefinite time meant, *viz.* all the time from the first going forth of the Gospell till Antichrist his reigne, a thousand yeeres being often put for a long time, but not precisely so many, as *Iob* 9. 3. *Psal.* 91. 7. 1 *Sam.* 18 7. *Psal.* 90. 4. All this time they say, Satan is bound vp from deceiuing the Gentiles, because their idolatry and superstition falleth before the Gospell euery where. Some hold, that precisely a thousand yeeres are here meant, but they differ much about the beginning of this time. Some set downe three remarkable times, holding that it is indifferent to begin it at one of them. 1. At the passion of Christ, *ann.* 34. and so it is determined, *ann.* 1034. in the time of *Benedict* the ninth, who was a coniurer, and was taken away by the Deuill, hauing first sold his Pontificallity vnto *Gregory* the sixt. 2. When *Paul* preached the Gospell at *Rome*, *ann.* 60. and so it is determined *ann.* 1060. in the time of *Nicolas* the second, when by the meanes of *Gregory* the seuenth there was much trouble in the world, as if the Deuill were againe broken loose. 3. From the destruction of *Ierusalem*, *ann.* 73. when the obstacle by the malicious Iewes being remoued, the Gospell was more generally dispersed amongst the Gentiles, and so it is determined

termined *ann.* 1073. in the time of *Gregory* the ſeuenth called *Hildebrand*, in whom many Hiſtorians affirme that the Deuill reigned ſo ſtoutly, did hee oppoſe himſelfe againſt goodneſſe and further euill. Some pitch particularly vpon the laſt of theſe times, holding that theſe thouſand yeeres were expired in Pope *Hildebrands* time. Some reckon from the natiuity of Chriſt to the time of *Silueſter* the ſecond, about *ann.* 1000. yea one of the Popes ſide, Cardinall *Benno* computeth this time thus. Some pitch vpon the firſt particular time before mentioned, *viz.* the paſſion and reſurrection of Chriſt. Laſtly, ſome begin this time at *Conſtantine* the great, *ann.* 300. and end it *ann.* 1300. at what time the Deuill did ſeeme more euidently to be looſed than at any time before, ſince the perſecuting Emperours, both in the Pope and Turke, the one in the Weſt perſecuting the *Waldenſes*, and all others that ſince that time haue dared to oppoſe his vſurped authority and ſuperſtitions; the other in the Eaſt inuading and ſubduing the *Gretian* Empire, profeſſedly making warre againſt Chriſt and Chriſtians. There is another opinion which is ſcarce worth the naming, that theſe thouſand yeeres begin not till the Pope be vtterly deſtroyed, and then the faithfull ſlaine in the time of Popery ſhall be raiſed againe in their bodies, and being receiued into heauen ſhall reigne with Chriſt all this time after which the generall reſurrection of all others ſhall be. This differeth not much from the opinion of the old Chiliaſtes, who held, as *Auguſtine* relateth it, that as the world was ſix dayes in making, and vpon the ſeuenth was the Sabbath, ſo after ſix thouſand yeeres expired ſince the creation, there ſhould be a Sabbath of a thouſand yeeres here to the faithfull, which had ſuffered for Chriſt, who riſing then in their bodies, ſhould enioy, during this time, all worldly delights of meats and drinks, &c. And of this he ſaith *Papias* was the Authour, whom *Ireneus* and *Ierom* report to haue beene a diſciple of the Apoſtles: howſoeuer indeed he was not, as appeareth by his owne confeſſion in the beginning of his worke, where he ſaith, that he neuer heard or ſaw with his eyes any of the holy Apoſtles. Yet ſo reuerent eſteeme was giuen vnto him for his ſuppoſed antiquity, that many of the Ancients were intangled with this his

Parens. Iunius. Dent.

Aretius. Benno Cardin. Chytræus.

Brightman. Forbs. Napier.

Aug. lib. 20. de Ciu. Dei cap. 7.

The errour of antiquity.

Papias.

his errour, as *Iuſtin Martyr dialogo cum Triphone. Ireneus lib. 5 Nepos Epiſc. Ægypti, Tertull. lib. 3. contra Marcion. Lactant. l. 5. inſtitut. c. 23. Victorinus Pictauienſis in Apoc.* and *Auguſtine* himſelfe confeſſeth, that he alſo was ſomtime of the ſame opinion. But this of the old Chiliaſts can by no meanes ſtand, both becauſe according to it, other plaine places teaching the reſurrection of all mens bodies at one time, ſhould be falſe if the bodies of all the Martyres be raiſed before: and alſo becauſe it doth abhorre from all Chriſtian reaſon, that the faithfull being raiſed againe ſhould wallow in carnall pleaſure, growing now diſſolute, when as in the infirmity of the fleſh they were ſo ſtrict and abſtemious before. And it is worth the noting, how God hath let vs to liue to ſee this errour confuted by experience, for they reckoned the birth of Chriſt to bee *anno mundi* 5199. ſo that *ann. Dom.* 801. the time of their ſuppoſed ſix thouſand yeeres was expired, and ſo the ſeuenth thouſand of this pleaſant life, after that ſuppoſed reſurrection ſhould haue begun 824. yeeres agone, it being now the yeere of our Lord 1615. And as for the latter Chiliaſts, who hold a reſurrection firſt of the Martyrs after Antichriſts ouerthrow, that they may in body and ſoule liue in heauen, before the generall reſurrection theſe thouſand yeeres. They erre with the other about the generall reſurrection, making two times, whereas the Scriptures make but one only, and they plainly contradict the Text ſpeaking of the ſoules that riſe againe and not of the bodies. And laſtly, by their opinio the world ſhould continue a thouſand yeeres after Antichriſt vtterly deſtroyed, whereas hee ſhall bee aboliſhed by the brightneſſe of Chriſts comming. Let vs therefore conſider of the other expoſitions, and firſt of the firſt, taking theſe thouſand yeeres for a time indefinite, although it cannot be denyed, but a thouſand yeeres are ſometime thus put, yet here ſo many yeeres are preciſely meant, becauſe the word a thouſand yeeres is often repeated, and that with an affix τῶν χιλίων, theſe thouſand yeeres, as is not vſed any where to expreſſe an indefinite time. Beſides, where the words may be properly taken, as here they may without any abſurdity, wee muſt not flie vnto a figure. And without all doubt this expoſition is erroneous, becauſe the

Ioh. 3.29.
1 Cor. 15.

time

time ſet forth by a thouſand yeeres, according to it ſhould be expired before Antichriſts reigne, whereas his reigne muſt needs be included in a great part within the compaſſe of this time, ſeeing they which reigne with Chriſt in his time are particularly deſcribed by their not worſhipping of the beaſt, *v.* 4. which could not haue beene ſpoken of them, if the beaſt had not beene till after their dayes. Let vs come therefore to thoſe that hold preciſely a thouſand yeeres to be meant here, amongſt whom I cannot ſubſcribe to them that will haue this begin either at the birth, paſſion, or reſurrection of our Sauiour Chriſt, at the preaching of *Paul*, or the deſtruction of *Ieruſalem*, becauſe the Dragons perſecuting of the Church deſcribed, *Chap.* 13. muſt needs be yeelded to haue beene before this, both becauſe it is in order ſet forth before, and in reaſon the Dragon muſt haue done ſomewhat vnder the Goſpell, for which as a malefactor he ſhould be apprehended and caſt into priſon, before that hee could be thus proceeded againſt. The perſecutions of the Primitiue Church therefore muſt needs precede this ſhutting vp of the Deuill, and ſo the time cannot well be begun till the dayes of *Conſtantine* the great, about *an.* 300. For till then, howſoeuer Satan had not that liberty to deceiue, by meanes of the Goſpell, yet he ſeduced ſtill the Kings and Princes and great ones of the earth, which being the heads of the reſt, and drawing a world of people after them, the Deuill cannot well be counted to haue beene ſhut vp from the deceiuing of the Gentiles, till that they, or the moſt of them being enlightened by the truth, abandoned idolatry, and became embracers of the holy Goſpell of Chriſt Ieſus. And if we begin this time then at *anno* 300. and end it at *an.* 1300. the euent will notably anſwer to the Prophecy. For the Deuill was then plainly ſhut vp, when the Temples of idols were ſhut vp, and the true Religion was commanded to be receiued euery where, hindring him from deceiuing the world any more, as formerly he hath done. And he had his priſon ſet open to him againe, when the Turke brake in vpon the Eaſterne Empire, wanne *Conſtantinople*, and made it the ſeat of his Empire, ſeeking to draw the world of people, which came vnder his iuriſdiction from Chriſt vnto the impoſtour *Mahomet*, which

which was *ann.* 1300. And when corruptions in the Church being long in hatching were growne to that height, that they which were ſeduced by them, might as well be counted to be deceiued by the Deuill, as the Gentiles of old were, ſeeing the like idolatries with images, Maſſes and Crucifixes were daily committed, and a Queene of heauen was alſo ſet vp, the bleſſed Virgin *Mary, &c.* which was alſo about the ſame time, as I haue ſhewed more at large in my booke called *An Antidote againſt Popery, pag. 66.* Since that time the Deuill hath notoriouſly raged againe by the Turkes in the Eaſt, and the Pope in the Weſt, but for our comfort it is called but a ſhort time, wherein they ſhall thus proceed, and then by the finall iudgement they ſhall all be cut off, and receiue according to the deſerts. It is not to be taken for a ſhort time according to man, but according to the diuine phraſe directed thus for conſolation, it being indeed but a ſhort time with the Lord, though in our account it be long, 324. yeeres being already paſt ſince, and God knoweth how long this rage ſhall yet endure. If it be obiected, that it ſeemeth contradictory in it ſelfe to hold that the Deuill was impriſoned, and at the ſame time Antichriſt his great Lieutenant was in the world, the Pope and Turke, it muſt be conſidered, that their beginnings were ſo ſlender, both of the Turke for want of that power, and of the Pope whoſe myſtery of iniquity was long in comming to a full height, as it ſeemed not good vnto the Spirit of God to point at their firſt beings, through the inſtigatinon of Satan, but at ſuch a ſtate, as wherein Satan might euidently appeare to haue broken out of hell againe, to abuſe the world, as hee did in the time of Heatheniſme.

Verſ. 4. *Queſt.* 2. *And I ſaw thrones and them that ſate vpon them, &c.* Who are they which are ſaid here to ſit vpon thrones, and to haue the iudgement committed vnto them? What is the liuing againe of thoſe that were ſlaine for the truth, and their reigning with Chriſt a thouſand yeeres, and when ſhall this time be? Who are the reſt of the dead that ariſe not till after theſe thouſand yeeres expired? And why is this called the firſt reſurrection, and they pronounced bleſſed that haue part in it, are there any more reſurrections than one, or are they only

Verſ. 5.

bleſſed

bleſſed that ſuffer death for the truth? And are all the reſt of the dead without this bliſſe?

Anſw. Some will haue thoſe that ſate vpon thrones, and had iudgement giuen vnto them to be all one with the ſoules ſpoken of immediatly after, for theſe ſoules liue and reigne with Chriſt a thouſand yeeres, which is all one with ſitting vpon thrones, and hauing iudgement giuen vnto them: for it is written, *Giue thy iudgements (O Lord) vnto the King*, becauſe he that ſitteth vpon the throne is wont to iudge, and to haue the power of iudging from God, is to rule and reigne. They vnderſtand this therefore of the glorified eſtate of the ſoules of the faithfull, who either ſuffered vnder the heathen Emperors, or in this time of a thouſand yeeres. For being conſidered altogether as one myſticall body, they may bee ſaid to reigne a thouſand yeeres, though ſome of them came ſo late into this bliſſefull condition, as that they were not therein aboue a hundred, fifty, twenty, or ten yeeres before the expiration of that time. As a man may ſay of any family to which an eſtate hath remained from generation to generation fiue hundred yeeres, this hath beene their inheritance fiue hundred yeeres, though ſome of them came not to it till twenty or ten yeeres agone. And it is to be noted, that not they onely who ſuffered death came within the compaſſe of this number, but alſo all thoſe that keepe themſelues in the midſt of Popiſh corruptions vndefiled with them: for it is added, *and whoſoeuer haue not worſhipped the beaſt, nor his image, &c.* For that which is further added, *the reſt of the dead liued not againe till the thouſand yeeres were expired.* They vnderſtand it in a ſpirituall ſenſe of all that were corrupted in religion that were void of true grace, for they which are ſo, are dead, and theſe liue not againe till the thouſand yeeres ended, that is, neuer: for though they ſhall liue againe, yet they ſhall not liue as the bleſſing of the faithfull is ſpoken of, in ioy and glory, for onely ſuch as haue part in the firſt reſurrection are thus bleſſed and happy, that is, they which receiue the truth into honeſt and pleasing hearts, and cleaue to it, not hauing any tang of the leauen of the common corruptions in religion. Bullinger. Parcus. Arethas. Verſ. 5.

Some others agreeing in this, that the ſoules here ſpoken of Brightman. Forbs.

of, are they that ſit in thrones, yet differ in the expoſition of this their ſitting, and liuing and reigning, for they apply all to liuing and reigning by grace, and cleauing to Chriſt in the acknowledgement and profeſſion of his truth: for this is truly to liue and reigne with Chriſt, though outwardly they were poore, deſpiſed, and perſecuted, ſeeing by grace wee are made to ſit together in heauenly places; but withall, they ſay, that the flouriſhing eſtate of the Church is here ſet forth in this time, the Deuill being put downe in remouing the rule and dominion from Heathen to Chriſtian Emperours, in whoſe time the ſoules of ſuch as ſuffered in the dayes of the Heathen are ſaid to liue and reigne, becauſe they were honourably eſteemed of, and reuenge was now in ſome part taken vpon their aduerſaries. And of theſe, one in particular, *viz.* *Brightman* ſeemeth to hold, that the thouſand yeeres here ſpoken of, are a different time from the former thouſand yeeres, beginning ſoone after *ann.* 2300. for he ſaith, that of them three hundred yeeres are now expired. And *Parens* maketh mention of ſome that held the ſame.

Aug. de Ciu. Dei lib.20.cap.7. Dent. Others expound this ſitting vpon thrones, of the Preachers of the word of God, and Eccleſiaſticall Gouernours now being lifted vp, and exerciſing their diſcipline with authority.

Napier. Others holding two ſeuerall things here ſet forth, expound the ſitting in thrones of the Popes dignity, in the dayes of Pope *Siluester*, *ann.* 315. to whom *Conſtantine* the Great gaue the iudgement, when he ſet him vp ſo high, and his ſucceſſors after him: and the ſoules, the ſoules of ſuch as were by the Popes appointment afterwards put to death, *viz.* all true hearted Chriſtians.

They which ſtand for a different time from the thouſand yeeres ſpoken of before, are certainly in an errour, becauſe by all circumſtances in the Text, the time is all one. For the Deuils being bound and looſed againe, is alſo here mentioned as the boundary of this time, as it was of the former. Moreouer, here were a ſtrange gap opened into an expectation of this world to laſt yet ſeuen hundred yeeres, which is againſt all probability.

That expoſition which referreth the thrones to the Pope, cannot

cannot ſtand in reaſon: for Satan being bound, it is not to bee thought that his Lieutenants, the Popes, aduancement ſhould be ſhewed, but rather the aduancement of ſuch as withſtood him. Neither can I ſubſcribe to that of the glorified eſtate of the Saints departed, vnto whom the reſt of the dead are oppoſed, who liued not againe, till the thouſand yeeres expired: becauſe ſome viſible alteration is here doubtleſſe ſet forth at the binding of the Deuill, ſeeing otherwiſe the accompliſhment of this Prophecy could not haue beene vnderſtood of by the faithfull vpon earth for their comfort, when as it was without doubt ſet forth for this end and purpoſe. And as for that expoſition, whereby theſe things are applied vnto the Prelates and Rulers of the Church, the deſcription of being ſet vpon thrones and hauing power of iudgement, is too glorious to agree vnto them. Wherefore I preferre that of the ſenſible moſt happy alteration in the ſtate of the world, in the dayes of *Conſtantine* the Great: for then thrones were ſet for Chriſtians, and they had the power of iudging, who before were iudged: and in this time the ſoules of the faithfull who had beene put to death for the Chriſtian religion in the time of perſecution, might well bee ſaid to liue and reigne with Chriſt, becauſe they had beene ſet forth as lying vnder the Altar, and crying for reuenge vpon thoſe that ſhed their bloud, *Chap. 6. verſ. 9.* all the time that the Heathen reigned. And whoſoeuer worſhipped not the beaſt, as they departed out of this life, they had communion with them in this their erection all theſe thouſand yeres, that is, the body of the Saints being conſidered as one, but not euery particular member. For they all and euery of them liued and reigned in this time of a thouſand yeeres, though ſome a longer, ſome a ſhorter part of it. Their liuing and reigning then here ſpoken of, muſt needs haue reference to their lying and crying before mentioned, and therefore as that was ſpoken of, to ſet forth times of perſecution without any appearance of a deliuerance that might reuenge that innocent bloud, ſo here is nothing elſe ſet forth, but a deliuerance of the Church, and a putting of power into the hands of the faithfull to reuenge themſelues vpon the heathen, as was ſometime giuen to the Iewes by the meanes of *Hester.* Eſter 8.

and *Mordecai*. For although the soules of the faithfull did liue and reigne with Christ before, immediatly after their separation from the body, yet because vnto perfect dominion it is not onely requisite to be in glory and ioy with the Lord, but to haue our enemies beaten downe and destroyed, they are not said to liue and reigne with the Lord till this accomplished. Touching the rest of the dead, who are said not to rise againe till these thousand yeeres ended, I cannot thinke that it is meant of the dead in sinne and superstition, who rise not till then, that is, neuer: because they which were before spoken of, are corporally dead, for they were slaine; and these are plainly a part of them, for hee saith, *the rest of the dead*, and therefore corporally dead also. I suppose then, that by the rest of the dead, the innumerable company of them that haue died since the beginning of the world, are meant, the time of whose resurrection is not to bee expected till after these thousand yeeres, lest when we heare of some liuing and reigning with Christ, and of thrones set, and the iudgement giuen, we should imagine the generall resurrection, and Christs comming to iudgement to be here meant.

Vers.5. *This is the first resurrection. Vers. 6. Blessed and holy is hee that hath part in the first resurrection, &c.* This may seeme to bee plaine, for a bodily resurrection maintained from this place by the Chiliasts, because the liuing of the soules before spoken of, being here reiterated, is called a resurrection, which cannot bee taken but for the rising againe of the body, seeing the soule falleth not at all. But it is to bee vnderstood, that these words are metaphoricall and not proper, the rising of the Church from vnder persecution to such an estate, as wherein the truth is propagated with authority, is, as it were, a resurrection from the dead, and therefore is so called: and because of the life that vniuersally came then into the world, by meanes of the Gospell, thus propagated, it is called the first resurrection: as the conuersion of the Iewes which shall be, is

Rom.11.15. called by the Apostle, *Life vnto the world from the dead*, which is all one as if he had said with our Prophet here, *a resurrection*. They are said to be blessed and holy that haue part in this resurrection, that is, the faithfull of these times are aboue others

blessed

blessed in this, that they rule and reigne, the world being now Christian, and are not vnder the dominion of their enemies, neither shall the second death seize vpon them, as vpon none else that are in the like condition, that is, by the power of the Gospell and spirit raised vp from the death of sinne to the life of righteousnesse. For of a bodily resurrection it cannot possibly be vnderstood, as I haue already proued, but being thus vnderstood, all things will most excellently agree. *I saw thrones set, and them that sate vpon them, &c.* that is, it was represented vnto me, how in the time of *Constantine* the Great, the faithfull should begin to rule and reigne in this world. *And I saw the soules, &c.* that is, and at that time it was shewed me by the altered condition of such as had giuen their liues for the truth, who before were set forth as crying, but now as ruling and reigning, in token of an end put to those calamities, and a beginning made of prosperity, that the case of the Church was altered, and this lasted a thousand yeeres. *This is the first resurrection, &c.* that is, this the faithfuls being aduanced to rule and reigne here, being a meanes to conuert so many millions in all parts to the truth, is, as it were, a generall resurrection going before that at the last day, against which they are well prepared that haue their part in this, by being quickened in grace, for the second death shall neuer seize vpon such: but they shall reigne with Christ a thousand yeeres by the prosperous and flourishing estate which the Church enioyeth here, and afterwards for euer, by being actually possessed of the kingdome of heauen in body and soule for euermore.

Note, that the onely way to be safe from euerlasting destruction in hell, is by making a resurrection before the last resurrection, that is, a resurrection vnto grace, which is only when the Word doth powerfully operate in the heart to make a man come out of his sinnes. For a man may liue in the time of this resurrection, and yet not haue part in it, if after the manner of most men he contenteth himselfe with an outward profession and name of a Christian, not caring to haue grace in his heart, whereby he may proue that he hath attained to a new life. *Note.*

Quest. 3. *And when the thousand yeeres shall be expired, the* Vers. 7, 8, &c.

Deuill ſhall be looſed out of his priſon againe, and ſhall goe forth to deceiue the nations in the foure corners of the earth, Gog and Magog, &c. How, or in whom is this accompliſhed, who are *Gog* and *Magog* gathered in ſuch innumerable multitudes by Satan vnto the battell, what is the Campe of the Saints, and the beloued city which they compaſſe about, at what time God ſendeth downe fire to deſtroy them, when alſo the Deuill, who deceiued them, is caſt into a lake of fire and brimſtone?

Forbs. *Anſw.* Some by *Gog* and *Magog* vnderſtand the enemies of the Church indefinitely, whatſoeuer they ſhall bee in the laſt dayes, who ſhall make their laſt attempt againſt the truth, but ſhall then be vtterly deſtroyed.

Brightman. Some vnderſtand the Turkes by *Magog*, and the Scythians, who are now called the Tartars by *Gog*, being both of one
Gen.10.2. ſtocke; for *Magog* was one of the ſonnes of *Iaphet*, of whom came the Scythians, who are all one with the Turkes and Tartars, for they ſpring from the Scythians, but they are thus diſtinguiſhed into *Magog*, ſetting forth the Turke, and *Gog* the Tartar, becauſe *Magog* doth containe in it *Gog* and more, as the dominion is now in the Turkes, the Tartars ſeruing only vnder them in their warres. Which they ſeeke to proue alſo by the place ouer which *Magog* is ſaid to be the chiefe Prince,
Ezech.38.2. *viz. Meſech* and *Tubal*, that is, *Cappadocia* and *Ibenia* the ancient ſeat of the Turkes, till that *ann.* 1300. they further enlarged their bounds. *The campe of the Saints*, is the true Church of God in *Europe*, which is ſo ſmall in compariſon of the Turkes, as that they may well be ſaid to compaſſe them about, as in a ſiege: *the beloued City*, is the company of the Iewes which ſhall bee conuerted to the faith, but being oppoſed by the Turkes then, God ſhall miraculouſly deſtroy the Turkes, and preſerue them; as if he ſent fire downe from heauen vpon them, and then the Emperour of the Turkes ſhall haue no place but in hell any more, which is ſet forth by the Deuils being caſt into the lake of fire and brimſtone. And as touching the time when this ſhall bee, it is the ſame with the battell
Chap.16.16. mentioned before in *Harmageddon*, which ſhall bee fought,
Dan.12.12. and then all enemies of the truth ſhall bee quite ouerthrowne at the end of *Daniels* 1335. yeeres which will bee about

anno

anno Dom. 1650. Hitherto *Brightman.* Others vnderſtanding the Turkes alſo, yet goe another way in expounding this place. The Deuill being let looſe againe goeth out to ſeduce the nations, partly by the increaſe of Popery, which now little differeth from Heatheniſme, and partly by Mahumetiſme, which after this looſing of Satan preuailed wonderfully, in ſo much, that thoſe parts in which were famous Churches of Chriſtians, are now turned into places of Turkiſh ſuperſtition, few Chriſtians that vnderſtand and profeſſe the truth remaining. Moreouer, he ſtirreth vp the moſt cruell and deadly enemies of Chriſtians to the warres, *viz.* the Turkes, which wars were begun firſt about the holy Land, & haue continued euer ſince innumerable armies, as the ſands of the ſea ſhore, being gathered togetherto deſtroy the Church of God. But they ſhall at the laſt be confounded at the comming of the Lord in flaming fire to take vengeance vpon all the wicked, at what time the Deuill, the ſtirrer vp of theſe and all other troubles ſhall be for euer ſhut vp in hell. *Bullinger. Parens.*

Others according to the etymology of the name, expound *Gog* of the Pope, and *Magog* of the Turke: for *Gog* ſignifieth couered, and *Magog* vncouered, ſuch as the Pope and Turke are; he a ſecret, this an open enemy to the truth. Againe, *Gog* was an Iſraelite comming of *Reuben*, *Magog* an Heathen, comming of *Iaphet*: ſo the Pope is of *Iſrael*, bred in the boſome of the Church, and the Turke an Heathen. *Napier. Dent. Maſon.* 1 Chron.5.4. Gen.10.2.

Laſtly, *Gog* was the chiefe Prince of *Meſheeh* and *Tubal*, of one of which, *viz.* *Tubal*, came the *Iberi*, which are the Spaniards, ſubiect to the Pope: and of *Magog* came the Scythians, who are the Turkes and Tartars, ſubiect to the Emperour of the Turkes.

Auguſtine ſaith the ſame in effect wᵗʰ the firſt expoſition, that no certaine people are here ſet forth, but all the enemies of the truth at large, in whō, whilſt the Deuill lurketh, they are rightly called *Gog*, that is, *tectum*, an houſe, but when he breaketh out into violence, *Magog*, *detectū*, vnhouſed. The Papiſts generally hold, that ſuch as ſhall aſſiſt Antichriſt againſt true Chriſtians, are here ſet forth, and that they ſhall come out of *Scythia*, and ſome, that *Gog* is Antichriſt. The Iewes hold that *Gog* and *Magog* *Auguſt. Gorran. Bellarmine. Iudæi.*

Magog are the Northerne people shut vp beyond the mountaine *Taurus* by *Alexander* the great, who shall at the last come forth and waste *Ierusalem* by their warres, but then the *Messias* shall come and slay them, according to the Prophecy of *Ezechiel*. And the Alchoran of the Turkes also hath something touching *Gog* and *Magog*, a little different from this.

Iunius. Tremel. Some deriue these names from *Gyges* the king of the *Lydians*, who built a City in *Asia* the lesser, and called it after his owne name *Gog-kartah*, that is, the City of *Gog* or *Gyges*, and hereby was afterwards vnderstood the whole Country of *Asia* the lesser, and *Syria*, from whence arose the chiefe enemies of the Iewes after their returne from their captiuity, *viz. Ptolomeus, Seleucus, Antigonus, Cassander, &c.*

Hauing thus set downe the diuers expositions which I find vpon this place, I come now by the helpe of them to determine. By the Deuill, I vnderstand the Deuill properly, and not the Emperour of the Turkes, because he is the Author of seducement to such as are seduced, and he, not the Turke, was shut vp a thousand yeeres: but now getting loose, hee goeth out to deceiue the Nations in that wherein hee was hitherto restrained, *viz.* by idolatry and superstition, through the meanes of the Turke and Pope his chiefe instruments. For the idolatry of Popery and their superstition, and the superstition of the Turkes began to increase mightily about *ann.* 1300. Neither was this all that the Deuill laboured in, but that there might be none to oppose these things, he gathereth *Gog* and *Magog* together, whose number is as the sand of the Sea-shore, that is, he stirreth vp the Pope a secret enemy in the West, and the Turke an open enemy in the East, by fire and sword to destroy the company of those that stand for the truth, which howsoeuer it hath beene in a great part fulfilled already, yet the most remarkable time is to come, wherein being gathered together in greatest multitudes, they shall be by the immediate hand of God destroyed as with fire from Heauen, so that they shall neuer be able to make head againe, as was before set forth vnder the sixt Viall, by the place called *Harmageddon*, into which they should bee gathered. Which time, the Deuill being concluded in hell, should not in

Chap.16.

such

ſuch manner ſeduce any more till the comming of the Lord to iudgement, which is next ſet forth. And I hold with thoſe, that ſay the phraſe here is borrowed from *Ezechiel*, becauſe of the ſimilitude of that which was then done and now. Then the people of God being returned from the captiuity were aſſaulted by *Seleucus* and *Nicanor* and *Antiochus*, &c. out of *Aſia Minor* and *Syria*, but were mightily deliuered by *Iudas Machabeus*, and his brethren, being extraordinarily ſtirred vp and aſſiſted from Heauen: and therefore their ouerthrow that came againſt them is ſet forth by *fire and brimſtone*; and againe, by a fire which the Lord threatneth to ſend vpon *Magog*. For in like manner the people of God in theſe latter daies, being come out of the captiuity of Popery, are aſſaulted with innumerable enemies, but the Lord doth mightily preſerue them and diſappoint their enemies of their purpoſe; and will, we doubt not, when greateſt need ſhall be at the laſt, yet more miraculouſly ſaue his by deſtroying their enemies both Turkes and Papiſts when they ſhall be in an higheſt attempt againſt them. That the *Scythians* came of *Magog*, who are the preſent Tukes and Tartars, is agreed by all Writers, and that *Meſhech* and *Tubal*, ouer which *Gog* is ſaid to be the chiefe Prince, are *Iberia*, that is, *Spaine* and *Cappadocia*, *Ieroſme* ſheweth *De interpr. nominum Hebr.*

Ezech.38.22. Ezech.29.6.

Ieron.de interp. Hebr. nom.

Touching other expoſitions, and firſt for that of enemies in generall, it is too large, and taketh away from the light giuen here to ſee more particularly into this matter: for that which reſtreineth it to the Turkes onely, ſeeing two names are here vſed, I ſee no reaſon why both ſhould be referred to one ſort of enemies, eſpecially there being two that continually infeſt the Church of God ſo aptly figured out by them. Touching the fire, and the caſting of the Deuill into the lake of fire and brimſtone, I cannot thinke it is to bee meant of the laſt iudgement, and of the fire of that great day of the Lord, becauſe when that day ſhall come, there ſhall be a generall ſecurity, eating and drinking, marrying and giuing in marriage, and not warring and fighting, for if an end of theſe warres ſhould be mad by the Lords comming to iudgement, how ſhould the faithfull haue time here to reioyce and to giue thankes vn-

to

to God for their greateſt enemies ouerthrowne. It is true, there
2 Theſſ. 2. 8. may be ſome relikes of the Antichriſtian Sect after this, in regard of which it is ſaid, that Antichriſt ſhall bee aboliſhed by the brightneſſe of the Lords comming: but that hee ſhall ſtand to be able to make ſo great a power as is here deſcribed, is moſt improbable. The Turkes haue had hitherto great ſucceſſe in their warres againſt Chriſtians, but they whom they haue fought againſt, haue beene as bad as themſelues or worſe, and therefore they haue beene armed to become a ſcourge vnto them, as was ſhewed *chap.* 9. But when they ſhall come in their greateſt power againſt the true Chriſtians of the Reformed Religion, though the Papiſts ſhall ioyne with them to make their Armies innumerable, God will from Heauen fight againſt them and confound them. In confidence whereof let vs be reſolute, and comfort our ſelues, if we ſhould ſee greater preparations of warre made by all our enemies, for we ſhall vndoubtedly triumph ouer them all at the laſt.

Verſ. 11. *Queſt.* 4. What is meant by the appearance of a great white Throne, and the comming together of all before him that ſate vpon it, and the fleeing away of Heauen and Earth from before him? what are the Bookes, and the other booke called, The Booke of life, according to the contents whereof all were iudged, and according to their workes? and how are death and hell caſt into the lake of fire?

Brightman. *Anſw.* There is no great difference amongſt Expoſitors here, onely ſome turne all that is ſaid into an allegory of the conuerſion of the Iewes, holding that by the dead here ſet forth to riſe together, they are meant who haue beene all this time dead as it were in infidelity. But the place is ſo plainly of the generall reſurrection at the laſt day, and the arguments ſo fleighty to cauſe vs to vary from the common receiued expoſition, which is of the generall reſurrection, and
Parens. the expoſition which applyeth it to the Iewes in the particular paſſages here is ſo wreſted and forced, as one, a learned Writer hath well noted, as that this may by no meanes be admitted. The chiefe reaſon of this interpretation is drawne from that which followeth, *Chap.* 21. 22. becauſe the Authour of it conceiueth; that the deſcription of the new *Ieruſalem* with

with the circumſtances cannot agree to the ſtate of the Church triumphant in heauen, and therefore a famous Church to come vpon earth muſt needs be pointed at there: but how theſe may be applied to the ſtate of the Church triumphant in heauen ſhall appeare in their proper place. In the meane ſeaſon I follow the common expoſition of all Writers, holding that the generall reſurrection and proceedings which ſhall bee at the laſt day are here ſet forth: for euery place of Scripture is properly to be vnderſtood, vnleſſe there be a neceſſity of admitting a figure, becauſe otherwiſe either ſome abſurdity will follow, or it will not agree with the analogy of faith, neither of which can be iuſtly ſaid here. He that ſitteth vpon a great white Throne is the Lord Ieſus, who appeareth thus to ſhew his glory, for white is a ſigne of glory, *Mat.*17.1. the heauen and earth are ſaid to fly away from before him, to declare the fiercenelſe and intolerableneſſe of his anger at that day, which is ſuch, that neither earth nor heauen are able to beare it, a circumſtance very vnfit to bee applied to that moſt notable worke of grace in bringing the Iewes home to the faith. They ſhall fly away in regard of their externall forme and figure, for they ſhall be changed as a veſture, the heauens melting with heat, and the earth flaming with fire, but their ſubſtance ſhall ſtill remaine after this called a new heauen and a new earth, as moſt hold. The dead that ſtand before the Iudge, are both great and ſmall, euery one riſing in that ſtature of body, wherein he fell; againſt the Ieſuites conceit, that all ſhall be of ſuch a ſtature as one is ordinarily at his full age. The bookes that are opened, are according to ſome, the bookes of men conſciences, according to others, the bookes of holy Scripture, but according to *Auguſtine* both, which I thinke to be righteſt; for euery mans conſcience ſhall then be made manifeſt, whether it be good or euill, foule or cleare, and according to the bookes of holy Scripture all ſhall be iudged, as they haue receiued and obſerued the things therein contained or nor. The other is according to ſome, the booke of predeſtination, for then it ſhall be made manifeſt who were elected, and who reprobate: according to ſome, the booke of faith, for he that beleeueth hath life, to beleeue is to liue, the booke

Napier. *Pareus.* *Bullinger.*

booke of life then is the booke of faith, for he in whomſoeuer a true faith is found ſhall then liue, the reſt ſhall be caſt into hell. I ſubſcribe to the booke of Predeſtination, for this of faith was ſpoken of before amongſt the bookes, and becauſe it is hidden from vs who are written in this Booke, God only knoweth that a thing well knowne to vs is further ſpoken of, *viz.* Workes, euery man is iudged according to his workes, for good workes alwayes are in ſuch as bee written in this booke. It is not ſaid according to their faith, becauſe that is more latent, and there is more deceit in it, neither is it ſaid, for their workes, but *all that were not found written in the booke of life*, that is, that were not elected, *are caſt into the lake of fire*, but yet iuſtly, for their euill workes deſerue it: on the contrary ſide therefore, they which are ſaued, are ſuch as be written in the booke of life, here is the originall of their ſaluation, God hath elected them, and good reaſon there is, in reſpect of men, that they ſhould be ſaued, for their works haue beene good, whereas the workes of the reprobate haue beene euill, and to good workes God hath promiſed a reward, as he hath threatened iudgement to euill workes, yet in reſpect of God, there is no reaſon of merit in the beſt works, becauſe it is our duty to doe them, and being examined by the rule of Gods righteouſneſſe they are defectiue, when wee doe them in the beſt manner that we can; but there is good reaſon of merit of death in euill workes, becauſe vpon paine of death they are forbidden, ſo that he ſhall be well worthy to die that committeth them, euen as a murtherer or robber is worthy to be hanged; but on the other ſide, he that doth good workes is not well worthy of euerlaſting life, though it bee promiſed that he ſhall be thus rewarded, no more than a dutifull ſubiect is worthy for that ſeruice which his Prince commandeth him, and promiſeth to reward with the marriage of his daughter, and making him his ſonne, can be ſaid to be worthy of it. For it was of grace that his Prince made him ſuch a promiſe, to whom he ought that ſeruice without a reward, neither could it bee worthy of ſo great a reward, though greatly deſeruing, and therefore it came of grace, not of his merit. But if of merit, yet there is a great diſproportion betwixt the ſeruice of any

any subiect to his Prince, and the actions of a Christian towards God: for the Prince doth meerely command and furnish his subiect with necessaries to doe that seruice which hee putteth him vpon; but it is his owne valour and wisdome, whereby he performeth it without any inabling further from his Prince in the very doing: for notwithstanding his furnishing of him, hee may as well miscarry as effect that which hee goeth about. But God inableth his to that which he requireth, *He worketh the will and the deed of his owne good pleasure.* Philip. 2. 13. Againe, the greatest reward of a Prince is but the reward of a man to a man, a temporary reward, and so happily the benefit that redoundeth to him by that seruice may be equall to the reward: but euerlasting life, which is the reward of God, is farre more excellent than any thing that any man can doe, or the benefit hereby redounding vnto God which is none; for, *If thou be righteous, thou art righteous for thy selfe, if thou bee wicked, thou alone shalt suffer.* Prou. 9. 12. The Papists therefore, that from hence and from the like places seeke to establish the merit of good workes, doe greatly straine and force such places against all sense and reason. By death and hell, which are said to bee cast into the lake of fire, some vnderstand the Deuill, who by his temptations becommeth death and hell to the wicked, for that he draweth them on to such a course as tendeth to death and damnation. Some vnderstand all such as to whom death and hell belongeth, all the reprobate and wicked; and some, whatsoeuer is obnoxious and hurtfull, so that after this, nothing remaineth to hinder the perfect blessednesse of the new *Ierusalem*, which commeth next to bee spoken of. And this seemeth to bee most probable, because the Deuils damnation was spoken of before, *vers.* 10. and the reprobates damnation, *vers.* 15. Here therefore may fitly be brought in the vtter destruction of death and hell in respect of the faithfull, so that they should not be in any feare of them any longer: for according to this it is promised, *The last enemy which shall be destroyed is Death, &c. Cha.* 21. 4. Death is said to be no more after this, this casting into the lake then is but a periphrases of destructiō. But me thinkes there may be another more agreeing sense yet rendered, if by a Metonymy we vnderstand by death and hell, such

August. Napier. Dent. Bullinger. Parens. 1 Cor. 15. 26.

ſuch as death and hell were ſaid before to giue vp; the wicked which hitherto lay dead and buried, the continent being put for the content, as wee call the inhabitants of an houſe, the houſe. For if hell ſhould bee meant as the word ſoundeth, then hell ſhould bee ſaid to bee caſt into hell, which cannot ſtand; if the heires of hell, then the ſame word ſhould be vſed in another ſenſe, as it were with the ſame breath; that is not likely, but being taken, as I haue ſaid, it doth well correſpond vnto the words before going, and the argument of the wickeds deſtruction, which onely is here ſet forth, is fitly proſecuted, the comforts of the faithfull being reſerued to be ſpoken of in the next Chapter.

Touching death and hell, which are ſaid to giue vp their dead, I hold it not amiſſe with *Ribera* to expound it of ſuch as haue died ordinarily, or extraordinarily haue beene ſwallowed vp, and gone aliue, as it were, into the pit. S^t. *Auguſtine* will haue it meant of the bodies in the graues, and of the ſoules of the wicked in hell. *Ribera.*

Note. This is a notable place to ſhew both the vniuerſality of the iudgement that ſhall be, and the terriblenes of the Iudge to the wicked, ſo that nothing ſhall be able to abide his preſence, and the iuſt proceedings according to which all ſhall bee ſentenced, becauſe they ſhall be by bookes, and according to mens workes: and laſtly, the wofull eſtate of all that haue done euill, after this time, they ſhall be caſt into the lake of fire, and the ioyfull eſtate of thoſe that haue done well, death and hell is aboliſhed vnto them, ſo that they ſhall ſtand in feare of theſe enemies no more. What is written in the booke of life is kept ſo ſecret that wee cannot know it, but they whoſe workes are euill, may be ſure that they are not therein written, the booke of life and the regiſter of mens workes doe parallel one another. Wouldeſt thou then ſee into this great ſecret? goe to thy workes, and conſider them, if they be good, thou art aſſuredly written in the booke of life, otherwiſe thou mayſt bee ſure that thou art not, and then the lake of fire gapeth for thee. Be not deceiued therefore by thy faith, but *wouldſt thou liue long and ſee good dayes? refraine thy tongue from euill, and thy lips that they ſpeake no guile, ceaſe to doe euill, ſeeke peace and* Pſal.34.12.

enſue

ensue it. Attend to that direction of our blessed Sauiour, giuen to him that asked what he should doe to be saued, *keepe the Commandements*, and if thou be rich, *forget not to distribute of thy goods to the poore, and so lay vp to thy selfe a good foundation.* 1 Tim. 6. 7.

CHAP. XXI.

IN this, and the Chapter following, vnder the figure of the new *Ierusalem*, the state of the Church triumphant in heauen is set forth, as it shall be after the day of iudgement, according to the opinion of all Expositors, except two of ours, who vnderstand it of a flourishing Church vpon earth after the Pope and Turke destroyed, and the Iewes conuerted, and some Popish Writers who expound it of the Church of *Rome*, whom *Alcasar* a Iesuite mentioneth and confuteth. But that it cannot possibly bee vnderstood of the Church vpon earth in any time or age, is most plaine: first, because this vision followeth after the vision of the last great day of iudgement, and therefore in order should represent somewhat after that. 2. Because the condition of the Church is such here, as that it can neuer be free from suffering and sorrow. *All that will liue godly must suffer persecution; wee shall bee glorified with Christ if we suffer with him:* and *In the world ye shall haue trouble*, and if at any time there bee outward peace, yet *the Deuill like a roaring Lion goeth about continually seeking whom he may deuoure:* and there are bodily pangs and sicknesses, and other occurrences that doe afflict whilest this life lasteth, for *if wee should bee without chastisement, wee should be bastards and no sonnes.* And lastly, there is sinne euer here in the best, which maketh them to sorrow, according to that, *Blessed are they which mourne, for they shall be comforted.* But the new *Ierusalem* *Brightman.* *Forbs.* Rom 8 17. Ioh. 16. 1 Pet 5. 8. Heb. 12. 10. Matth. 5. 5.

tem here described is without all sorrow and paine, *vers.* 4. 3. Because the Church here described hath the glory of God, which is all one with being glorified in heauen, so as cannot said of any vpon earth, *vers.* 11. 4. Because this Church is without a Temple, needeth no light of the Sunne, &c. *vers.* 22, 23. whereas the Church vpon earth must alwayes haue a place to resort vnto, and must be enlightened, and vpheld in grace by meanes, and shall euer need the light of the Sun and Moone. 5. Because no vncleane thing is in this Church, *vers.* 27. whereas in this world the kingdome of heauen is euer like a corne-field with tares in it, like vnto ground with thornes and briars and stones in it, and such, as that it may be said alwaies, *Many are called but few are chosen.* Lastly, to put vs out of doubt, that no state of the Church here is meant, but in heauen, he saith, that *they shall see his face, Chap.* 22. 4. for this shall neuer be till we come in heauen, 1 *Cor.* 13. then *shall we see as we are seene*, and herein standeth the perfection of blessednesse, 1 *Ioh.* 3. 3. for *now we are the sonnes of God, but it doth not yet appeare what we shall be, for we shall see him as he is.* To say nothing of the new heauens and the new earth, which Saint *Peter* speaketh of when he hath shewed how the world shall bee destroyed by fire; *but wee*, saith he, *looke for a new heauen, and a new earth, wherein dwelleth righteousnesse.* These reasons, I thinke, may satisfie any reasonable man against the probabilities, that are, that it should not be meant of the Church triumphant in heauen, except the phantasticall Chiliast, who may thinke to reconcile all these to his imagined ioyfull time of a thousand yeeres vpon earth after the first resurrection of the Martyrs onely, for they apply all this to that imaginary condition. But that hath beene sufficiently confuted already; and whereas any thing may seeme to make against the common tenent of the glorified estate of the Church here set forth, it shall be answered in the proper place. And so I hasten to the exposition of the difficulties here, as they offer themselues in order.

2 Pet. 3. 13.

Vers. 1. *And I saw a new heauen and a new earth, for the first were passed away, neither was there any more sea.* By the new heauen and earth, here most Expositors vnderstand not any new creation,

creation, but ſo great an alteration in the heauens and the earth, as if they were made new. For theſe heauens and earth, ſay they, ſhall not ceaſe to bee in regard of their ſubſtance, but become more glorious, as is taught, *Rom.* 8. 19. being no more ſubiect to corruption. Neither ſhall they be renewed, that we might again haue a dwelling here, (for *we ſhall aſcend, and euer remaine with the Lord* aboue) but to intimate the new glorified eſtate of the faithful; if the creatures which were made to ſerue them, ſhall come now to a new glorious condition, then much more they for whoſe ſeruice they were made, as *Bullinger* ſpeaketh. But I haue already deliuered my coniecture vpon 2 *Pet.*3.8. for *the firſt heauen and earth were paſſed away*. This was ſhewed before, *Chap.*20.11. and becauſe no mention was there made of the ſea, here it is added, *the ſea was no more*, that we might not conceiue, but that all the parts of the world fled from the Lords angry preſence. Some thinke that nothing elſe is meant, but that the ſea was altered to a more glorious eſtate, euen as the heauen and the earth; but it is to be noted, that he ſpeaketh onely negatiuely of the ſea, but both affirmatiuely and negatiuely of the heauen and the earth, as doth alſo Saint *Peter*; and therefore I doe not thinke that any ſea ſhall haue a being any more, but the glaſſie ſea before the throne, *Chap.* 4. the ſea that now is being conſumed with the heat of that fire, as the Schoole-man ſpeaketh. And indeed the ſea is ſuch an huge depth, and ſo hideous to behold when it worketh, and the waues thereof are toſſed to and fro, that there is in it ſome reſemblance of hell, that bottomleſſe pit boiling with fire and brimſtone, and therefore for comfort it is added, that there was no ſea. The Locuſts before were noted to come out of the bottomleſſe pit, and the beaſt as terrible as they, out of the ſea; the ſea therefore is as another bottomleſſe pit, againſt which there is need we ſhould be comforted. There ſhall bee no more ſea then for any ſuch beaſts to ariſe out of againe for the terrour of the faithfull, and this I take to be the very meaning, without any further curious enquiring with the Schoole-men what ſhall become of the ſea then, and determining that it ſhall be changed into an heauenly ſpheare. Saint *Auguſtine* by the ſea here, vnderſtandeth

Bullinger. *Bullinger.* *Bullinger.* 2 Pet.3.13. Chap.9. Chap.13.

Aug. lib. 20. de Ciu. Dei cap. 17. the troubles of the world, the aduerſities, perſecutions and great mutations of ſtates which are alwayes here, but then ſhall be no more.

Verſ. 2. *And I ſaw the new Ieruſalem comming downe from heauen, &c.* This new *Ieruſalem* is the Church glorified, and ſo adorned like a Bride in all her beſt array. Whereas it is obiected, that the Church glorified is in heauen, and therefore cannot be ſaid to come down from heauen; I anſwer with *Pareus*, that ſhe is ſaid to come downe from heauen, not in reſpect of locall motion, but of her originall, which is from God and from heauen, for the Saints are begotten of God, and therefore may well be ſaid to deſcend from him; yea, the Church of God being ſpoken of elſewhere by this name of *Ieruſalem*, is ſaid to be from aboue in this ſenſe, *Ieruſalem which is from aboue, is the mother of vs all.* Whereas it is further obiected, that ſhee is ſpoken of as a Bride prepared for her husband, which is by the ornaments of grace in this world; I anſwer, it is true, the Church indeed is in preparing for Chriſt in this life, but ſhee is not fully prepared till the acceſſion of glory that ſhall bee at the laſt day, which is the day of her marriage, and therefore to intimate this time, the Lord is ſpoken of not by the name of a Bridegroome, but of an husband, for it is, τὸ ἀκρον αἰῶνος. We may gather then from hence, that the glorified eſtate of the Church muſt needs be meant here, becauſe till that time ſhe is not fully adorned and prepared for the marriage, as ſhe is ſet forth here to bee, for ſhee is not without ſome imperfections vntill this time, but here ſhe is deſcribed, as moſt compleat and perfect in euery reſpect.

Pareus.

Iam. 1. 18.

Gal 4. 26.

Verſ. 3. *The Tabernacle of God is with men, &c.* that is, with the faithfull he will hence-forth make his abode, being vnder the ſame roofe, as it were, perpetually, as the Bridegroome liueth with his Bride after the marriage conſummated, and then it is ſhewed, how happy this eſtate ſhall bee by the freedome from all miſery, and the fruition of all good things; which happy condition of the faithfull, that it might be made yet more illuſtrious, the contrary eſtate of the wicked is deſcribed.

Verſ. 8. *The fearefull and vnbeleeuing, &c. ſhall haue their part in the lake that burneth with fire and brimſtone.* By the fearefull vnder-

vnderſtand ſuch as in the time of perſecution are faint hearted, ſo as that rather than they will come into any bodily danger, they will fall from their profeſſion of the truth. They and all other wicked perſons, whether they be ſuch as are here particularly reckoned vp, or in any other kinde, (which is ſet forth by vnbeleeuers and abominable) ſhall burne for euer in hell, where they ſhall weepe, and waile, and gnaſh their teeth, when as all ſorrow and crying ſhall be done away to the godly. Let the wicked therefore tremble at theſe things, and turne, and ſo many as feare God, comfort themſelues in the aſſured hope and expectation to be comforted farre beyond all the ſorrowes that they doe or can endure in this world. From hence-forward the Church reigning in heauen, is deſcribed vnder the name of the new *Ieruſalem*.

Hauing the glory of God, and her light was like vnto a ſtone moſt precious, euen like a Iaſper ſtone, cleare as cryſtall, &c. The Church doth communicate now with God in the brightneſſe of his glory, which before was repreſented by a *Iaſper ſtone*, which is of incomparable brightneſſe, and ſo is the Cryſtall. Vers. 11. Chap. 4. 3. From hence it is proceeded to the wall *great and high*, and *the twelue gates*. The wall of a city ſerueth for defence, that the inhabitants may be ſafe from the incurſions of enemies, and therefore the new *Ieruſalem* is ſaid to haue a great high wall, to ſet forth the ſafety thereof. Vers. 12.

Touching the gates, whereof *three are towards the Eaſt, &c.* this is plainly borrowed from *Ezech.* 48. 31. The gates towards all parts ſhew, that this Church is gathered out of all parts of the world, which is alſo plainly taught, *Luk.* 13. 29. *They ſhall come out of the Eaſt, Weſt, North & South, & ſit down in the kingdom of God.* Neither do I diſlike of the myſtery of the Trinity hereby intimated, according to ſome, for why elſe ſhould the number of three be ſet down rather than any other number? The names of the twelue tribes of the childrē of *Iſrael* are written vpon theſe gates, to ſhew, that vnto the true Iſraelites only this city doth appertaine, & conſiſteth of ſuch only. Twelue Angels ſtand at the gates, to ſhew, how by the conduct and guidance of the Prophets, Apoſtles and Miniſters of God they are brought in, according to ſome: but me thinkes, that Vers. 13. this is plainly borrowed from *Ezech.* 48. 31. The gates towards all parts ſhew, that this Church is gathered out of all parts of the world, which is alſo plainly taught, *Luk.* 13. 29. Luk 13. 29. *Andreas.* *Napier.* *Bullinger.* *Pareus.* *Napier.*

Angels are rather properly to be vnderstood, who are placed
Psal.34. as a guard vnto the city at each gate: for *the Angels of God pitch their tents about those that feare God*, and they conduct the faithfull into heauen, for the Angels at the last day are sent out to gather the wheat into Gods barne.

Vers.14. The Apostles are expressly mentioned in the next place, in speaking of the foundations of this city, whereupon their names are written. And it is set forth to haue foundations, because strong buildings haue foundations well laid, and the twelue Apostles names are inscribed vpon them, according to the place which they had in the Church in this world. *Yee*
Eph.2.20. *are built vpon the foundation of the Apostles and Prophets, Christ Iesus himselfe being the chiefe corner stone.* Not that Christ only is not the foundation of the Church, but because they are the chiefe next vnto him, and by them others are built vpon Christ. This is therefore thus set forth for honours sake vnto them, being the most eminent in this spirituall building. The obiection which is made from hence, that the Church triumphant in heauen cannot bee meant here, because the faithfull shall not then depend vpon the Apostles as they doe in this life, for so much as here they need their writings for instruction and direction, this I say, is most weake; for they are not therefore said to be foundations in heauen, because others depend vpon them, but for the eminency of their glory, which is in the highest degree, as they haue beene instruments of greatest glory to God in this world.

Vers.16. *And the city lieth foure-square, and the length is as large as the bredth, and he measured the city with the reed twelue thousand furlongs: the length, and the bredth, and the height of it are equall.* This foure-square figure serueth to set forth the firme
Bullinger. and vnmoueable standing of the faithfull in that glorious estate: the number of furlongs here mentioned, is thought by some to be the length, and bredth, and height seuerally, each of them being twelue thousand: But I assent rather to them
Parens. that account this to be the whole compasse of the city, comprehending the bredth and length, for they are plainly cast vp together, so that there being foure sides to measure, each is but three thousand furlongs, that is, three hundred seuenty

and

and fiue of our Engliſh miles, a city of wonderfull greatneſſe, farre exceeding old *Babylon*, which is alſo deſcribed by *Herodotus* to beefoure-ſquare, but in compaſſe onely foure hundred and foureſcore furlongs, the height was two hundred cubits, and the thickneſſe of the wall fifty cubits, but the compaſſe of this is twelue thouſand furlongs, the height equall to the length or bredth, that is, three thouſand furlongs, and the thickneſſe followeth one hundred forty and foure cubits. It is ſet forth to be thus large, becauſe there is roome enough for all the faithfull, and of an equall bredth and length, and ſo each ſide equall, to ſhew that it conſiſteth alike of people of all parts of the world, for as much as the Goſpell was ſent to all the world. It is of this extraordinary height and thickneſſe, to ſhew, that there is no getting into it but by the gates, and it is impregnable for ſtrength. That the thickneſſe of the wall is meant, when it is ſaid, *Hee meaſured the wall thereof* 144. *cubits*, muſt needs bee yeelded, becauſe the height was deſcribed before. And it is to be noted, how all the numbers heregoe vpon twelue, according to the number of the twelue Tribes, and the twelue Apoſtles, for twelue being multiplied by twelue, make one hundred forty and foure; to ſhew, that onely true Iſraelites, ſuch as are built vpon the holy Apoſtles, are members and parts of this building. The meaſure whereby the city is meaſured, is ſaid to be *of a man, which is the meaſure of the Angell.* Some vnderſtand this of the ſhape of a man wherein the Angell appeared, and ſo it was the meaſure of a man, that is, of the Angell in appearance like vnto a man: but this is ouerthrowne by that which went before, at the firſt comming of the Angell to talke with *Iohn*, where it is ſaid, one of the ſeuen Angels came vnto mee, not one like vnto a man. Some therefore thinke that it is meant, that man is an Angell in the eſtate here deſcribed, according to that of our Sauiour Chriſt, *They ſhall be as the Angels*, for they come into the place of Angels: but no ſuch thing, as I take it, can be meant here, becauſe not man, but man regenerate and ſanctified ſhall be as an Angell, and in this ſtate he is not wont to be ſpoken of by the name of man, but the faithfull or Saints. Laſtly, the moſt genuine, and moſt receiued expoſition

Herod. lib. 1.

Haimo.

Viegas.

Bullinger. Pareus. Napier.

is, that the meaſures of furlongs and cubits here meaſured by, are ſuch, as bee vſuall amongſt men, for this kinde of meaſure was the meaſure which the Angell vſed, and he ſaith, which is of the Angell, that is, which is the meaſure vſed by the Angell. Whereas this is vſed as an argument to proue that the Church triumphant is not meant here, but the Church militant vpon earth, becauſe the meaſure of a man is vſed, it is very weake, ſeeing the onely end of this explication of the meaſure, is for our vnderſtanding of the iuſt length, breadth, height, and thickneſſe of the wals of the city, as this Prophecy is directed to vs, and not to ſhew where this city is. Hauing thus deſcribed the meaſures, hee proceedeth next to the matter of the building.

Verſ.18. *And the building of the wall was of Iaſper, and the City was pure gold, like vnto cleare glaſſe.* The Iaſper ſtone is much celebrated in this booke, he that ſitteth vpon the throne is likened to a Iaſper, and when the glory of this city was ſaid to be as the glory of God, the light of it is immediatly ſaid to be as of a Iaſper, here the wall is of Iaſper, and the prime ſtone of the foundation is Iaſper. This ſtone is of a moſt beautifull greene colour, and ſo may well ſet forth a ſtate like the Spring, alwayes greene, neuer withering or decaying by age, ſuch as is the glorified eſtate of the Saints in heauen. The cleare cryſtall was alſo ſpoken of before in deſcribing her light, vnto which pure gold is alſo added here, theſe being things of greateſt excellency, and moſt cleere and pure, that hereby we might vnderſtand what the excellency of this eſtate is, and more eagerly enſue after it, as worldly men doe after gold and pretious ſtones. Vnto the foundations more particularly are aſcribed particular pretious ſtones, with which they are ſaid to be garniſhed: for vpon the foundations were inſcribed the names of the twelue Apoſtles, as repreſenting them now in their glorified eſtate, who as a foundation in a building are the chiefe part of this ſpirituall edifice. Theſe foundations therefore are ſet forth thus garniſhed, to ſhew, that as all this building is glorious, ſo the Apoſtles who haue beene the chiefeſt inſtruments of glorifying God vpon earth, are moſt glorious.

Verſ.19. The ornament of the firſt foundation is a *Iaſper ſtone, the*

ſecond

ſecond a Saphire, the third a Calcedony, &c. Some will haue theſe ſtones diſpoſed vnto this order, according to the order of the Apoſtles, ſo that the firſt in the nature and vertues thereof is fitted vnto the firſt of the Apoſtles, *Peter*, and the other to the reſt, applying to each Apoſtle one, but here ſome make *Paul* the ſecond, and not *Andrew*. *Arethas. Andreas.*

The Iaſper ſtone, they ſay, doth well agree vnto *Peter*, for his continuall moſt affectionate loue to his Lord and Maſter Chriſt, as the Iaſper doth repreſent the greene ſpring. The Saphire, they which are for *Andrew*, ſay, agreeth well vnto him, becauſe it is skie coloured, repreſenting the heauens, with ſome ſtreames of little clouds, for he was moſt heauenly minded: but they which are for *Paul*, apply it to his being taken vp into the third heauen. They which apply the ſecond vnto *Andrew*, proceed to apply the Calcedony to *Iames* the elder, the Smaragd to *Iohn*, the Sardonix to *Philip*, the Sardis to *Bartholomew*, the Chryſolite to *Matthew*, the Beryll to *Thomas*, the Topaz to *Iames* the leſſer, the Chryſopraſus to *Iudas* the brother of *Iames*, the Hiacinth to *Simon*, and the Amethiſt to *Matthias*. But for ſo much as the Apoſtles are not alwayes reckoned vp in the ſame order, but in a diuers, *Mat.* 10. *Mark.* 3. 16. *Luk.* 6. 13. Neither can it bee certaine in what order they are to bee placed, for that the order of their calling is vncertaine, I hold with them, that decline this particular applying of each precious ſtone to each Diſciple, as a point of curioſity, and thinke rather, that onely in generall theſe twelue ſtones are ſaid to bee in the foundation inſcribed with the names of the twelue Apoſtles, to ſet forth the excellency of their glory, as in the diuers vertues and graces of the holy ghoſt they haue excelled here, to repreſent which theſe precious ſtones doe fitly ſerue. The Iaſper, beſides the moſt delectable greene coulour, is renowned for the vertue of chaſing away phantaſies, a fit type of the Apoſtles freedome from vaine phantaſies of this world, and of their alwayes virent faith and loue. 1 *Ioachim. Ribera.* 2 *Bl. Viegas. Pareus. Zullinger, &c.* 3 *Franciſ. Ruius. Pareus. Viegas* who alleageth *Pliny*, *Iſidore* and *Beda* for his Aumakes chaſte: but ſome ſay that it is of a greene colour alſo, full of

The Saphire, ſay ſome, is like the pure skie, with ſome ſtreams of little clouds tranſuſed, and that the vertue of it is to thors.

Crystalline and golden points, & that the vertue of it is medicinall. The first is most certaine for the colour, for the Saphire is so described, *Ex.* 24.10. it is said to be as the body of heauen in his clearnesse. And this doth well agree to all the Apostles, who shone as the cleare heauens by the light of their doctrine, and stirred vp many to make themselues chaste for the kingdome of Heauen, that is, to abstaine from mariage, that they might bethe fitter to goe about preaching the Gospell, or to beare the aduersities of those times. Or elle by their preaching they wrought so, as that men became chaste in respect of spirituall vncleannes, in abandoning idolatry & sin. And if there be a medicinall vertue in it, they were all Physitians of the soule.

3 *Parens.* The Calcedony is of a purple colour, reported to be bred of a diuine showre in *Ægypt*; in *Lotharingia* there are of them that be red, it is a kinde of Carbuncle, the vertue of it is to expell melancholy, and fearfulnesse. This doth serue fitly to represent *Blas. Viegas.* the bloudy passions of the Apostles, being void of all feare, and most couragious in the midst of their sufferings. Others compare it with the flame of the fire which appeareth abroad, but not in the house, and so it is applied to their light and open setting forth of the Gospell, not in corners and secret places.

4 *Parens.* The Smaragd is of a most delightfull green colour, and groweth in *Scythia*, they ascribe vnto it vertue against poison, and against the falling sicknesse, being hanged about the necke, or worne in a ring, it helpeth chastity, recreateth the sight, cherisheth the memory, and increaseth wealth, which last, I thinke, is to him that hath store of them by their price: it is easie to apply this to the manifold good comming to the world by the *Blas. Viegas.* Apostles. Others say, that it is of the vertue to change any thing neere it into its own colour, which if it be so, it may well be applied to the Apostles, who conuerted others to the same faith to which they had beene conuerted before.

5 *Parens.* The Sardonix is like the naile of a mans hand, from whence also it hath the name, for Onyx is such a naile. It groweth in *India* and *Arabia*, it is good against disdainfulnesse and all *Blas. Viegas.* hurtfull affections. To this others adde, that it is like the naile of a mans hand with the flesh appearing thorow, which is by reason of that, red, and of it selfe white, and so it taketh the name

name from a Sardis, which is red, and Onyx, the naile of the hand, which is white: the whitenesse may set forth their purity, the rednesse their martyrdome.

The Sardin stone is red in colour, but somewhat darke, it 6
expelleth feare, ingendreth boldnesse, freeth from witch- *Pareus.*
crafts, stencheth the bloud at the nose, quickneth the wit, and maketh the minde ioyfull. To this some adde, that it striketh *Viegas.*
feare into wilde beasts, so the Apostles did into Deuils.

The Chrysolite is of a golden and sea-colour together, it is 7
good against the difficulty of breathing, and driueth away feares by night: so the Apostles did helpe the obstructions of men, and made them to breath freely by the Holy Ghost, which they conferred, and expelled the feare of the Deuill.

The Berill is of a light greene colour, and groweth in *India*, 8
it helpeth watering eyes, and the euill affects of the Liuer and sighings: so the Apostles brought ioy to those that were before in a sad and woefull case.

The Topaz is of a golden colour, being transfused with a 9
kinde of greene, or as some say, reddish, sending out a milkie *Pareus.*
liquor: it cureth the eyes, it stencheth bloud in a wound, and *Andreas.*
as the vertue is more or lesse, according to the increase or decrease of the Moone, so it helpeth the lunatike. Some say that *Viegas.*
it hath a golden and a skie colour, and that if it be polished, it becommeth the more obscure: so the Apostles in their writings; if by humane art and eloquence they be set forth, their lustre is the lesse, they are no way so glorious, as being simply and plainly set forth in the euidence of the Spirit.

The Chrysoprasus is of a golden colour, inclining to 10
greene, whence it hath the name, for *Chryso* is gold, and *Praso* a Leeke, because the greene is like the greene of a Leeke, it strengtheneth the heart and healeth the weaknesse of the eyes; so the Apostles comforted the hearts of those that heard them, and did helpe the weake sighted.

The Hyacinth hath the name from the red, blue, and yel- 11
low Lilly, like vnto which it is, for there bee three sorts of these three colours: it causeth sleepe and defendeth from the plague, if it be hanged so that it may touch the skin next the heart, and some say that it also increaseth riches. Some adde

that

that this ſtone changeth the colour with the Heauens, being cleare skie coloured when they are cleare, and gloomy when they are ouerſpread with Clouds: ſo the Apoſtles were changed in name at the command of the Lord of Heauen, and exerciſed diuers vertues, as the Heauens were cleare or cloudy by the tranquilitie or perſecution of the Church, ſometime charity, ſometime patience and conſtancy.

Parens. The Amethiſt is of a Violet colour, not much vnlike the Hyacinth, it hath the name from the vertue, for it keepeth a man ſober being laid vnto the Nauell, as *Ariſtotle* writeth, by drawing away the vapours of the Wine, and ſo is deriued from ἀ not, and μεθύσκω to be drunken. Some adde, that it is *Vicgas.* *Napier.* moſt eaſie to be ingrauen, ſo the Apoſtles to beare the prints of violences offered vnto them for the Goſpels ſake. Some apply all theſe ſtones to ſuch, as by the twelue Apoſtles were brought into this building, as being men of greateſt eminency of all ſorts, that as precious ſtones beautified the foundation. One from the Indies brought in the faithfull, who are alwaies greene as the Iaſper and neuer withering in their faith. Another the heauenly minded like the Saphires. A third, the zealous profeſſors of *Ægypt*, like the fiery Chalcedony. A fourth, the ſincere Chriſtians of *Scythia*, like the greene Smaragd. A fifth, a meeke and chaſte people from *Arabia*, like the Sardonix. A ſixth, ſuch as are ſoft hearted, like the Sardius. A ſeuenth, the wiſe and conſtant, like the Chryſolite. An eighth, the Peace-makers, like to the Beryll. A ninth, patient men and reſtrainers of their affections, like to the Topaz. A tenth, ſuch as glory in the golden treaſure of Heauen, like to the Chryſoprаſus. A leuenth, ſuch as being moſt rich in grace ouercame all temptations. A twelfth, the temperate and the ſober, like to the Amethiſt. Some in a different ſtreine from all others applying theſe to the Doctors of the Church, which ſhall be here after the conuerſion of the Iewes, thinke that the myſtery of theſe pretious ſtones lyeth partly in the place where they grow, and partly in their excellency according to their order. The ſix firſt grow Eaſtward, ſhewing that men of greateſt note ſhall be ſtirred vp in theſe parts to ſet forth the Goſpell; the other ſix grow partly Eaſt and

Brightman. *Forbs* conſenteth in the generall, but not in the particulars.

partly

partly South in *India* and *Ethiopia*, none of them in these Westerne or Northerne parts, to shew that from these places where yet there is most barbarisme, the greatest light shall arise. And as the Iasper is the most diuine, (for it is vsed to set forth God for the innumerable varieties therein) so some man neare vnto God, like *Moses*, is hereby represented, who shall beginne and bee the first amongst the twelue in conuerting the people vnto God: and as the foure last haue each of them some golden appearance, so they which shall be stirred vp last of the twelue to ioyne in this seruice, shall be durable and delightfull as gold, such a kinde of glorious ministery neuer failing for many generations, and the people neuer growing weary, or being mutable in their loue and affection to their ministery. But these are things rather to be wished than hoped for or taught, seeing towards the end the world shall rather wax worse and worse. There is a description not much vnlike vnto this, which is made of *Aarons* brest-plate, wherein foure rowes of pretious stones were set, three stones in a row, in all twelue, vnto which I thinke it is alluded here, most of these being the same with them, though both in the order, and in some of them here be a variation. Those stones did serue to represent the twelue Tribes, these the twelue Apostles; the twelue Tribes being the foundation of the old Church vnder the Law, because it sprang from them; the twelue Apostles of the Church vnder the Gospell which sprang, as it were, from them, seeing by their ministery people were begotten vnto Christ. In those I doubt not but the properties of the Patriarches were aimed at, they being fit to set them forth, and so in these the properties of the Apostles, if we could conceiue how to apply them particularly: but herein I haue already deliuered what I conceiue to be the most probable coniecture. These stones are all full of admirable vertue, so were the Apostles of grace: these all are of an admirable beauty and lustre, so are the Apostles in Heauen of admirable glory. Exod. 39. 10.

That which followeth serueth yet further to set forth the glory of this Church, *The twelue gates were twelue pearles; there was no Temple, for the Lord God and the Lambe are the* Vers. 21. 22.

Temple

Temple of it: that is, ſuch ſeruice as was wont to be done in the Temple at *Ieruſalem*, by celebrating Gods praiſes, and offering vnto him, is performed here without a Temple: for there needeth no *medium* to come vnto God for ſpirituall bleſſings to them that ſtand continually in Gods preſence; neither is there need of any *medium* of the Sun and Moone for light and externall comfort to them to whom God is all in all. And in all this *Iohn* ſpeaketh much after the manner of the old Prophet, who ſaith touching the ſtones of the Churches foundation, *Behold, I will lay thy foundations with Saphires, and I will make thy windowes of Agates, and thy gates of Carbuncles, and all thy borders of pleaſant ſtones.* And touching the light, *The Sunne ſhall be no more thy light by day, neither ſhall the Moone giue light vnto thee, but the Lord ſhall be vnto thee an euerlaſting light, and thy God thy glory.*

Eſa. 54. 11, 12.

Eſa. 60. 19.

Obiect. Which ſpeeches, becauſe they are vſed of the Church vnder the new Teſtament euen while ſhee is in this world, it is obiected, that this here cannot bee meant of any other eſtate but the moſt excellent eſtate of the Church, which ſhall be after the conuerſion of the Iewes.

Anſw. But I anſwer, that although it cannot bee denied, but the graces of the Euangelicall Church are here pointed at, when they ſhould not need the meanes of types and figures, as vnder the Law, to enlighten them, which is meant by the Sunne and Moone: yet this is not all which the Propheſie ſetteth forth, but the full accompliſhment of theſe things is in the life to come, which muſt needs be yeelded alſo to be implyed, when it is ſaid that there ſhould be no more ſorrow, a thing not to be expected in this world; and that the Lord ſhould be her euerlaſting light, which cannot properly be applyed, but to that eſtate which is euerlaſting.

Verſ. 24. *And the Nations of them that are ſaued doe walke in the light of it, and the Kings of the earth doe bring their glory and honour vnto it.* Some vnderſtand this light of the Lord and the Lambe, who were ſaid before to be the light of this City: in this light they walke that enioy it, as all the ſaued of the Gentiles ſhall doe: and by the Kings of the earth they vnderſtand all Regents temporall and ſpirituall, politicke and Eccleſiaſticke,

Bullinger. Tho. Aquin.

who

who bring their glory and honour hither, when hauing drawne many by their care and industry in their places to piety, they present them before the Lord in Heauen. For this is immediatly after set forth to bee the glory here spoken of, when it is added *Vers.26. And they shall bring the glory and honour of the nations into it*, for the nations and peoples who haue embraced the faith by their meanes, are their glory, as Saint *Paul* calleth the Corinthians *his glory*, and likewise the Thessalonians. Others agreeing in the light here spoken of, yet differ a little about the Kings bringing of their glory hither, for they say, that they bring their glory hither, when as they referre their power and authority to the honouring of the Church, so comming at the last to enioy this glorious light: for thus the Prophet *Esay* speaking of the same, setteth it forth in words a little different from these, *The nations shall walke in thy light, and the Kings in the splendour of thy rising.* Vers.26. 2 Cor.1. 1 Thes.2. *Parens. Napier.* Esa.60.3.

It is againe obiected here, that it cannot bee meant of the Church triumphant in heauen, but of the flourishing Church of the Iewes that shall be vpon earth, because the nations are distinguished here from, so as they shall not bee in heauen in the participation of that light, for all shall enioy it immediatly, not the nations by the meanes of the Iewes, as they are set forth here to doe. Against, all earthly kingdomes being in the end destroyed, what glory shall the kings of the earth haue to bring into heauen? They may indeed be rightly said to bring their glory to the Church, when as they come in with their subiects to the embracing of the faith of Christ, but otherwise there can be no good exposition of this passage. I answer, that the nations are not spoken of for distinction, but for necessary resolution, that the faithfull amongst them should enioy this glorious light as well as the faithfull of the Iewish nation, who might easily bee vnderstood by the generall type here represented, the new *Ierusalem*: now lest any man should doubt whether the faithfull amongst the Gentiles should not partake of this light also, he resolueth it, by saying, *And the Gentiles that are saued shall walke in the light of it*, for as much as they concurre to the making of this holy City. Touching the Kings bringing of their glory to it, I take it, that nothing

else is meant but their accession vnto this building, so many of them as haue beene wise, and haue serued the Lord against the Whore, as it was declared that they should, *Chap.* 17. 16. though at the first there were not many Noble, yet the truth should so preuaile in time, as that the Church should not only consist of the vulgar sort, but of Kings and Princes also, who are the glory and the most magnificent amongst the nations, and as they helpe to constitute the spirituall building in this world, so shall they be a part of this new *Ierusalem* in the world to come, when all their worldly glory shall seeme nothing to them to the glory which they shall then partake of, for which sense, that of the Prophet *Esay* before alleaged, maketh notably, *The nations shall walke in thy light, and Kings in the splendour of thy rising.* And so it is no more, than as if it had been said, As this City shall be infinitely rich for gold, and all the costly pretious stones, and glorious like vnto the glory of God, so they which seeme most glorious in this world, the Kings of the earth that be of the faithfull (and not the common sort of people) shall ioy to bee made partakers of this glory, bringing in, as it were, and laying at the Lords feet all their temporall honour and glory as nought worth in comparison of this, as the faithfull in the Primitiue Church brought in their goods, and laid them at the Apostles feet, willingly depriuing themselues thereof, that they might enioy their blessed and heauenly society, in comparison of which, they counted all this world as nothing. All this then serueth onely to expresse yet more fully the glory of the new *Ierusalem.*

Esa.60.3.

Vers.25. *The gates of it shall not be shut.* It is the manner of citizens to shut their gates in the night to preuent danger, because the world is full of euill disposed persons, by reason of whom they may iustly feare to haue them stand open then: but this state here described enioyeth perpetuall day, here is no night, neither is there any feare of enemies, for they that are in heauen dwell most securely in this respect, and therefore the gates are set forth to be continually open. Yet whatsoeuer is vncleane is not permitted to enter, for the Angels stand at the gates to keepe it out. O thrice and foure times happy are they which shall partake of this estate! Doest thou loue to be rich, to

be

be glorious, to bee safe from danger, to bee for euer free from the assaults of enemies, and the vexation of such as be of corrupt and filthy conditions? then loue the truth, and walke according to it, and abandon errour, for such onely as cleaue to the truth, and are constant against all temptations, haue a part in this admirable City.

CHAP. XXII.

IN this Chapter it is proceeded in the description of other commodities of this City; keeping to the allegory of a City, wherein, as a riuer of cleare water running thorow the midst of it is very pleasant and comfortable to the inhabitants, and trees by the riuers side alwayes greene, springing and fructifying, doe yet adde vnto the pleasantnesse of the place: so the heauenly city is set forth. For hee proceedeth, saying, *He shewed me a pure riuer of water of life, as cleare as Crystall, proceeding out of the Throne of God and of the Lamb.* Vers. 1. *And in the midst of the street, and on either side of the riuer was there the tree of life, which bare twelue manner of fruits, and yeelded fruit euery moneth, and the leaues of the tree were for the healing of the nations.* Vers. 2. There is a place not much vnlike to this in *Ezechiel*, where waters were shewed vnto the Prophet, Ezec. 47. v. 1. 5. increasing to a great riuer that issued out from the Temple, & Vers. 7. many trees growing on the bankes, on the one side of the riuer and on the other, and it was told him, that euery thing, Vers. 9. where these waters should come, should bee healed and liue, and that the trees should bee all sorts of trees for meat, whose Vers. 12. leaues fade not, and they should bring forth fruit according to their moneths, their fruit being for meat, and their leaues for medicine. Compare the particulars together, and you shall finde an excellent agreement betwixt these places, so that

that I doubt not but in this vision it is alluded vnto that, there the graces of the Church militant being represented, here the glory of the Church triumphant, betwixt which there is a great analogy and correspondency. The riuer here is the Spirit of God, who is most pure and holy, proceeding from the Father and the Sonne, who is also as a riuer of liuing waters in the Saints, refreshing and comforting them without end. The tree of life is Christ, for so much as he onely is food to them that liue for euer, and hereby it appeareth, that this is spoken of the glorified estate of the Church, because when a reward in heauen is promised to him that ouercommeth, it is vnder these termes, *To him that ouercommeth I will giue to*
Chap. 2. 7. *eat of the tree of life.* And both in the riuer and this tree it is plainly alluded vnto Paradise, out of which a riuer arose, and wherein was the tree of life. This one tree was manifold both in the midst of the street, and on either side of the riuer, because there is no want of it to the infinite multitude of Saints, but euer ready there to yeeld food vnto them all. And to shew the multiplicity of delights that are herein, twelue sorts of fruits, and fruit-bearing euery of the twelue moneths in the yeere is ascribed vnto it, which doth also imply a tree alwayes flourishing, neuer fading, and the leaues are healthfull to the nations, that is, not as if sickenesse were now incident vnto them, and they needed healing, (for all sickenesse and paine is done away) but to declare their euer healthfull condition, there being no lesse vse of medicine to preserue health than to restore it. From hence forward all things are easie, and
Vers. 8. *Brightman.* need no interpretation vntill *v.* 10. howsoeuer some expound *Iohns* falling downe at the feet of the Angell to worship him, *vers.* 8. as an act repeated from *Chap.* 19. 10. and not done the second time: but it is plaine, that hee was againe to blame herein, hauing so soone forgotten himselfe after that admonition, whereby we may see what the weaknesse of the best and of the most holy is, if they bee not continually propped vp by Gods grace, that we all may continually trade it out of an humble acknowledgement of our weaknesse much more, and not
Vers. 10. presume in any case vpon our owne strength. But *Vers.* 10. it may bee doubted, why *Iohn* is bidden not to seale vp this

Pro-

Prophecy, and what the Angell meaneth by bidding him that is vniuſt to be vniuſt ſtill: for he ſaith, *Let him that is vniuſt be vniuſt ſtill, &c.* The common anſwer here is, that ſealing being vſed to keepe cloſe writings, that they may not be looke into and read, the Lord would not haue this Prophecy ſealed, becauſe he would haue all his people to looke into it and vnderſtand it, as ſetting forth things which were ſhortly to begin to take effect. Whereas *Daniel* is commanded to ſeale vp his Prophecy, it was becauſe it ſhould bee a long time before it ſhould take effect, a certaine argument that Antichriſt being the chiefe ſubiect of this Prophecy, came long agoe, and is not ſtill to be expected. Verſ. 11. Dan 12.4.

Touching the other words, *Let him that is vniuſt be vniuſt ſtill, &c.* they are not ſpoken as intimating a leauing of euery one to the liberty of his owne will, as Popiſh Writers doe hence collect, but come aptly in here after the leauing of this Booke vnſealed mentioned. For if it ſhould be thought this will doe more hurt than good, the wicked enemies of the truth being rather prouoked againſt the faithfull profeſſors of it by hauing theſe things applyed againſt them, the Lord careth not for this (for he will ſoone come to giue them their payment for all) ſo that the faithfull may bee comforted and the more ſetled in righteouſneſſe and holineſſe: thus ſome. *Bullinger. Parens.* And this indeed doth very fitly agree, ſeeing the Booke left vnſealed to the reading and conſidering of all ſorts is by the wicked but contemned, they being no whit the more moued to a reformation. Some will haue theſe words to be ſpoken prophetically, as if the Lord expected none other euent, but a neglect of this propheeie amongſt the wicked who would not be reformed at all hereby: for thus it is plainly ſpoken in a like caſe in the Booke of *Daniel*, *Many ſhall be purified, but the wicked ſhall doe wickedly.* Some hold it to be ironicall, as that in the Preacher, *Reioyce (O young man) in thy youth, and walke in the wayes of thy heart, &c. but know, that for all this God will bring thee to iudgement.* It is not amiſſe to follow any of theſe Expoſitions, but I preferre the ſecond, vnderſtanding the words as propheticall, and withall I thinke that they haue reference to the former words about leauing the Booke vn- *Andreas. Tho. Aquin.* Dan.12.10. *Napier.* Eccleſ.11.9.

sealed: for the speech concerneth alike the godly and the wicked, and therefore cannot be ironicall. Whereas the righteous are bidden to be righteous still, Papish Expositors turning it, Let the iustified be yet more iustified, thinke that they haue a ground here for the increase of iustification, after that a man is by faith iustified he may by his good workes make himselfe more iust: but for so much as the righteous here is opposed to the vniust spoken of before, and the holy to the filthy, such righteousnesse must needs be vnderstood as is contrary to vnrighteousnesse, *viz.* righteousnesse in fact, and not the righteousnesse which is by faith, wherein a man may and ought to grow daily: but neither is the word עוֹד thus rightly expounded, for it is [*still*] noting perseuerance herein, and not an increase of it, for thus this word is vsed, *Vers. 3. There shall be no curse* עוֹד: and Chapter 10. the Angell sweareth, *That time shall not be* עוֹד, *Chap.* 3. 12. After this the Lord Iesus being described, and they which shall be shut out of this City againe mentioned, and the contents of this booke confirmed, there is an inuitation to drinke of the water of life made to *all that will.* *I am the root and the off-spring of Dauid, and the bright morning starre.* *And the Spirit, and the bride say, Come.* *And let him that heareth say, Come: and let him that is a thirst, come: and whosoeuer will, let him take the water of life freely.* Christ calleth himselfe the root of *Dauid* in respect of his Diuinity; and his off-spring in respect of his humanity; and the bright morning Starre for the light of comfort which wee haue by him, before the Sunne of glory ariseth that shall bee reuealed.

Vers. 17.
Vers. 16. 17.

The Bride is the Church, the Spirit speaketh in the Church making her to long after his comming for her full redemption: he that heareth, who is inuited to say likewise, is euery one that heareth this Prophecie, and what a ioyfull estate the faithfull shall be in in Heauen. For he cannot but wish and desire for this day. *Let him that is a thirst, come;* as he longeth after the comming of the Lord to the perfecting of his happinesse, so let him come to the Lord by faith and obedience; and *let him that will,* this is added to note, not that by the power of his owne will he can doe thus, but that his will must be sanctified,

and

and of vnwilling he must become willing, God working in him a new will and new desires before that he can come vnto Christ, this Fountaine of liuing water. That which followeth is added, as a necessary muniment vnto this and to all the bookes of holy Scripture against forgers of the Word of God, which the Spirit did foresee would bee in after times. *For I testifie to every man that heareth the words of this Prophecie, if any man shall adde to these things, God shall adde to him the plagues that are written in this Booke, &c.* These are the words of our Sauiour Christ, who had before spoken of his Angell whom he sent to testifie these things, and therefore in the Originall it is συμμαρτυρῶμαι, I witnesse together. Touching the rationall particle [*for*] some omit it as redundant, but it is of great force to argue a necessity of attending to and reuerently regarding what is here set forth. For that must needs be of great consequence which is guarded with such a caution. If testimonies be alleaged onely to proue the truth of a thing, it doth not so much moue to consider of it, but it being auerred to be such, as that it is danger of death to deprane it any way, all men will beginne to attend vnto it as handling matter of life and death. And what is spoken of this Booke, by the like reason is well applyed by our Diuines to all Bookes of holy Scripture: for why is it so dangerous to take away or to adde vnto this Booke, but because it is of God? And is it not as dangerous then to intermeddle in this kinde with any other of the Bookes of God, such as all the Bookes of Scripture are. But it is well added to this as the last, as the charge of not putting to or taking away from the Bookes of *Moses* is added in the last of his Bookes. *Bellarmine* excepteth against this inference, holding that the threatning pertaineth only to the detractors from or adders to this Booke, and necessarily, for otherwise, with what colour could they obtrude to the people of God vnwritten traditions as being of equall authority with the Word of God? How durst they take away the Cup in the holy Communion, and the second Commandement out of the Decalogue, and with such audacity change our Lord in many places into our Lady, with many the like corruptions? With what face could they hold and maintaine that all things

Vers. 18.

Vers. 16.

Deut. 4.

neceſſary to ſaluation are not ſet forth in the holy Scriptures, when as they are ſo compleat as that there may be no addition made vnto them? But this exception will doe them no good, when God ſhall iuſtifie his care to be a like tender ouer all other Bookes of Scripture as ouer this diuine Booke. And that theſe words may be certainly knowne to be the words of Verſ. 20. Chriſt, Saint *Iohn* ſaith for concluſion, *Hee which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Euen ſo come Lord Ieſus.* For whoſe comming that we may be the more fit, let vs acquaint our ſelues with the things herein contained, ſith they are left vnſealed to vs to this end and purpoſe, and being acquainted with theſe myſteries, which being explained (as through Gods aſſiſtance thou haſt them here preſented vnto thee) doe ſo euidently ſhew the Pope to bee Antichriſt, and his eſtate together with all that follow him to bee damnable, halt not betwixt two opinions, but bee a reſolute reformed Catholike, nothing doubting, but certainly expecting their finall ouerthrow and confuſion, and thine owne deliuerance and euerlaſting ſaluation: which let vs all pray with this our bleſſed Apoſtle, that it may come quickly. *Amen.*

Trinum Deo gloriâ.

Errata.

In the Catalogue of Names, for *Cicillus*, read *Cyrillus.*

PAge 27. for *doe*, reade *to*. p. 31. *wndring*, r. *wauering*. p. 44. *or*, r. 2. p. 60. *Ioh.* 24. r. 2. p. 78. *hũ*, r. *has*, *in marg.* p. 92. *animũ*, r. *animũ*, *in marg.* p. 104. *run*, r. *cum*. p. 140. *wus*, r. *as*. p. 163. *Secutoro*, r. *Secuturo*, *in marg.* p. 177. *onus*, r. *vnus*, *in marg.* p. 183. *word*, r. *world*. p. 434. χ. r. X. p. 485. *Pope* r. *pompe*. p. 493. *vilitate*, r. *venerate*. p. 514. *which time*, r. *after which time.*